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THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

NUMBER 1.

JANUARY. 1833.

VOLUME 2.

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The profits of this work will be devoted to the extension of Missionary labor in Canada.



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FOR THE CHRISTIAN EXAMINER.

ADDRESS

Of the Commission of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, to the Members of that Church.

BELOVED BRETHREN,

We, the Commission of the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland, seeking with watchful anxiety the blameless deportment and spiritual safety of those whose eternal interests we are appointed to study and promote, deem it proper, in these times of trouble and danger, to admonish you in a more formal manner, of the necessity of your exemplifying the duties of your Christian profession. It concerns us at all times to know that you adorn the doctrine of your Redeemer, more especially at present, when it is so urgently required that you manifest your love of peace and love of order, your restraint of every violent and unworthy passion, and your confidence in the gracious providence of God. We, therefore, beseech you that ye walk worthy of the vocation wherewith ye are called, and that you cause your light to shine before men, by showing forth your sobriety of judgment, and

peaceableness of disposition,—your regard to the high example and the precepts of your Lord, in your forbearance, your long-suffering, your charity and your mercy.

We trust, dear brethren, that you are sufficiently acquainted with the Word of God to know that none of our religious duties is more distinctly taught, and more strongly enforced, than is the duty of obedience to Rulers. We are commanded to fear God and honor the King, and meddle not with them that are given to change, to give honor to whom honor is due, and tribute to whom tribute is due. Submit yourselves, says the Apostle, to every ordinance of man, for the Lord's sake: Thou shalt not speak evil of the Rulers of the people. Nor will the many and pointed declarations on this matter appear of small value to those who think aught of the blessing of Civil Government to the well being of mankind. Appreciate, then, the blessings which you enjoy; continue to give your support to the Government, and beware of the arts of wicked and designing men, that would lead you to abandon both.

We have reason to know that few, if any, of those attached to our communion have had any part in the

Rebellion which has lately been excited against the Government of the country, and it is not, therefore, because any apprehension is entertained of any number, however small, being seduced from their obedience to the laws, under which we enjoy so many blessings, that we bring to your recollection with what spirit a Christian should meet the trial to which a distracted state of society subjects him.

A threatening tempest has passed over the land and still lingers on its borders; God has given us intimation of his power to punish us, and has chastised us gently according to his mercy: he has told us of his displeasure, though his goodness has triumphed over his just anger. Our great unthankfulness for his bounties—our extreme devotedness to the cares and advantages of the life which now is—our proneness to disunion and our self-sufficiency—our contempt of the privileges we enjoy—our feverish anxiety concerning political affairs—our general unconcern respecting things of Religion—the common dishonor of His name, and disregard of His laws and worship—are these not sins which called for his chastisement?—We that have sowed the wind, have we not provoked him to leave us to reap the whirlwind? Let us acknowledge it; let us bow ourselves before the Throne of His Grace and implore His pardon; let us lament the meanness of our endeavors for the advancement of his glory, the reproach which our indifference has cast upon his early and everlasting mercy; let us seek his face while he may be found, lest, as a people, we should find him terrible in his judgments, and have reason to exclaim, God hath utterly forsaken us. At the same time, we may mingle rejoicing with our trembling;—we have reason to rejoice that while God hath testified his anger by as many of his judgments as have been abroad in the midst of us, he has signally shown forth his willingness to remember mercy.—His providence delivered us when we were unconscious of danger and almost defenceless. He brought destruction to our gates, and then sent it away that we might behold in our deliverance the manifest working of his hand. That the eye of His providence has not been over us—that the arm of His power has not been extended for our protection, they only can say who believe that there is no knowledge in the Most High. That His interposition, hitherto so conspicuous, was not designed for our good, was not the effect of His great loving kindness—be the sin of such a thought far away from a disciple of Jesus. Let us maintain our cheerful confidence in Him “who sitteth between the cherubim, be the earth never so quiet—

who is the King over all, be the people never so impatient.” Had not the Lord been on our side, well may we say, our feet had been caught in the snare of our enemies; but His Spirit unseen infatuated their counsels, and forestalled their expectations. While His warning voice still resounds in the land, let us remember that there is forgiveness with Him, that He may be feared; let us offer up our praises and our thanksgiving with gratitude and joy.

When we recollect that during the turbulence of a few weeks past, many crimes of the darkest character have been perpetrated in almost every part of the country, when we contemplate our privileges and our sins as a people, and reflect upon the low state of religion and morality, seeing that in plain violation of the laws of God many of the strongest bonds of human society have been broken asunder, when we consider how intemperance and violence, and a contempt for the simplicity of manners and fervent piety for which our fathers were distinguished, are daily gaining ground, how the liberty which we enjoy is in danger of degenerating into mere licentiousness—these things being considered, the necessity of a general reformation in order to the continuance of the favor and protection of Heaven, must be too manifest to every one, must make appear to every good man who would avert the anger of God, the additional obligation that lies upon him, to give his principles as a disciple of Christ their full exemplification, to study to keep himself unspotted from the impurity of the times, to be peaceable in spirit, and at peace to live as far as the discharge of his public and private duties will suffer him, to shew clemency and mercy when the strongest temptations are offered to satisfy the cravings of a revengeful spirit, and humbling himself before God, to make it the matter of his fervent prayer, that the calamities of war may depart from us forever, and the land in which we dwell become, under the gracious providence of God, as a pleasant field which the Lord hath blessed.

None, dear brethren, know better than you that the Ministers of the Church to which you belong, have uniformly eschewed political partizanship. It has ever been their endeavour faithfully to teach those grand truths, which, while they make the soul wise unto salvation, never fail, when clearly understood, to lead men to appreciate the great blessings of order and security, and at the same time faithfully to discharge every duty which they owe to their Rulers. And we are happy in thinking that the demonstrations which thousands of you have given and are still giving of your attach-

ment to Constitutional principles, is a decisive proof of your loyalty, good sense and sound moral feeling.—Notwithstanding our persuasion that you will ever manifest these high qualities of the Christian Citizen, it is well known to you that there are not a few, who, seduced by wicked and designing men, or incited by their own malignant passions, cherish the deepest hostility against the Government of the country and the Constitution under which we live. We, therefore, caution you, dear brethren, to beware of the influence of such persons; beware of abandoning the known and certain good which you now enjoy; beware of resigning certain and substantial good for the visionary theories and fallacious hopes held out by unprincipled men. In the proper sense of the word, every *honest* man will be a reformer of abuses; but be assured of it, these men seek not to reform but to destroy; yea, to destroy all that is valuable in our sacred Institutions. They have never appealed to reason but to the worst passions of our nature, and now, as if the Constitution made no provision for the correction of evils, they have appealed to arms, an act which nothing short of the grossest outrage against the essential principles of the Constitution, and that manifested in acts of open tyranny, can in any sense warrant. But who that is not blinded with ignorance or passion will aver, that such has taken place in Upper Canada?

Let us, as families and congregations, offer up our special supplications to the Most High; let us go to a Throne of Grace, and while we earnestly beseech the God of Justice to interpose his power to save us from the wrath of man, and prevent the effusion of human blood, be sincere in the confession of our own sins, and seek to feel deeply our own unworthiness in His sight; for we may know assuredly that he who has his peace made with God, and can in strong faith call Him Father, is the best prepared for firmly supporting what is right, or calmly bearing such trials as may be laid upon him.

In name and by appointment of the Commission,

ALEX. GALE,

Moderator.

Toronto, January, 1838.

LETTER ON CANADIAN MISSIONS FROM
J. D. BRYCE ESQ.

Toronto, 13th November, 1837.

TO THE EDITOR,

My Dear Sir,

During my visit to this country I have paid some attention to the state of the Church, and I grieve to think that neither her present condition nor future prospects are what could be wished. I see her ministers for the most part, very inadequately supported, and numerous Townships without any spiritual provision at all. Connected as I am with the Colonial Society I desire to be of use through that body, and as I propose writing to Glasgow, I should wish first to compare my ideas with yours, and to receive the benefit of any information or suggestion it may be in your power to afford.

It has often been urged at home, and I myself used to urge it, that the people here are earnestly solicitous of spiritual instruction, and from the best motives, but in this I fear there has been a mistake. That there is a prevailing desire for religious ordinances there is no doubt; but to suppose that this arises from a due appreciation of gospel blessings is to suppose the people already Christians. It is to regard the different settlements as so many spiritual churches wanting Pastors, whereas the people are in a state of alienation from God and need to be converted. I speak, you will perceive, of the country generally—of course there are many truly pious persons scattered abroad, who thirst after the ordinances of divine worship, but these are comparatively very few; the inhabitants generally, are I fear, as I have described them. Their wish for a ministry therefore, must have its origin in very inferior motives, and it is not difficult to imagine what these are. Conscience must have a religion of some sort, and those who have witnessed the decencies of the Christian Sabbath at home, cannot feel at ease without something of the same kind here. That their children should be growing up unbaptized, they feel to be awful, and that they themselves should be without a church and a minister, they cannot help regarding as an open estrangement from God. From this state they seek deliverance, and when ordinances are obtained they are prone to rest in them as a mere form. That this is to a very great extent the case, is proved by many of the settlements which have taken place. A minister comes out at the urgent desire of the people, but what does he find? He meets with a people who speedily become lukewarm—who make feeble efforts to redeem the pledge given for his support, and who in many cases, treat him coldly and resent his fidelity. Persons fit for the Eldership he can rarely obtain, and in the issue, he is discouraged, while the people complain that they are burdened. Let me again say that I speak generally—of course there are exceptions.

How then, it may be asked, are churches to be formed? And what is to be done to meet the wants of the country? In answer to the first question, as a church must consist of spiritual persons, and people, by nature, are not spiritual, a minister must come abroad, not to a church already formed, but to form one. In every new quarter, whatever may be the ability of the people to support a minister, his work should be that of a Missionary, and he should come to Canada with much the same feelings that he would visit the South Seas. I cannot help thinking that there has been a great mistake in our procedure in this respect. In planting a church we have looked more to the temporal circumstances of the people, than to their religious characters, and hence our want of success. But on a foundation so sandy what could be expected? Henceforth let us send out missionaries, and let us wait a manifest blessing on their labour, before we plant churches.

The next enquiry is with regard to laborers. How are they to be obtained? And from whence are we to derive funds for their support? Without a College in the Province, our missionaries must necessarily be had at home. But in Scotland young men are backward to declare in favour of missionary enterprise abroad. They are deterred by the idea that he who enters upon it, devotes himself to perpetual exile from his native land and all its dear associations. And another reason may be mentioned as operating to a great extent with many. They know not whether the sphere abroad* is one for which they are suited, and whilst they would willingly *try* the field, they shrink from the stigma which a return from it would fix on them, should they, on a trial, find themselves better fitted for labour at home. These reasons I am persuaded weigh powerfully with many, and could they be obviated, the difficulty of finding missionaries would be greatly diminished. And why should things remain on this footing? Is there any good reason why the church of Scotland should require of her sons who go abroad, that they should expatriate themselves for ever? On the contrary would it not be better to point them to her Colonies as a field of training for Pastoral usefulness at home? The utility of home missions in training for the ministry is admitted, and why should not missionary work abroad serve the same purpose? Four or five years passed by a young man as a foreign missionary, would be of important benefit afterwards, both to the church and to himself; and were the church to characterise it as an honorable commencement of the ministerial career, I have no doubt that many would begin their course as foreign missionaries. Let the young Licentiates then, come out on the perfect understanding that their work here is preparatory to parish usefulness at home. Let them neither look for a settlement here, nor accept of one when offered; at least, not until they have made out their missionary term in the country. Then, let them accept if they see fit, and that many of them would see fit to remain, I have no doubt. The settlements then

made would, we might hope, be of the right kind. Then the missionary would indeed have a call from a church in the true sense, and one of peculiar interest to him, he having been, under God, the instrument of forming it. He would have office bearers of the right kind, and he would know what the people could afford for his support. Disappointment would thus be prevented. And of those missionaries who should return to Scotland we might expect that every one would feel a lively interest in the scene of his early labours. He would often speak of Canada, and with an intimate knowledge of its condition, he would stimulate the young men around him to do as he himself had done. With a number of such Ministers at home, the wants of the Colony would be made familiar to our parishes—to our Licentiates—and to our General Assembly. At present, Canada is little better than a terra incognita to the people in Scotland. Every minister who comes out, is absorbed by the Province, and none returns to tell the tale of her destitution; and yet how clamant is her case! With a population already of 400,000 souls, and which will probably be trebled in twenty years, her call for religious instruction is most urgent. The *circumstances* of her population too, increase the urgency of her claim. Her people, are, for the most part, a poor people. Thinly scattered over an immense geographical surface, they live amidst the solitude of the forest and the distances which separate them from each other, are aggravated by roads, of the worst description. Their case is truly a sad, I had almost said, a hopeless one. Yet they are not only of one common kindred as men, but they are our fellow countrymen, and have therefore a peculiar claim upon our sympathies and our exertions. And as for our church at home, would she not be rewarded by devoting her sons to such a field? Would she not be greatly benefited by the ministers she might receive back from it? With such men in her councils, missionary enterprise would no longer be an ideal speculation: on the contrary it would be an affair of practice and experience. These men, speaking of what they know, and testifying of what they had seen, would speak, not uncertainly, but with practical wisdom, and while enabled to instruct her in her duty to her children abroad, they would at the same time afford her the benefit of an enlarged experience in promoting her plans of usefulness at home.

With respect to funds, I may remark that a moderate sum of money, applied with a wise economy, would not only go a great way, in the first instance, but would serve as seed to produce more. Sojourning as the missionary would do, with those among whom it was his lot to labor, his maintenance would cost him little and a hundred pounds might suffice for all his expenditure. The missionary life, it is to be remembered, is one of self denial, and having food and raiment, a true servant of his master will be content. The status of a *minister* is a different affair, and I do not speak of *it* at present. He, besides, is at charge for house rent, servants and table, of all which the missionary is free.

To make the labors of the missionary efficient, his sphere of operation ought to be of very moderate dimensions. Two, or at most three, adjoining townships would be quite enough, and I would have him entirely independent of pecuniary support from the people of his charge. By this means he would feel perfectly at liberty in his intercourse with them, and he could all the more readily urge it upon them to contribute of their substance for the cause of Christ, seeing that he himself was not to benefit thereby in any degree. Such collections would go into a common fund, and be employed to furnish the gospel to other desolate settlers. From every such missionary sphere it is surely not unreasonable to hope that £100 pounds might be contributed annually, and thus £1000 from Scotland would reproduce a similar sum here, and the first sum of one thousand pounds, now become two, would again double itself, and might so go on enlarging. But might we not expect that Scotland would furnish an annual "augmentation of stipend?" Beginning with a £1000, we may hope that as the work extended the interest would increase, and when at length some of our missionaries should return to parishes at home, we might reasonably look for a much larger supply of both men and money as a consequence of their personal statements. At first sight, it may be thought injurious to the interests of Canada, thus to sanction the return of her missionaries; but I am persuaded it would operate in a manner quite the reverse, and I am satisfied that the Province would receive a much larger number of permanent ministers by thus inviting missionaries over on trial. This plan, while it hinders none who would come at present, opens a door to many who will not come otherwise—and the probability is that for every one who should return to Scotland, you would receive two in consequence of his representations. Have the kindness to write to me early and tell me what you think of all this, and pray state your views fully.

Believe me yours very truly,

J. D. BRYCE.

P. S. As the above observations have been confined to the *introduction* of religious knowledge into the destitute settlements of Canada, permit me here to remark the importance of having the ministry when settled, properly supported. A minister, in order to his full influence in society, ought to have a respectable income, and in this country speaking generally, not less than £200 a year. In some cases he should have more, while in a few, less might suffice.

ADDRESS

Delivered by the Reverend Henry Esson, at Montreal, on occasion of the Funeral of the late Lieutenant Weir, on Friday, the 8th December, 1837.*

MY CHRISTIAN BRETHREN,

In the contemplation of the melancholy and afflicting event which has this day spread a general and deep gloom over the whole community, it is impossible not to feel how utterly inadequate are any feeble words of mine to express the emotions which penetrate and oppress our souls.

A brave, generous and amiable young soldier has fallen a martyr to his country—has fallen by an untimely and tragical death. But yesterday, as it were, we beheld our now lamented brother in all the fulness of life, of health, of hope, looking forward, in the natural buoyancy of youthful spirit, to a length-

* The particulars of the death of this lamented young officer are thus related by Lieut. F. J. Griffin, of the 32d—the same regiment in which Lieut. Weir had served:—

"Lieut. Weir was sent by land, from Montreal to Sorel, at day-light on the morning of 22d Nov., with despatches for the officer commanding at that post, directing him to have the two companies of the 66th Regiment, under his command, in readiness to meet a force which was to be sent from Montreal by steam-boat, at two, P.M. on the 22d, under the command of Colonel Gore, to arrest some individuals at St. Charles. The roads were so bad, that Lieut. Weir, who travelled in a caleche, did not arrive at Sorel until half an hour after Colonel Gore had arrived from Montreal, and marched off with his whole force to St. Charles, via St. Denis. Finding this to be the case, Lieut. Weir hired a fresh caleche at Sorel, with a driver named La Valee, (whose deposition has since been received), and started to join the troops. There are two parallel roads to St. Denis, which converge four miles from St. Ours. By mistake, Lieut. Weir took the lower road, (the troops having marched by the upper), thus he passed beyond the troops on their line of march, without seeing them, and arrived at St. Denis, about seven, A.M. His expression of surprise at not seeing any soldiers on his arrival at the village was, I was told, the first intimation Dr. Nelson had, that any were on their march in that direction. Preparations were then made to oppose their entrance into the village of St. Denis, (where, in fact, no opposition had been expected),—the result is known. Lieut. Weir was made a prisoner, and closely pinioned. When the attack was commenced, he was ordered under a guard, consisting of Captain Jalbert, two men named Migneault, one named Lecour, and a driver, a lad, named Gustin, in Dr. Nelson's waggon, to be taken to St. Charles.—On arriving opposite Madame Nyott's house, in the outskirts of the village, the bonds with which Lieut. Weir was fastened became so painful, and his hands so much swollen therefrom, that he insisted, as much as lay in his power, on their being loosened. This irritated his brutal guardians, and he jumped out of the waggon and sought refuge under it; he was then shot twice with pistols, which took effect in his back and groin, and stabbed with a sabre through the wheels of the waggon in various parts of the body; he was then dragged from beneath the waggon, by the straps which confined his arms, and finally butchered."

ened career of future honor and felicity. The warm pulse of life beat full and strong in every vein—the swell of ambition, the elastic spring of hope, the glowing ardour, the joyous sensibility, the quickening energy of life, which animated his heart and nerved his sinews, gave no omen, no presage of coming fate. Our lamented brother was cut off in the prime and vigour of his life, while he rejoiced in his youth, and his heart cherished, and well it might, as much as any living heart may now cherish, the fond, the flattering hope of enjoying as large a measure of life and happiness as falls to the lot of mortality. But a mysterious Providence, “whose thoughts are not our thoughts, whose ways are not our ways—that God “whose path is in the great waters, and his footsteps are not known”—had otherwise determined in the decrees of his inscrutable wisdom. We now, alas! mourn over his early grave, and behold with agonised hearts another example, another signally impressive example, of the vanity of earthly hopes, and the instability of all sublunary enjoyments. But let us not indulge dark and desponding views, inconsistent with those pious sentiments which it becomes us to cherish towards the great disposer of events, whose footsteps we cannot, in our present state, clearly trace, for “we now see but in part—we know but in part—we see darkly, and as through a glass.” We have many consolations, brethren, to calm the violence and to mitigate the bitterness of our sorrow. This brave and generous young officer fell in the discharge of his duty—employed in an important mission, he died in the execution of his trust—he died, as a brave man would wish to die, in his country’s cause. His grave is the bed of honor—his dust is sacred—his memory is embalmed in our hearts—his name is enrolled in the list of the brave—the devoted sons of Britain, whose humblest graves are like shrines or altars where their country will never cease to offer the tribute of her grateful tears. This land, this city more especially, owes a deep debt of gratitude to the deceased, and to the other brave men, who have turned the battle from our gates, redeeming us at the price of their own blood—at the peril of their own lives—from the most threatening dangers; to whose promptly exerted energies we are indebted for the vigorous and, as I trust, mortal blow which has already been struck against one of the foulest, most wanton and unnatural rebellions which the annals of the world record.

I trust in God that we shall not have to pay in future another sacrifice so costly as that which we are now deploring. I trust that our hearts are not doomed again to be so severely wounded; and as it has been the will of God, in his inscrutable wisdom, that this cruel stroke should not be spared to us, we would at least humbly pray, that such precious blood as has in this instance been vilely and barbarously shed by ruffian hands, may not again be drained. “Cursed be their anger, for it was fierce, and their wrath, for it was cruel.”

If it can avail to sooth the anguish of his surviving friends and relatives, that the universal sympathy—the universal esteem, affection and gratitude of the

whole community are this day pouring forth their warmest effusions in honor of the lamented dead—if a whole city, a whole land, mourning over his bier, and sympathising with their bereavement—can afford any solace or relief to the bitterness of their woe, this consolation, I need not say, is most fully accorded them, in that unexampled flood of mourners which, like a spring tide, has this day overflowed our streets, and poured its living billows after his hearse to this common mansion of the dead. He never dies prematurely who has lived well, who has won in life the good report of all who knew him. And when those who have been “lovely and pleasant in their lives” are divided from us by death—if they have gone down to an honored grave, like him whom we all mourn this day—whose death has been glorious, as his life was unblemished—it would ill become us to mourn as those who have no consolation. There is much in the contemplation of such a death that calms and subdues our sorrow, while it purifies and elevates the soul, so that, to adopt the beautiful language of inspiration, “by the sadness of the countenance the heart is made better.”

Life in itself is not a blessing, apart from the duties to which it calls us, and the high end for which it has been given by its Divine Author, the Father of our spirits. It becomes us, both as men and as Christians, to be ready at all times cheerfully to offer up our lives when duty demands the sacrifice, for this is to resign them at the call of the God who gave them.

We should feel that death, in such circumstances, is a privilege, and not an evil; we should feel that ‘tis at once glory and happiness to die in the cause of duty, in the service of our country—for this is the call of heaven; and dying thus at our post is glory, is virtue, in the sight both of God and man. Even the heathens, who had attained no clear views of immortality, and whose faith and virtue wanted the support of those strong motives and animating hopes which have happily been so fully vouchsafed to us through a divine revelation—yet even they deemed it “a sweet, a glorious thing to die for their country.”

“*Dulce et decorum est pro patria mori.*”

It would ill become us then, Christians, to be behind them in this exalted greatness and generosity of soul. Permit me to add, my fellow-countrymen, my brother Britons, that we should ill deserve our unparalleled national privileges, if we did not duly prize them; and assuredly we do not prize them according to their worth, if we feel not in our inmost soul that life itself is a cheap price for blessings so manifold and precious as those which a favoring Providence has conferred upon our country, and which are the common inheritance of all her children—blessings conferred upon us not for ourselves only, not for our exclusive or selfish good, but for the benefit of the human race. Yes, Brethren, the blessings and privileges which we enjoy ought not to be viewed merely as *our* birthright and patrimony—they are a sacred deposit or trust committed to our custody and guardianship by heaven, for behoof of all mankind. And shall we not, with

all our heart and soul and strength, guard and vindicate the sacred deposit? Oh shame, oh woe is unto us if we do not quit ourselves like men, when the ark of our country's freedom, glory and happiness is brought into jeopardy. Let us remember, in an hour of peril like the present, that if we shrink from a manly defence of our dearest rights and blessings, we are not only traitors to our country, but to the human race: whose best hope of progressive amelioration—I would speak it not in the spirit of vain glorious boasting, but with profound humility, with devout gratitude to heaven—rests upon the foundation of our country's power and prosperity.

Be strong, then, be invincibly resolute, Brethren, this day, in the persuasion that ye are engaged in the defence of a most holy and righteous cause, in the full assurance that ye are standing forth at this moment against a most wanton and foul conspiracy, the success of which—were that indeed possible while we live and retain our senses and our energies—would strip this happiest of Britain's dominions of all that she boasts, and in exchange, would lay her prostrate at the feet of those who, I grieve to say, neither fear God nor regard man.

Let me not be supposed in this place to appeal to the violent or the vengeful passions of our nature—God forbid! It would ill become my office, as a minister of that gospel whose spirit breathes mercy, breathes peace and goodwill on earth. No brethren; “the wrath of man worketh not the righteousness of God.” These are poisoned weapons. They are not of that heavenly temper with which we should come forth to fight the battles of our country, to defend her altars, and to guard the sacred palladium of her unrivalled constitution.

While our hearts, therefore, burn with a generous, a holy indignation against the perjured authors and abettors of this wicked and perfidious revolt, more especially while they bleed, as at this moment, over the dear and precious blood which they have ruthlessly shed—a deed so foully done, that it stands forth prominently above the common measure of their guilt and infamy—yet let not the enlightened spirit of humanity, which is the most glorious distinction of our name and of our country, permit us to indulge the unhallowed fires of inordinate wrath and fierce revenge. Far be from us, my Christian brethren, my fellow-countrymen, any taint of these malignant passions, as unmanly as they are unchristian. Let us have no sympathy with those whose only attributes are *the force, the rage of the brute*, forgetful of all that forms the distinguishing glory of our nature, which is therefore emphatically called *humanity*.

Together, with a righteous and a holy indignation against those guilty men who have sown in secret treachery the seeds of this unnatural war, of this unprovoked rebellion, as the enemy of all good came by night and sowed his tares among the good seed, let us blend this day pity and commiseration for the

misguided victims of their villainy—what the former have sown—of that their blind and deluded followers must now reap the bitter fruits—their cup of misery is indeed brimful, and many an innocent heart, free from all participation of the guilt, shall drink deep of this cup of bitterness. And shall not our hearts, on an occasion like the present, find room for compassion even towards them? God forbid that they should not. We should be unworthy of the name of which we make our boast—we should have no part or lot, in the true glory of our country, if we did not, as much as in us lies, strive in the present crisis to moderate and suppress the inordinate risings of the vengeful passions, directing our just indignation against those on whose head lies the original guilt in all its weight and aggravation, and on whom mercy no less than justice, calls for the infliction of the sternest retribution of the violated laws of their country.

And while, on this afflicting occasion, we cannot suppress the bursting anguish and indignation, which are excited by the untimely and cruel fate of our lamented brother, let us not forget how much we owe to that gracious overruling Providence, which has hitherto made us strangers to the guilt and the horrors of civil war, which has hitherto preserved the happy soil of our land innocent of such pollution, let us feel how inestimably precious are the blessings of peace, and how sacred, therefore, is the obligation to cultivate good-will and mutual good feeling. “Behold how good and how pleasant it is,” above all other temporal felicity, “to dwell together in unity, as brethren.” Let us do all that in us lies, individually and collectively, to quench the flames of civil discord—to suppress those furious passions of our nature, which, when they are enkindled, burst forth like the eruptions of a volcano, sweeping over a land in a deluge of fire and blood.

Let us with humble fervent prayers, supplicate this day a merciful Providence to spare the further effusion of human blood, and to save us from the spread and continuance of the unspeakable miseries which follow in the train of these unnatural convulsions.—Let us pray for the peace of our country, that all who love her and her peace, may prosper. “Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sake, I will now say peace be within thee. Because of the house of the Lord our God, I will seek thy good.”

GALEN, THE ANATOMIST.—The celebrated physician, Galen, had been disposed to atheism. But when he examined the human body, when he perceived the wonderful adaptation of its members, and the utility of every muscle, of every bone, of every fibre, and of every vein, he rose from his employment in a rapture of devotion, and composed a hymn in the honor of his Creator and preserver.

AN ANALOGICAL ARGUMENT IN SUPPORT OF THE SOUL'S DISTINCT AND IMMORTAL NATURE.

In reflecting on the nature of the soul, as a being distinct from the body, and destined to a separate, and continued existence, after the latter has returned to its original elements, it is proper to inquire whether the doctrine stands alone and isolated or whether any analogies are discoverable in the system of animated beings. If it stand quite alone—if there be nothing analogous throughout animated nature to the supposed fact that the spirit of man may continue to exist after the dissolution of his body—then our belief of that fact must be surrounded with greater uncertainty. On the other hand, if numerous analogous instances exist in other classes of animals, in which death is not the extinction of their living powers—then the doctrine that such may be the case with man becomes more credible. Let us then proceed to consider the force and application of this argument.

We observe then that there are many well known facts in animated nature analogous to the supposed fact that the spirit of man may continue to exist after the change which we call death.

Even in regard to man himself we observe and know that he can exist entire in very different states, and after passing through the most remarkable changes. At the early commencement of his embryo existence, he is little more than an imperceptible speck—having within it the salient point of life, and the developing germ of all that shall distinguish the future man both in his intellectual and physical character. This living germ, the essence and model of the future being, continues to increase in size, and to be prepared for entering on a more enlarged sphere of existence. While this accumulation of material substance, around the original living speck, and the gradual development of the perfect human form is going on there is as yet, we are warranted to affirm, a total quiescence of all the intellectual and moral powers. The powers are there, but they have not awakened from their torpor. The mind is there—in possession of all its native capacities—but ere these can expand into active operation, the living being must be separated from its present relations and dependencies, must come forth from its prison house, and enter upon the relations and scenes of what is to it, as a new world. As we look upon the newly arrived stranger, and contemplate the change that has passed upon it, we discover evidence of that great law of animated existence, that the same living being may subsist in very dif-

ferent modes, and may pass through changes nearly as remarkable, as that of death, and yet not only survive, but be perfected by them.

Let us consider the infant thus entered upon a new mode and sphere of life, and trace his progress to maturity—and we will discover him undergoing a series of changes so great as almost to constitute, in their extremes, distinct modes of existence. We behold the infant for several weeks, after its birth, nearly in a state of torpor and unconsciousness; it feels hunger, and pain, perhaps pleasure in a low degree, and these are the only signs which indicate its consciousness of life. It continues, however to grow in size. Its mental powers awaken from their sleep. It begins to perceive, to distinguish, to remember, to compare. The body is nourished by food and enlarges; that is, it assimilates, or makes its own, the nutritious parts of food, so that what belonged before to inanimate matter, now becomes part of the living frame.

Let us detain your attention here for a moment. We say that the body assimilates the nutritious parts of food so that what belonged to inanimate matter before becomes, after this process of assimilation, part of the living frame—bone, or flesh, or skin, or any other animal tissue. To simplify this illustration, let us name wheat as the representative of all human nutriment. Well, this wheat, by the operation of the stomach and other organs upon it, becomes flesh, or bone, and by the daily use of this nutriment the infant grows till he reaches maturity. Now observe that this inanimate matter, wheat, has been so changed by some agency, that it now constitutes the bulk or material part of the man. The wheat has therefore undergone a great change. It has entered into new combinations. It has acquired new sensible properties; for bone and flesh are altogether different in their appearances from wheat. We are prepared, in a degree, for this transmutation of the wheat from a substance which possesses only vegetable properties, to a substance possessing animal properties, for we have already traced the seed—acquiring bulk from the soil, the rain, the air, so that we have actually seen it, through these, changed into that substance which we call wheat. It is no greater wonder therefore, that wheat should be changed into flesh and bone than that the soil should be changed into wheat. It is only matter changing its combinations, and form and colors—mere accidents, while all the essential properties continue the same. But observe when wheat becomes flesh or bone, it becomes united with a new principle, which we call life, animal life—a principle that did not exist in the wheat—and which therefore it could not acquire from it;

for it is a truth self-evident, that a substance cannot impart any quality which did not belong to it. This principle of life, therefore, must have been obtained somewhere else. The fact is, that vitality existed before any nutriment from the wheat had been obtained, either indirectly by dependence on the mother, or directly by food taken into the stomach. It was a property inherent in the embryo atom, and was communicated to it by the power of God, through living progenitors, according to the grand law by which living beings are multiplied—we say then that vitality existed previous to nutrition. It was the pre-existent power which rendered nutrition possible, and without which nutriment could never have been incorporated with the living form. When therefore wheat is converted into flesh or bone, it does not strictly speaking acquire any quality which it did not possess as inanimate matter. But it is now united with a living power, that very power which grasped it, and which combines and shapes it into its own instruments; which rejects it when it becomes effete and hurtful, and repairs and sustains its own instruments by fresh supplies—until the vital power is itself destroyed by disease, or exhausted by age, when nutriment can no longer be assimilated; and then the body losing that vital power which held it together becomes mere inanimate matter, and is resolved into its constituent elements. It is then said to die, and to be dead. The conclusion, then, to which we wish to lead you, is, that there is a principle of life in man, pre-existent to nutrition and growth—a principle distinct from these processes, and the cause of them; that the inanimate matter which we receive as nutriment, never changes its essential qualities, but under the influence of this vital power, enters into new combinations and is applied to new uses in the organic animal frame.

Now these facts, which we think are philosophically true, with regard to the origin and growth of the body, will serve to illustrate the origin and development of the mind, and to confirm the doctrine of its distinct nature and immortality.—We have seen that food cannot give vitality, or the principle of life; for no substance can give that which itself has not. Can food then give mind, or the principle of thought? Food, mere inanimate matter, it is agreed, has not the power of thought—how then can it impart this power?—It is changed in the stomach! True—but it has as little of the power of thought there as when waving over the green field. It passes into the circulation; but here also it has no thought. If the finger should be pricked by a pin, no one looks

for an idea coming out in the shape of a globule of blood. Let us follow the blood up to the brain, and see it change its form there into thin vapour in its ventricles. Do its minute and separate particles there become thoughts, or can the whole taken together become a thinking principle!—Here then, we have followed this wheat through various changes, effected by vital influences, until we have caught it in the form of a subtle vapor in the cavities of the brain. We discovered no trace of growing thought or rationality in its progress; how then does it become all at once thought and rationality in the brain? Even, there it is only so many minuter atoms. Is it possible that one of these minute atoms of wheat becomes an idea of the sun—another the idea of a star—another the idea of a bottle—another the idea of a bible—one the reverential idea of a God invisible—another the fond idea of the friend we love? If this were the case, it must be confessed that the wheat has greatly changed its properties; has indeed acquired properties wholly different from those of its original nature, and we cannot tell how or where—whether in the process of manufacture in the mill, or in digestion, or in circulation, or in the brain, which, by the way, is itself only wheat in a different form, as nourished like the other parts of the body by foreign nutriment. This mode, therefore, of producing thought and reason out of wheat which has undergone certain animal changes, may safely be pronounced most unintelligible and absurd.

But let us admit it, for the sake of further illustration, and suppose that these material atoms, originally of wheat, floating in the brain, have really become ideas various as the subjects of human knowledge, by what power can they be collected into the acquirements of one thinking conscious being? This dance of ideas, like the Epicurean dance of atoms, would need some power to arrange and combine them, ere they could assume that order and connection observable in the knowledge of intelligent men. What power can do this if we exclude an independent and controlling mind? Even after we have supposed matter in its minute subdivision in the brain to be capable of thinking, we want a uniting power, a combining power, a retaining power. If we cannot do better, imagination must invest some big atom with sovereignty over the rest—an atom which after all would only be an atom of wheat somewhat changed. Plunged, therefore, in such absurdity, we may be glad to renounce such a theory of materialism, and embrace the more philosophical doctrine of scripture, that the soul is a principle different from matter, a specific emanation from the Deity; that as it is possessed of none of its properties, so it is

not affected essentially by any of its changes, and cannot, therefore, undergo any change analogous to that of death. All our bodily organs being formed and nourished of the substance of wheat, may return to the original elements of the soil, moisture, air; but the mind, which is not compounded of these, cannot undergo any such dissolution.

These doctrines, although they may seem somewhat abstruse and metaphysical, are, nevertheless, practically understood and applied by every individual of the humblest attainment, who has any concern in the education of the young. No one ever supposes that the improvement of the mind has any connection with the growth of the body, except as the latter is an instrument in the operations of the former. No one ever supposes that the nutriment which makes the body of a child grow, will make the powers of his mind expand. So far from this, almost every nurse is aware of the possibility of the body reaching maturity, while the mind, if denied its proper culture, will still remain in the feebleness of infancy. Were a child brought up from its birth in a cell, where he did not see the hand that fed him, and was never permitted to hear the voice of her who relieved his corporeal necessities; and were he, after twenty years of such treatment, brought forth to the open and living world, he would be destitute of the chief characteristics of a reasonable being—speech, knowledge, moral feeling, and that whatever his original powers may have been; and from such unnatural treatment the bodily organs of mind may have become so inapt and unpliant, that the mind may never be able to use them, and the mistreated being may thus be doomed to a hopeless idiocy. These facts are universally known, and hence in the education of the young, while we give food to their bodies we apply culture to their minds, treating the latter as something altogether different from the material form which clothes it.

And after this culture of education has been applied in its largest measure, when judgment, memory, imagination, have been improved to their highest degree, and the mind has been stored with skill in every art and science, no change has been produced on the mind similar to that produced on the body. The mind, by the greatest increase of knowledge, gains no increase of bulk, and why? because knowledge has not length, breadth and thickness, any more than the immaterial being who acquires it; it is thought not matter, as the being who possesses it is mind not matter. Each belongs to a category, so essentially different, that they have no qualities in common, and therefore, to infer the destruction of mind and thought, merely because the material organs with which

mind was for a season united, have been dissolved, is a conclusion as wholly inconsequent as any that can be imagined.

But to pursue the analogical argument. We observe in the progress of man, from conception to birth, and from birth to maturity, changes of the most remarkable kind, through which the same being passes without losing any part of that which properly belongs to him. The boy of seven years' old retains but little of that body which he had on the day of his nativity; and yet his parents doubt not, and his own consciousness, so far as it can go, tells him, that as to his mind, he is the same being. Proceed onward and examine this same being at the age of forty, physiology tells us that he has now little, if any, of the same body which he had at seven. Yet he is conscious to himself, that he is the same person; his memory can go back so far, and he knows that he is the same being who has been collecting knowledge, forming habits, living in enjoyment of many friendly connections, pursuing aims; and though science teaches him that his body has been undergoing a constant waste and reproduction, by the wear and tear, and the nutrition of every day, so that it is changed in almost all its particles, he might well laugh and mock were any one to tell him that his mind is not the same. He knows that his body may be short or tall, fat or lean, old or renewed; but what has that to do with his mind? It is the same in its knowledge, recollections, feelings, and has undergone no change which can affect its identity. Now observe to what issue we bring the argument. If the soul remains the same amidst the constant mutation which is going on in the body, if the body can admit many of its organs to be mutilated and taken away, and even its whole substance to be reproduced, without injuring the identity of the indwelling mind—does not this support the presumption, that even the whole mortal coil may be shaken off without destroying the mind. It is very true that such a total and sudden removal of the body is very different from any of those more gradual changes which we observe taking place during life; but let us follow out the analogies of nature, and we shall find presumptive proof that even so great a change may be passed without the destruction of the inhabiting spirit which had survived, uninjured, the previous great changes of its material organs and casement.

Enter the garden on a summer's day, and you may behold on the leaves of plants, or the bark of trees, or on the ground, eggs deposited by numerous kinds of flies, which at this season people the air. If you watch these for a few days you will discover them hatched into life, and assuming the caterpillar form. Nourished by the blade on

which they were deposited by a parent's instinct, they increase in size, and by and by they reach maturity in this mode of their existence. When this period is attained, the caterpillar fastens itself to a leaf or stem, spins for itself a silken shroud, suffers the pains of death, its form is totally destroyed, and you discover, wrapped up in the fine silk which it spun when dying, a small shapeless chrysalis or maggot, altogether unlike the parent from which it sprung, which takes no food, and scarcely exhibits signs of life. In this state of torpor it remains, until the returning heat of another summer, when the shapeless germ becomes animated, creeps out of its rude casement an animal quite different from its progenitors, expands its wet wings to the sun, takes flight through the air, adorned in the most beautiful colors, and ranges in a wider field of enjoyment and delight.—Here then we behold, among the insect tribes, individuals living in one form and dying; revived in another form, again dying, and again restored to a more perfect life. If the God of nature thus conducts these insects, through such deaths, and such transformations, while the same common principle of life subsists in all the changes, why should it be deemed incredible, unnatural, or unphilosophical, that God should preserve the living principle of man—the soul—unhurt by the dissolution of its present body, to inherit a new and more glorious frame in some higher state of existence?

But it may be objected, that this analogy cannot hold in regard to man, for, after his death and corruption in the grave, no vestige of a germ can be discovered to give hope that his existence may be perpetuated in some new form. Death, in his case, seems to be an utter destruction of all in which vitality might subsist, and an irrecoverable dissolution of the compound into its constituent elements. But let us pause here at the mouth of the sepulchre, and see whether something may not be suggested to make us hesitate in pronouncing death the utter destruction even of the bodily form. True, we behold no vestige of it. Its beauty and symmetry are consumed away. The flesh is dust, and the bone is dust, and when we take it into our hand, and compare it with other dust, that never lived, we can mark no difference, and it is very probable there is none: but who will go so far as to deny, that there is some where in the grave, undetected by human eye, amidst common dust, some speck or atom, containing all that is essential to the individual human frame, different from common matter, possessing a power capable of reviviscence, according to the model which man will assume in a new world. If it be objected, that we cannot see it, let us remember,

that the prolific essence of that same human form once existed within its uterine membranes as a speck or atom too minute to be discovered by the eye of man; and there is nothing absurd in the conjecture, that it may be safely preserved in the womb of its parent earth, until it be again commanded by the Creator to rise up a fitting tabernacle for a celestial nature. Let us again repeat, that there is nothing absurd in the opinion, nothing contrary to what is known in the analogy of nature, that the essential part of every body which has been committed to the grave, may there repose in the sight of God unmingled with common dust, preserving its complete identity, until the trump of the archangel shall summon the grave to give up its dead. Hence, even in regard to the body, there is nothing in the known economy of nature which discountenances the idea, that it may preserve its separate identity in the grave, and be raised, after the slumber of ages, to a new life.

How much stronger then is this presumption in regard to the mind. If we have taken right views, it was always a being distinct from the body, using it only as an instrument, and, therefore, the dissolution of the body does not at all imply that the soul has sustained any damage. The particles of that congeries of material organs, called the body, are indeed disunited; but it would be as unreasonable to conclude on this account that the spirit has ceased to exist “as that the musician, to whom we have often listened with rapture, has ceased to exist, when the strings of his instrument are broken or torn away.” The musician indeed cannot play when his instrument is broken, he cannot express in this way the power of music, of which he is master, but all the powers of harmony will still dwell in his soul, and his mind will still luxuriate amidst their enchantments. So it must be, we should conclude, with the disembodied mind. Its material organ destroyed, it can no longer utter itself to embodied man. But its thoughts and feelings and remembrances—all the acquirements of its own spiritual nature, cannot perish; they survive with it in the new condition of being to which it shall be raised by the Creator.

These arguments, I trust, will not be without their effect in impressing this delightful doctrine upon our minds. Were we to revolve it more frequently, our piety would become more enlightened, our devotion more fervent. We should be more careful in the religious discipline of our mind, when we are assured that its thoughts, feelings, and habits partake of its own immortality; if vicious, they render its immortality wretched; if virtuous, they prepare it for the felicity of the celestial world.

ON THE NECESSITY OF THE INFLUENCE OF THE SPIRIT.

Nothing can be matter of greater regret to the Christian observer, than the lack of spiritual mindedness in the hearts of many professors of the faith of Jesus. In our Christian community at large, there is to be seen more of the form than of the power of religion; nay, in many who would sensitively reject a doubt of their Christianity, in the form itself there is much wanting. Such as an absence of family worship, or a neglect of the strict observance of the Sabbath. This matter of regret is, however, easily accounted for, from the want of the influence of the Spirit operating on the hearts and the consciences of professors, without whom, actuating man in all his movements, biasing his inclinations, and instructing him by his light and grace, the most showy and expensive works of an outward righteousness, are before God as sounding brass or a tinkling cymbal. It appears to us that by the members of our Christian Churches in general, the necessity of the divine agency of the Spirit of God is not sufficiently viewed and acted upon; perhaps ministers themselves may be found wanting in fully insisting on this life giving doctrine of the gospel, for, if even when it is faithfully declared, it is disregarded by too many, as humbling to the pride of the human heart, how much more must it be disregarded if set aside to give room to what are called simpler and easier truths.

The flesh profiteth nothing; it is the Spirit that quickeneth. All human endeavours, though backed by the highest intellectual attainments, will avail nothing in bettering our own hearts, or those of others without the Spirit. As easily can our snow clad fields yield of themselves how and when they please the fruits of the earth. The icy stiffness of their clods must first be broken, the soil must be softened and warmed by the genial influences of heat and rain from Heaven, ere it will receive and vivify the seed cast in by the hand of the husbandman; so must the heart of man be quickened by the Spirit of God, and warmed by the heat giving influences of piety ere the precious seeds of God's word can take root and produce the fruit bearing stem. To be spiritually minded, to be born of the Spirit, to walk in the Spirit, and to bring forth the fruits of the Spirit, consist not in the assumption of a name, in the mere knowledge of Christian principles, but in the possession of a hidden man of the heart, and a living under the influence of another law than that of self interest in the world. But what is the religion of many found to consist in? Simply the maintaining a character for sobriety and honesty, and attending on the ordinances of the sanctuary—being able to converse about persons better than things, the historical facts of scripture better than doctrines, the doctrinal parts again better than the practical, and the practical again better than the experimental. Worldly mindedness,

a restless anxiety after the increase of property, speculation in buying and selling, in a word, the love and the service of Mammon seem to influence the hearts of too many who, by naming the name of Christ, profess to have become so alive to eternal interests, as to have their hearts in Heaven, their treasures there, and their conversation there also! While the heart is choked with the cares of the world, filled with self sufficiency and vain conceit, the door must be closed against the entrance of the Holy One, to enlighten, to kindle and to gladden the soul. Much of the speedy growing principles and wishes of the world require to be subdued, ere the peaceable fruits of righteousness can be yielded abundantly.

In the revival of vital religion amongst a people, two things, so far as man is concerned, are indispensably required: First, ministers being more spiritually minded in their preaching, fully and frequently holding up to the view of their hearers the necessity of the power as well as the form of religion, of their being born of the Spirit as well as of water; and secondly, Christians generally engaging more earnestly in prayer for the outpouring influences of the Holy Ghost upon themselves and the Church at large.

It was the complaint of the celebrated Howe, of pious memory, "That the Spirit was in a great measure gone, retired even from Christian assemblies."—If, in the Christian assemblies of the Puritans, distinguished for zeal, fidelity, learning and piety on the part of their Divines, such a complaint was made, might it not also be made in the present day. The want of the success of ministers in reforming the hearts of their hearers, the failure of their most zealous and unremitting endeavours in the cause of conversion, though backed and supported by the high commands of God and the promises of Heaven and the threatening of Hell, cannot be otherwise accounted for. The pleasing a people by eloquence, by zeal, by enthusiasm or philanthropy is one thing, to profit them is another. A name for popularity may be gained so as to secure crowds to follow a preacher wherever he goes, but this will be no guaranty in itself of his success in elevating the tone of spiritual mindedness. However mortifying to the pride of talent and the consciousness of superior gifts, nothing can be achieved in begetting true religion in the heart without the influence of the spirit of holiness, for he it is who taketh of the things of Christ and sheweth them to the soul; nor can he be expected to be largely given, unless fully acknowledged and confessed—acknowledged in the high places of the sanctuary and confessed in the prayers of privacy. How goodly that custom observed by some of the old Divines in acknowledging the need of the aid and blessing of the spirit prior to the elucidation of the particulars of discourse! How aweing to our feelings, in reading their private histories, to find them so much given to prayer for a blessing on their labors. They knew what it was to water, as well as to plant!

Living as the present generation do, in expectancy, of the enlargement of Zion, and the dawning of better days to the Church throughout the world, it should never be forgotten by Christians how much the duty of prayer for the gifts of the Spirit ought to be engaged in by them, greater unity in the faith among Christian sects, the cultivation of brotherly kindness, greater power and efficacy in preaching the word to sinners, and edification and comfort to the upright, we are encouraged to consider would be the consequent of a "spirit of grace and supplication." There is much sin in the world, and too many are to be found in the midst of sin turning a deaf ear to warning and reproof. But a higher Court than the judgment and the feelings of wicked hearts should be applied to. God himself should be besought, for the kingdom is his, and the power is his. On him must we lean, and not on our own understanding; for fatal is the delusion of measuring the capacities of mortals as equal to the energy required in producing the power and the life of Christianity in those who are still without God and without hope in the world. The spirit of the Lord is not straitened. Ready is this Holy One in answer to prayer and dependence on him, to apply effectually the gospel of Jesus to the mind of man. Frequently, from the Ark of Heaven, that celestial Dove is sent forth to distribute his gifts on earth; frequently does he return without finding a rest in hearts where the troubled waters of corruption are cast forth like a swelling fountain.—All hail to that messenger when seen returning with the olive branch of peace to inspire with hope the children of men. Once having room to abide he will return and dwell in the heart for ever.

B.

R.

PRACTICAL SERMONS.

No. I.

BY THE REV. JOHN COOK, A. M. MINISTER OF ST.
ANDREW'S CHURCH QUEBEC.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. I. Cor. x. 31.

It is clearly the doctrine of the Bible, my friends, that every action of our lives may be and should be a religious action, that is should be performed with a regard to the will, the approbation, or as it is in the text the glory of God. Yet so loose and imperfect are the notions which prevail in the world, concerning Christian morality—concerning that duty which the Bible teaches and God requires, that I doubt not, to many of my hearers, the proposition now laid down, that every action of our lives should be a religious action, seems a strange and unwarrantable novelty. And some may be ready instantly to condemn it as incompatible with the ordinary duties and the ordinary employments of common life. But such a ground

of condemnation, is only a proof of ignorance, as to what that is, which constitutes a religious action. It is taking for granted that that title is due only to strictly devotional exercises. Whereas it should be considered, that as devotional exercises may be performed in a worldly spirit, and so have no claim to a religious character, so may worldly and common duties be performed in a religious spirit, and be justly entitled to the character of religious actions. That is in truth and in reality a religious action; it is acknowledged and accepted, and will be rewarded by God, as such, in the performance of which God's will is regarded as the rule, and God's glory as the end, whatever be the nature of the action in itself, whether of a more solemn or more common character.

There is no doubt a distinction between those duties which are of a strictly devotional nature, and the duties of common life. But assuredly there is not *such* a distinction, as renders the one necessarily more religious than the other. Both may be and should be alike parts of that devotion and service which as creatures we owe unto God. There is an apparent religiousness about the one; there is an apparent worldliness about the other. And we are apt to think that both must be, only what they seem to be. If we see a man diligently studying the sacred scriptures, or engaged in the exercise of prayer, or waiting upon God, in any of those ordinances which he hath appointed, we have no hesitation in saying that he is engaged in religious duties. Whereas, when we see a man diligently employing himself in the active pursuits of life, in the duties, it may be, of a humble and laborious calling, the notion that he is religiously employed, is not naturally or necessarily suggested to us. He is to all outward appearance, and he may be in reality, occupied exclusively with worldly things. And we are ready to suppose that his occupations can have nothing of a religious character about them. Whereas, if he is continually setting God before him, if he is performing every part of his daily work, as in the sight of God, and as unto God, if in all the actions of common life, he has the same pure and holy intention, the same design to do the will and to promote the glory of God, as in exercises of a strictly devotional nature, then, every thing he does, common, humble, may even degraded as to men it may appear, assumes the high and holy character of a religious duty—is purified and ennobled by the exercise of christian principles. The humblest drudgery to which our lot may call us, becomes a sacred walk, honorable even in the apprehensions of men, and accepted of God, when done as unto the Lord, because the Lord requires it, and in the hope of a blessed reward, which the Lord shall hereafter bestow on it. In the most humble worldly condition, and in the exercise of what the world esteems but common duties, we shall be animated with a spirit, which will give value to every thing we do, in the sight of God—we shall be laying up for ourselves treasures in Heaven, and becoming every day more and more meet for the inheritance of the saints in light, if we be striving in obedience

to the Apostolic injunction of the text, "Whether we eat or drink, or whatsoever we do to do all to the glory of God."

But is it possible for man in his present condition and circumstances thus, in all he does to set God before him, and to seek His glory? Is it not an impracticable duty always to remember God, and to act unto Him, a duty which neither the constitution of our minds, nor the necessities of our condition, will admit of being carried into execution. On this subject, the practicableness of the duty required in the text, of acting always unto God, and doing all to His glory, suffer me now very shortly to address you. And in doing so, let it be remarked, that a duty commanded, may, it is possible to conceive, be impracticable in two ways. It may be impracticable, because positively beyond the reach of the physical, intellectual or moral powers, with which we are endowed. Or it may be impracticable, because altogether in opposition to the whole of our tastes and habits and affections. Were we commanded to impart the power of sight to one who was born blind, or whose organs of vision were impaired and imperfect, there would be an impracticability of the first sort—that is an exertion of power of which we are altogether incapable. Now God in His word, never calls us to the exercise of duties, which are thus impracticable; to duties, for which we are incapable, by our natural constitution, or by our external circumstances. His law is in all respects, holy, just and good, most reasonable and excellent in its own nature, suited to the capacities and fitted to promote the happiness of all, on whom it is enjoined. And we do most assuredly mistake the nature and extent of the duty enjoined in the text, if we interpret it in such a way, as to make it require, what neither the nature of our minds nor the necessities of our condition admit of.

That we do so misinterpret the text, when we declare it to require that every action of our lives be a religious action; that in all things God must be acknowledged; that every part of our daily lives should be considered as a matter of holiness and offered unto the Lord; that in all the actions of common life we should have the same pure and holy intention, the same design to do the will and to promote the glory of God, as in exercises of a strictly devotional nature, some may, I doubt not, be ready to affirm. They will declare it to be impossible to be always under the influence of religious feeling, while engaged in the daily and necessary employments of life, as in those amusements and relaxations, which are in their nature innocent and in their results useful. The mind cannot, they will tell us, be continually occupied with two trains of thought at one and the same time; cannot have present to it, the great and holy God, and be also taken up, as is necessary, with the common pursuits and the common duties of life. Such are the assertions which many do readily make, when pressed to comply with the duty of the text. And if these

assertions were in all respects true and sound, then must the reasonableness and obligation of the duty, as we have explained it be given up. For assuredly the godly life, which the Bible requires, and which it imperatively enjoins on all, as the end of their creation, as the end to effect which, Christ died, and the spirit of grace and truth, worketh in men's heart, is not a life withdrawn from the world, its cares and duties and employments.

But these assertions are not in all respects, true or sound or applicable. It is very possible for the mind to be continually under the influence of some one dominant passion or principle, which shall operate within it, almost always, in a sensible manner, and at all times direct and guide it; which shall give to the whole of our sentiments and conduct a certain and peculiar character; and which in the great majority of our actions, and in all important steps in the course of our lives, shall be felt and followed as the guide of our conduct. Let us come to examples of this. Take for instance, a man in whom the predominating passion is vanity, an inordinate desire to seem wise or great or good, in the eyes of his fellow-men; a disposition to seek and to be satisfied with their applause and approbation alone. I put it to you, as a matter of experience or of observation, whether such a man may not be guided by this his ruling desire in every thing or almost every thing, he either does or says; whether you have not seen people, in whom it was very evident, that every word, every action, nay we may almost say, every look or motion, was regulated in such a way, as to secure, at least in their own apprehension, the wished for admiration; in whom, it was quite plain that the desire to please was always uppermost in the mind, yea, and the thought too how that might best be accomplished. But who ever observed that such people were necessarily withdrawn from common duties and employments, by this their ruling passion? Nay, is it not a matter of observation, that by means of it they can be, and they are stimulated to these? It imparts a certain character, it gives a definite object to all they do. But they never feel that it necessarily impedes them in their worldly duties and employments. These may all be going on, and they do all go on, in the ordinary way, while an under current of vain thought and vain feeling is ceaselessly passing through the mind.

Now, my friends, let me ask you, would the case be different, if instead of the low and base desire of pleasing men, there was in the mind of an individual the one great ruling desire, in all things, and at all times, to please God. Is it for a moment to be supposed, that that desire, would, more than the other, tend to counteract the particular ends of life, or to unfit men for worldly employments and worldly duties. Assuredly it is not. Let the desire to please God, be as strong, in a man's mind, I do not say, as it may be, or as it should be, but as we do very often see the desire of pleasing men to be, and it will doubtless give a religious character to the great proportion of his ac-

tions. It will affect and modify, and materially influence the whole of his life and conduct. Yet it will not be felt, to interfere in any injurious way, but the contrary, with the employments and duties of ordinary life. When that desire, that ruling principle is implanted in a man's heart—in the heart of a man, who though on worldly principles, had been in the habit of acting with uprightness and diligence in the duties of common life, he has got no absolutely new thing to do. He has not to enter on any mental process to which he had before been a stranger. There had always been an under current of thought and feeling passing through his mind; and that has only changed its character. Before, it was vain, or it was ambitious, or it was sensual and selfish. Now it is godly. The pursuits of life go on, as they did before. The mind is not more distracted, than before. Yet is a new and holy and religious character imparted to every action of the daily life. The rule of action is different. The motive which leads to action is different. The end to be attained by it is different. The man, may, it is very possible, be doing the very same thing, engaging in the very same employments; and yet there is this great and essential difference, that whereas, whatsoever he did before, he did unto men, or unto himself, now he does it heartily unto the Lord.

It were easy to multiply examples, all tending with sufficient clearness, to establish the same thing, as that I have now brought forward, viz: that the influence of any one dominant passion or principle, though its power be continually, or almost continually felt, over our minds, and though it affects the whole of our conduct, does not necessarily withdraw us from common duties, and employments. I shall only call your attention to another instance of a nature as intelligible and more pleasing. Let us enter into one of these happy families, and blessed be God, amidst all the wickedness which abounds in the world, there are still many such, in which domestic love and kind affection rule with gentle sway in the hearts of all the inmates. And as far as we may be able, let us take a survey of their daily doings, and look into the inward springs of action, by which they are moved, and the thoughts and feelings, with which the ordinary labors of the household are accompanied. Look to the father, on whom, by the arrangements of a wise Providence, is laid, the duty of carefully providing for his family, by hard, and it may be, almost incessant toil for the supply of their daily wants. He rises early to the labor, to which Providence hath called him, and during the long day, his mind and body both, may be occupied with a hundred different things, with an endless variety of cares and duties and employments. Yet, does not one thought, one principle, one affection, lead him to all this unwearied exertion, which, in a great measure at least, prompts him to all his varied occupations, and which, if not continually and immediately present to the mind, is yet ever acting upon it, and ever stirring him up to fresh and unwearied activity? Is it not the

thought of the confiding partner, or the helpless little ones, whom he has left behind him, and who depend for all their comfort on the diligence and assiduity of his labors? Is it not that family affection, which God hath put deep and strong in man's heart, since on it the very foundations of human society were to rest? Does that thought, that affection, I ask you, disturb or distract him in his worldly employments? Nay, does it not cheer and bless and stimulate and dignify him in all his exertions? Say then, if—we need not say, instead of, but—superadded to these, there were also, the principle of godliness in his mind, the ever recurring thought of the great Father of lights, from whom cometh down every good gift, and of the merciful Redeemer, who died that he might live, would that enervate or would it strengthen, would it disturb or would it stimulate him? Would it not strengthen his hands, and encourage his heart? And just as the principle of family affection rendered every part of his daily toil or labor of love precious in the eyes of his confiding household, so would the principle of godliness, render it also a religious work, accepted of God, and to be approved by Him, in the day, when he shall judge the world in righteousness, and give to every man according as his work has been.

Look again to the mother. Her duties and employments and cares are altogether different. But they are not less important, or difficult, or numerous, or requiring less constant exertion, or less of self-denial and patience. In the quiet retirement, as it may seem, of a small and humble family, how many busy duties, may not she have to perform? Think of her assiduous and untiring watchfulness, her meek and wakeful tenderness, her wise and affectionate forethought. Think of the thousand efforts, she every day makes, to amuse, to occupy, to improve those whom God hath given her. Think of the self-denial she exercises in giving up for them all her own tastes and feelings; if indeed that may be called self-denial, which is scarcely felt as such, so pure and perfect is a mother's love. Think of the numberless plans she daily forms and executes for the peace and comfort and happiness of her household. How strange would seem to her the suggestion, if in the midst of her many cares and her many toils, anyone should hint that the continual presence of her husband and her children in her thoughts, would disturb, and distract her in the discharge of her duties. Why, *that* she would say, is to me the very spring of action, prompting me to all I do, and making me happy in the doing of it. And why, my friends, should the loving God, be less powerful or more distracting in a christian's heart, than is such love as I have now described in a mother's heart?—God is entitled to a place in our affections, beyond and above what any or all created things can claim, both as being infinitely excellent and lovely in himself, and being to us the source of blessings, the number and the greatness, of which are beyond all reckoning of ours. And why, is the supreme love, to which he is entitled, and which he justly claims from us, as created by his power and upheld by his bounty, and

redeemed by the blood of his own beloved Son, why, if such love dwelt in our hearts, should it not operate in us, as the love of her household does in a mother's heart—make us do what God hath told us, is pleasing in his sight, and make us happy in the doing of it?

Once more—let us look to the children. Their occupations and duties may be various, according to their age, their strength, their different capacities of labor. Yet, all may be busily employed, and moved to diligence and exertion, by one affection. May not that be love and reverence for their parents; for those who watch over them with such unceasing care and solicitude? The desire to please them, may be what sets them to work, and what, by its continual recurrence to their minds, keeps them at work. The more it is present to their thoughts, the more are they excited to zeal and diligence, in the employment, whatever be its nature, in which they are engaged. The more distinctly a feeling of love and duty to a parent is guiding and animating their minds, the better will every thing be done by them. And can any one say, why or how, it should be otherwise, if, instead of a feeling of love and duty to an earthly parent, it were a feeling of love and duty to a Father in Heaven? Why should the one thought, the one feeling, be more distracting than the other? Alas, it is but our own evil, ignorant, ungodly hearts, which ever prompt us to think so. To us, fallen creatures, it seems a hard and an impracticable thing, in all we do to remember God, and to act unto him, to seek his glory, and to have every part of our lives consecrated to his service. But to one of these bright spirits, which surround the throne of the Most High, and excel in purity as they excel in strength, it may seem just as strange and impracticable for any of the moral creatures of God, to do otherwise.

But in discoursing on the practicableness of any duty, we advance a great step, when, from shewing that it may be done, we shew that it has been done.—And by whom has this great duty ever been performed? It was performed by one, who was a man like ourselves, save that he was without sin; by one, who shared in human feelings, who suffered under human wants, who was in all points tempted like as we are; by one, who, in addition to all he did and all he suffered for us, has left us a perfect example, for our imitation, for our instruction, for our encouragement, and in whose steps we should ever strive to walk.—The one sacred principle by which the holy mind of Jesus was ever actuated, was a deep and devoted and exclusive regard to the will and the glory of God his heavenly Father. Every action of his life spoke it, even though he himself had not declared it,—“I seek not mine own will, but the will of my Father, who sent me.” He was never double minded. He was never distracted by contending passions and principles. His one aim was to do the Father's will and advance his glory, and his whole life was devoted to the work. All other feelings and affections, which he had in common with those whom he condescended to call brethren, were subject to this one great principle.

Amidst all the labors of his toilsome life, as in all the agonies of his ignominious death,—Not as I will, but as thou wilt, was the language of his soul.

Let us not say, that the holiness of Christ, we may not hope to reach. It is a holiness which we can at least imitate; and though we may never attain to the full perfection of it here on earth, if we are Christ's faithful followers, we shall constantly be striving to attain it. The measure of the holiness of Christ, should be the only measure of ours. We are wanting in the lofty ambition by which the genuine Christian should be distinguished, if we put up with any lower standard. Let the same mind be in you, says the Apostle, which was also in Christ Jesus. What Christ as a man did, he can enable us men to do. O, then let us, in dependence on his grace, set him, our blessed Lord, before us, and act to him in singleness of heart. Let us no more seek only to please ourselves, or to act just as our own wayward humours and passions may direct us. Always let us keep God before us. Always let us strive to keep up in our minds, a sense of his presence, of our responsibility. Let us humble ourselves in the dust, while we review our past lives, and consider how little of godliness there has been in them. Let us come with humility and earnest desire and holy thanksgiving to the blood of sprinkling, which alone can wash away the guilt of all our ungodliness, and to that blessed One, who will send the Spirit of grace into our hearts, to keep them, and to sanctify them, to cleanse our very thoughts, and make our whole lives a sacrifice, one continued sacrifice of praise and thanksgiving unto him. Be it henceforth our one aim and desire to know God, and to please him in all things. Let the will of God, and the glory of God, be to us, as the cloud by day and the pillar of fire by night, which guided Israel through the wilderness, and “Whether we eat or drink, or whatsoever we do, let us do all to the glory of God.”

EARLY RECOLLECTIONS.—“I used to be called a Frenchman,” says the late John Randolph, an American Statesman, “because I took the French side in political matters; and though this was unjust, yet the truth is, I should have been a French Atheist, had it not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, ‘Our Father which art in heaven.’”

To the Rev. Dr. John Strachan, Archdeacon of
Toronto.

VENERABLE SIR,

As you have thought proper in your 6th letter addressed to the Honorable Wm. Morris to make some strictures on a passage taken from a letter of mine, addressed to the Rev. Wm. Rintoul, containing certain matters of complaint, I may take the liberty in my turn, of making some observations on what you have stated.

I quote first the passage on which your strictures are founded.

"In the return from Niagara Mr. McGill thus writes, "No aid from Government for building our church. We have rather been defrauded by it of what was justly due to us. Our church was burned down during the late war, while occupied as a Military Hospital. All buildings destroyed while given up to the King's use were paid in full out of the Military Chest; but from some malign influence our just claim was refused from this source. The consequence was that we were classed among the general sufferers notwithstanding the speciality of our case, and the special rule acted on in similar cases; and our claim of £600 was reduced to £400, and this sum was not received until the present year (1837) without interest. We reckon ourselves therefore injuriously kept out of £200 by the officers of Government who reported on our claims, and the interest due on £600 for more than twenty years. We beg that the Honorable William Morris will draw the attention of His Majesty's Government to this hardship."

As you have not denied the facts contained in my statement I need not produce the evidence on which it is founded. If you presume to dispute the facts it will then be time to produce my authority. But the following statement of yours, resting so far as I know, only on your own authority, may be generally true, and yet irreconcilable with the particular instance.

"The Board which sat on the War Losses was appointed by the special orders of the Secretary of State for the Colonies, Lord Bathurst, and was independent in its proceedings and not under the control of the Provincial Government. It was composed of Gentlemen of the first respectability in the colony, and each case that came before it received the most careful consideration, and was decided without fear or favour according to its merits."

Here you positively affirm what you cannot know. What means of information have you that they were independent in their proceedings, and not under the control of the Provincial Government? Were you a member of this commission, or in any way intrusted with its secrets? And even admitting their perfect independence of the local Government, which I might readily believe, what evidence have you that their own personal prejudices did not bias their judgment while deciding on our claims? Whatever the cause may be—and at this distance of time it may not be very easy to discover it—we have lamentable experience that our claims were rejected under a

malign influence. The facts in my possession, deponed to, and declared by credible witnesses—are first "that the church was given up to the Medical department of the army on this frontier for an hospital, with an express promise that it should be returned in the same state in which it then was, as soon as another building could be got for his Majesty's troops; that it was accordingly fitted up as an hospital; & used as such until Niagara was taken by the enemy; that the Americans seeing the officers and soldiers of the British army walking about the church, set fire to it, and the reason which they assigned was, that by converting it into an army hospital it could not be considered any longer a church, and that they had seen individuals of the British army that morning viewing their works from the spire of the church with a spy glass."—Having conversed with several of the aged and most respectable inhabitants of the town of Niagara who have knowledge of these things I have found my statements amply confirmed. The building was given up for the King's use, and our complaint is, that from some *malign influence*, for in the presence of these facts which must have been known to the commissioners, to what else can we attribute it?—the loss was not paid, out of the Military Chest according to the general rule on which, as I am informed they acted.

These facts would not, it is probable, have been adverted to by me, in my communication to the Moderator of Synod, had not the fact of the exclusive, long continued, partiality of His Majesty's Government towards the Episcopal church at that time strongly forced itself upon my attention. While the Presbyterians were treated, as I have stated above, the Episcopalians received £500 Stg. out of the military chest for the repairing of their church, which had also been used in a similar way, but had not been totally destroyed: the walls were standing. This assistance was given to that church moreover at a time when its minister was wholly supported by the Government, and no burden fell upon the people. While the Presbyterians who had built their church at their own charge, and when they were able also supported a clergyman wholly at their own charge, were denied even the amount of loss which in their loyalty they had sustained, and the effects of which they had not so far recovered nearly 20 years after—as to be able, (to use their own words *) "to rebuild a place for the public worship of Almighty God." This however four years ago they were able to accomplish, and at a cost of more than £2000, they have built on the site of the church that had been burnt down—a house for the worship of their Fathers' God. While they had struggled thus for themselves in rebuilding their church, and in maintaining, with a trivial aid, their pastor—they were astonished, when they were informed of the establishment of a Rectory in the Township—endowed with two farms of 200 acres, lying within the Township, and 500 acres of land in some other quarter; While the new Rector had under cultivation numerous town lots, the real owner or destination of which is not

* Memorial to Lord Dalhousie.

known. It is this partiality which is the ground of our complaint and dissatisfaction.

The Letter writer goes on to state.

"I find from documents before me, what would otherwise seem incredible, that the church constituting this case of hardship did not belong to a congregation of Presbyterians in connexion with the Church of Scotland; that it was never occupied by such a congregation nor was there more than one congregation of that denomination in the whole Province for many years after this church had been destroyed.

This is one of those oblique and crooked statements of which innumerable instances are found in these letters, altogether unworthy of a Christian minister and dignity of the Church. Honesty and candor would easily have ascertained that the hardship was sustained by the Presbyterians of Niagara, whether or not they were in communion with the Church of Scotland; and that the same congregation is still subsisting with as much continuity as any other congregation in Upper Canada can exhibit. But whatever documents might be before you, or however well acquainted the individual who furnished them may be with the Presbyterian congregation, we are able to state that even at that early period of the settlement, the majority of the congregation were from Scotland; that those who took an active part in the erection of the building were of the national Church; that the two individuals who furnished more than half the means belonged to it; that even at this early period, had it been within the power of the congregation, they would most gladly have welcomed a minister of that Church; and if it was not till 1828 that they obtained a minister of that Church—the Venerable Archdeacon at his next visit to Niagara, may catechise, if he please, some of the older inhabitants, and he will learn how deeply this circumstance was regretted, and how serious a detriment it occasioned to the interests of religion in this place. Farther the writer of the documents might have safely stated—that had the members of the Episcopal Church since 1790, when the Rev. Robert Addison was sent out to this colony, been burdened with the erection of their own church and the maintenance of their own minister, it might have been even later than 1828, before they had accomplished these objects; and should the present incumbent be removed from his place—which may God prevent—and they be left to themselves, as the Presbyterians have been for the last 30 years, it may earnestly be wished that they will prove as exemplary in bearing the charges of divine ordinances among them.

We quote the following:—

"The church of Niagara was occupied by the Presbyterians who now form the the United Synod or Presbtery of Upper Canada. They were the sufferers and to them the remuneration, be it great or small, of right belongs."

The first assertion here made, whether founded on the document before you or not, is incorrect. *The church of Niagara never was occupied by the Presbyterians who now form the United*

Synod or Presbtery of Upper Canada. We have just looked over the names of the original contributors to the church, a few of whom, and many of their descendants, are still belonging to the congregation, and we verily believe, that not one can be pointed out who had ever any connection with the United Synod; and it is a fact notorious that the persons who have from the earliest period taken the most active part in the congregation, were never connected with that body, but were originally and always of the Church of Scotland. Many indeed from other countries, from Ireland, Holland, and the descendants of U. E. Loyalists, were joined with them in religious communion; but I am well assured that they have always been disposed to join most heartily with them in supporting a minister of the Scottish national Church, and at this day I, as the pastor of this church, may declare my conviction, that few congregations in Upper Canada of a mingled national origin, present a fairer spectacle of Christian unity, or have borne heavier burdens without repining. It is very true that at different periods since the congregation was first formed, as far back as 1795, they were under the necessity of engaging such persons, professing to be ministers, as chance threw in their way, and their fortunes in this respect, with perhaps one exception, furnish a melancholy lesson of the evils arising from the practice too common in new countries of receiving adventurers of unknown characters and unsettled principles as the teachers of a Christian people. But you can make nothing out of his admission in support of your assertion; for none of all those who preached to the congregation of Niagara, had any connection with the United Synod except one, and we presume his evidence will readily be given to the truth of the foregoing statement.

Let me repeat that the members in connection with the United Synod were not the sufferers; that they were not the contributors to the church; that the parties some of whom are still alive, were the contributors and the sufferers; that nearly two-thirds of the whole War Losses were due to Mr. Andrew Heron for 20 years, who for all that period was kept out of most of the principal and all the interest, and who received his last instalment only a few months ago. It was due to him because he advanced the money for the erection of the church, or purchased the claims of others. Then, sir, even admitting your assertion, which we have now proved to be inaccurate, that it was "occupied by the Presbyterians who now form the United Synod Presbtery of Upper Canada," you ought to know that the occupiers of a church may not be the proprietors, and conversant as you seem to be with all the proceedings of the colonial council, you ought also to be aware that the lot on which the church was built was originally obtained for the church of Scotland, that no temporary occupancy can invalidate the patent, and that in point of fact, "the remuneration, be it great or small," belongs to the adherents of that church. But it is not, sir, one of the least remarkable circumstances of your history, that your hostility to the church of Scotland effloresces on all

you write and on all you do. And were it not that this admits a ready explanation from what is known of men who without valid reasons have abandoned the faith of their fathers, we should have deemed your sentiments and actions altogether inexplicable.

What then, Sir, must we think of your assertion that *they were the sufferers and to them the remuneration, be it great or small, of right belongs*. It surely became you as a teacher of truth, and a friend of religion to be particularly cautious in the statements you put forth, especially when these were in opposition to statements furnished by one who had ample means of procuring accurate information, and no motive but to put it forth fairly. Nothing could be gained by a departure from veracity, even did you conceive me capable of it, and nothing lost by my adherence to truth. But in the perusal of these letters, on part of which these strictures are made, nothing has more amazed me than the bitter promptitude, with which you assail the characters and motives of men, who are nothing inferior to you in public estimation, and the odour of whose names will remain sweet when it shall be reckoned an object of desire in the provincial church that yours should be forgotten.

After these statements, venerable dignitary, I would fain ask what we are to think of your assertion:

"It is not easy to conceive a complaint so reckless or so completely discreditable in all its bearings. It is not made by the party suffering, but by one who had nothing to do in the matter, and received no damage."

Is not the first plainly a slander? Is not the last an untruth? I am aware that you will probably throw the *onus* on the documents before you.—Come out with the documents; let the author be known. We at least have nothing to dread from the consequences. And there are not a few people in Niagara better acquainted with its earlier state than I can be, who may furnish you and the author of the documents with some valuable portions of our church's history.

It is not my intention in this letter to make any general remarks upon your letters to Mr. Morris, though slandered by you in numerous instances, in common with the whole Presbyterian body, I might justly use the liberty. But I cannot pass by the opportunity now offered me of making one observation on one of your own reckless and insolent assertions in which I am more personally concerned. The concluding paragraph in the pamphlet containing Mr. Morris's correspondence, which you mention as the production of a "contemptible and venomous writer," seems to have produced in your own mind "a mortification altogether maddening." I venture to say the Hon. Delegate of the Presbyterians has not been half so maddened by it, nor even by the many "venomous" things that you have written against him, although it appears in a place where the inobservant may be led to think he is more concerned in its contents. That you should feel its sting cannot be deemed surprising—that you have not better concealed its effects, your sober minded friends will perhaps be inclined to deplore. That you are the fountain and origin of the evil that has arisen from the esta-

blishment of Rectories in this province—and who can calculate its amount present and remote? those best acquainted with the secrecies of its administration will very readily believe. I confess that I cannot entertain the opinion that the late Lieutenant Governor, a man with whom it was impossible to converse without being deeply impressed with his sincerity and honor—could have been guilty of an act pronounced unauthorised and illegal by the highest authorities in the realm—an act done within a few days of his resigning the administration into other hands—I cannot believe that it was entirely spontaneous on his part, or that had he continued in the government he would either have done it, or sanctioned it. To reconcile this hasty and illegal step with the views which I have always entertained of the character of Sir John Colborne, I have been compelled to surmise that some selfish and busy body had plied his jesuitical arts upon the unsuspecting veteran, & amidst the hurry consequent on his departure from the province, had overcome his better purpose, and persuaded him to an act which has proved a blot on his fair name, and a thorn in the side of his successor; & amongst all the officious meddlers in state affairs, of notoriety in the province, it did not seem to be safe to guess that any one would be more apt for such officious dealing, or more reckless of the consequences than the Archdeacon of Toronto.—While I think the act dishonorable because it was clandestine so far as the Home Government was concerned, and dishonest in so far as it has been pronounced contrary to law, I can easily conceive how an honorable man might be decoyed into its perpetration. But the decoyers—what can I think of them?—That they are blind, selfish, the tarnishers of an honorable name, the enemies of the peace of this province, and within it the subverters of British supremacy! Sir I can scarcely account for the "contemptible and venomous" effusions which have lately dropped from your pen in reference to this transaction, without a strong suspicion that you are very deeply implicated in the guilt of it; that the now obsolete despatches procured through your industry at the Colonial Office were obtruded into notice at a time when confusion and haste prevented their deliberate examination; and now when you see the detestation in which the act is held by nine-tenths of the people of this province, many of them the most enlightened members of your own communion, you have rushed forth an infuriated champion, and forgetting the sacredness of your profession and your official dignity, you have indulged in a strain of vituperation against the best in the land, in a style which you must have borrowed, not from the calm and chaste writers of the Church of England, but from the head rebel on Navy Island. Oh, how fervently I wish that his "contemptible and venomous" spirit had departed with him! But truly it is not easy to silence the suspicion that his tattered mantle has fallen over your surplice—and the thought is mournful!

I know right well, venerable dignitary, the estimation in which your political, and perhaps I might also say, your clerical career is held in this quarter; and entertaining, as I have always done,

sentiments of regard towards the Church of England, which I have freely declared in all my intercourse with the members of that communion, I feel the less scruple in holding up to rebuke and animadversion, your unfounded and malicious assertions, and the very uncandid and rancorous spirit you have manifested against us. I am persuaded your charges against the Presbyterians will not pass at a high value here, and that they will not disturb our tranquility: although they may awaken regret, in which we will find many to sympathize with us, that you, elevated to a conspicuous place in the Episcopal Church, should use your "throne" for the purpose of scattering more effectually "firebrands arrows and death," when your holy function requires you by every means to promote peace and unity. It must moreover appear to every sober person that you have chosen a peculiarly inauspicious time for the display of your clerical virulence against the Presbyterians of Niagara, (I leave to others their own defence,) for if any thing more than another could foster within them a conviction of their title to perfect equality of right with the members of the Episcopal communion, the circumstances in which they are now found must do it. All of them, (as they have been called on) not one recreant, have gone forth in support of law and order & British dominion. I believe it may be shown that more of our people belonging to this town are in arms, than of any other Christian denomination; and since these troubles commenced, they and their families have suffered not a little, and may still have more to endure ere affairs are restored to their accustomed order. And is this a time for a pampered dignitary who has enriched himself with office and preferment, and donatives, to tell them that a simple and respectful narration of the neglect they have sustained in their religious interests is "discreditable in all its bearings?" Is this a time to vend the notions of bigotry and exclusiveness, and tell soldiers who are the same in danger, that they shall not be the same in recompense? Or is this a fitting time to compel us to come forward in our own defence with a re-statement of past grounds of complaint—when too we have reason to hope and believe that the reign of exclusiveness has passed away, and the reign of just and legal rights is commenced? With all sincerity, and unruffled by any irritation, I declare respecting these letters of the Venerable Dr. Strachan, that I have not since my arrival in this Colony, read within the same compass a greater number of mis-stated facts, of inconclusive deductions, of unfounded charges against the characters and motives of others, or any thing that breathed a more bitterly virulent spirit. It is indeed with pungent sorrow that I thus recriminate. Your sacred office, your advanced age, your station in the community, the honour which the church has conferred upon you should have operated powerfully to induce you to act a becoming part; but all these being forgotten by you aggravates the wrong you have inflicted on the Church and Province.

I am Sir, your ob't servant,

ROBERT MACGILL

Niagara, Jan'y 12th, 1838.

LETTER FROM THE TRUSTEES OF SAINT
ANDREW'S CHURCH, TORONTO, TO
ARCHDEACON STRACHAN.

HONORABLE AND VENERABLE SIR—

We the undersigned, Trustees of St. Andrew's Church, having frequently asserted that we had never received any lands in aid of our Church from the Government of this Province, think it due to our character to advert to certain statements which have been published in newspapers throughout the country, in the form of letters written by you, and also in a pamphlet under the authority of your name, alleging that the Presbyterian Church, in connection with the Church of Scotland in this City, has received from the Colonial Government various grants of land, all of which you specify in said letters and pamphlet, the terms whereof as respects Toronto are as follows:

"Toronto,—Granted on the 3rd September 1835, southerly half of lot No. 2, in the 4th concession East Yonge Street—100 acres. Again 7th April, 1836, on relinquishing the above, the Commissioner of Crown Lands is instructed to set apart 200 acres in some convenient place for the purposes prayed for, besides the Government Lot north side of Duchess Street, containing half an acre. Granted a tract on 1st December 1824, for a burial ground."

We assure you, on the contrary, that though granting may have been with you equivalent to receiving something, the case has been widely different with us. Notwithstanding your statements so confidently set forth, we pray you to be informed that we have received no lots, nor piece of ground whatever, not so much as space to build our church upon. It is true that some time ago the Commissioners of Crown Lands were instructed to set apart 200 acres in some convenient place for the purpose prayed for, but in point of fact, whatever lots were made known to us as so set apart, were found upon examination to be of little value to any one, and to us, so far from being in some convenient place and for the purposes prayed for, not worth accepting. This we found to our disappointment, after most diligent search and repeated applications, after many petitions expressed in the most respectful terms, and signed by most respectable persons in this City. As to your statement respecting the Government lot north side of Duchess Street, containing half an acre, which by a curious grammatical construction, you unwillingly, no doubt, lead the public to believe is separate and distinct from "a

tract for a burial ground," whereas they are one and the same, we beg you to take our word for it, that this lot, or *these*, if you please, were never granted to us, nor to any Presbyterian Congregation in connection with the Church of Scotland, nor ever by us, or by any one else so far as we know, understood to be so granted.

We have the honor to be,

Honorable and Venerable Sir,

Your most obedient humble servants,

(Signed,)

ISAAC BUCHANAN, Chairman.

JOHN EWART,

WILLIAM ROSS,

WALTER ROSE,

ANDREW TOD,

GEORGE HENDERSON,

ALEX. BADENACH.

To the Honorable and Venerable

The Archdeacon of York.

DR. STRACHAN'S CHARGES AGAINST THE PRESBYTERIANS OF CANADA EXAMINED.

When the subject of the erection and endowment of 57 Rectories by the late Lieutenant Governor of Upper Canada, was first brought under the notice of the Synod, no member of that body imagined that the ministers of the Episcopal Church had much to do in the business, or that any blame whatever could be imputed to them. We have oftener than once both in conversation and debate seen a person who had obviously misconceived the true object of blame called to order, because his feelings had led him to indulge in observations against those who could not fairly be considered as involved in the blame of that transaction; and all whom we remember to have taken any part in these discussions, were wont most explicitly to affirm that it was an act for which the Episcopal Clergy, either individually, or as a body, were in no way responsible. Accordingly the Synod very properly came at once to issue with the Executive Government on this question, and, in their resolutions passed on that occasion, to which we shall advert hereafter, stated very plainly and forcibly the reasons of their protestation. Whatever opinions any party may entertain of the strength or irrelevancy of the grounds on which these resolutions

rest they do not in the remotest manner cast any blame upon the Episcopal Clergy, nor even upon Dr. Strachan. The whole controversy was made to rest, where it ought to rest, with the Executive Government, by whom the evil complained of had been done.

So far as the proceedings of particular congregations in this business have come under our review, the same discrimination as to the true source of the evil has been maintained. It is very possible that in the great excitement which this measure created, and in the much speaking which it called forth, there may have been uttered many vain and foolish words; yet though we felt ourselves to be the agrieved party, we do not recollect, in all that we have read upon the subject, any statements which impugned the motives or aspersed the character of the Episcopal Clergy. As we have already stated we know one or two instances in which this was most explicitly guarded against, the true question brought back to view with careful discrimination, and the whole blame of the act was asserted to lie with the Executive Government, and with it alone the controversy was to be agitated.

Among the many unhappy things connected with this transaction, it would have afforded us sincere pleasure had the Venerable the Archdeacon of York evinced the same wise discrimination, and followed the same just and charitable course. Implicated indeed as he has been in so many of the measures which have created so much dissatisfaction throughout the Province, among all classes, for many years, and very deeply in this—not the least obnoxious of them—it was not perhaps to be wondered at, that he should imagine that he had a special call to obtrude himself into the discussion, although in so far as the Synod of Canada was concerned he was evidently no party. As however it may be thought he was at perfect liberty to do this we enter no dissent. But we have most serious objections to make on the spirit and manner with which he has executed his self-appointed task.

On the general matters contained in his address to the Clergy of the Archdeaconry of York, we do not feel ourselves called to make any observations. When these touch not us, what necessity is there that we should declare any opinion concerning them? Writers enjoying more leisure than we have might perhaps with some advantage to the cause of sacred truth animadvert on some of the theological heresies contained in it; but we are happily engrossed with more agreeable and

portant duties. Our observations will be confined entirely to the statements and charges, in which the interests of the Presbyterian Church and the reputation and character of its ministers are involved.

Having got over many singular and queer things in the address, we reached the following :—

“ There lies before me a religious analysis of the members of the present House of Assembly which appeared in one of our most respectable journals, and which has never been contradicted, in which I find thirty six out of sixty-two, the whole number of Representatives, given to the Church of England, while five only are assigned to the Church of Scotland. Now were we to take these members as indicating the relative proportion of the two Churches, it would not I apprehend be found very far from the truth. It is admitted that the same journal gives four members to Presbyterians not of the Church of Scotland, and therefore the Presbyterian denomination taken generally counts nine or ten Representatives ; but the Kirk repudiates the other Presbyterians, and cannot therefore take credit for any more than their own five, or I believe from a recent vacancy, six Representatives.”

This passage evidently shews that Dr. Strachan's skill in the science of ecclesiastical statistics—so celebrated since the appearance of his famous ecclesiastical chart in 1826, deservedly excites very high admiration. It is manifest, and many will doubtless be gratified by the discovery, that age has in no degree impaired his faculty of collecting singular premises, and drawing very extraordinary conclusions from them. We shrewdly opine that there is not another learned person in Canada, save and except the Doctor's self, that could have ventured to publish any thing half so profound as this. That the numbers of a religious sect in any district in Upper Canada is to be inferred from the religious denomination to which its representatives in the House of Assembly may belong, is a conceit so far beyond what any ordinary man would form, that we are absolutely ecstasied with its out of the way originality, and yet its framer, conscious of his own vigorous grasp, and plainly familiar with the magnificent, without any apparent disturbance of thought, complacently avers—“ it would not I apprehend be found very far from the truth.” We do not happen to know much of the religious profession or character of many of our Assembly men. Could we be convinced that a true ecclesiastical census might be deduced from this knowledge, we should covet an opportunity of catechising them separately on their religious creeds ; albeit we have some fears that several of them would ill brook to be “targ'd tightly” on this point. But seeing, as we judge, that the ecclesiastical census of the people, cannot be inferred from the ecclesiastical census of the House of Assembly, unless it be at the same

time ascertained, that the latter carried their election solely in consequence of their attachment to some particular creed, we do not feel much concerned about the uncontradicted statements of respectable journals, or even though the fact rested on much better authority. It will however, we believe, be seldom found that religious profession enters as an element in the judgment of electors choosing their representatives. We have visited the polling booths, looked upon the candidates at a safe distance, heard them occasionally adventure on a speech, narrowly observed the freemen rumbolling up to support their favorite, and we never could discover that religion was there exerting the slightest influence. Mayhap however we were not enough sharp-sighted, and Doctor Strachan after all may be right ; but let us not be pronounced captious, should we desiderate more proof than he has furnished in his address.

Upon what authority we may ask does the Venerable Archdeacon assert that “the Kirk repudiates the other Presbyterians ?” As lovers of truth we do not like to read these loose assertions made by one who should be not less a lover of truth than ourselves. A very little inquiry might have convinced the writer of the address that the assertion which he has here hazarded is without even the thinnest shadow of a reason. It is known to all who have given any attention to the proceedings of the Synod (and no man should presume to say any thing about them who has not given them a little attention) that they have been laboring for several years, and are still zealously laboring to promote the unity of the Presbyterian body on principles as charitable as they are enlightened. Our efforts moreover have been attended with some measure of success. Several of the ablest ministers of the United Synod, together with their flocks, have been admitted into our fellowship ; and had it not been for the machinations of our enemies that success had been greater : toward this object our prayers and exertions are earnestly directed and the Venerable Doctor in his haste and antipathy asserts what is not true when he says “the Kirk repudiates the other Presbyterians.”

The following paragraph displays in a manner not less striking, the Doctor's statistical science :—

“ There are other grounds of approximating to a just estimate of our relative members. The first settlers in the Province being U. E. Loyalists were principally numbers of the Church of England, and since that period the number of Emigrants from the United Kingdom has doubtless borne a proportion to the various religious denominations of the parent State. Now of the twenty-four millions which the three

kingdoms are said to contain six are supposed to be Roman Catholics, four Presbyterians and other Protestant sects, and fourteen, including the Wesleyan Methodists, of the Church of England. It is, therefore, sufficiently clear that the Emigrants must bear a proportion to the respective churches. It is not asserted nor is it necessary to contend that such proportion is exact, but it is matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions. But our desire is to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture."

Where did the Venerable Doctor find his authority for asserting that the United Empire Loyalists were principally members of the Church of England? We shrewdly opine, it is to be found in that faculty of his which a few years ago discovered a general movement throughout Upper Canada, towards the Church of England. But granting that they were principally of the Episcopal communion, what conclusion can be drawn from this as to their present religious connection? for no one knows better than the Doctor that multitudes, including the descendants of multitudes, change their religious persuasion in a much shorter period than half a century. There is too great reason to fear that from the very great destitution of divine ordinances in Upper Canada, no small proportion of the descendants of the U. E. Loyalists have turned aside from the religion of their fathers, whatever that may have been; and even of those, belonging to the Episcopal communion who have held it fast, it would be very extravagant to imagine that they at all admire the political career of the Venerable Archdeacon, or are at all inclined to support the very extravagant views of church policy which gain for him in Canada a distinction so unenviable.

Farther, we hold that the Doctor's notions respecting the religious statistics of the United Kingdom are wholly apocryphal and doting; such as can never be for a moment entertained by any one but himself. For the object we have at present in view, however, it is not necessary to enter upon any exposure of them. But, even assuming the Archdeacon's ecclesiastical census of the United Kingdom, we confess that we cannot jump to conclusions with such agility as he, albeit we be much his junior, and greatly exceed him in length of limb. As for instance:—"it is a matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions." Now for the life of us we cannot follow the Doctor in this demonstration; for it seems to us that on certain very probable suppo-

sitions the four millions may furnish a greater number of emigrants than the fourteen. The Doctor cannot have forgotten the barren hills and poverty of Scotland, of which the natives of that country have of late been so tauntingly reminded, and he must know that long previous to his own adventure into Canada, multitudes of his countrymen had found their way thither, while, as yet, few emigrants had left the richer fields of the south; and the Doctor will own, that in consequence of this, and continued subsequent depopulation of the mountains of the North, his countrymen are found in every corner of this province. Now, the same cause may continue to produce the same effect, and the smaller population of a sterile and confined territory may send out a greater multitude than could be induced to leave a more genial climate and a richer soil. We suspect that the Doctor has left these and several other important arguments out of the demonstration, and that it is very far from being entitled to a place in any standard book in statistical science, a class of books, by the way, in which there are as many fictions as in the adventures of the celebrated Baron. But we wish at present to avoid affirming any thing on this point, either in demonstration or conjecture; we will not even imagine what number have come or shall come from the aforesaid fourteen, and four millions respectively, or what may be the religious creed of the product; we shall leave it, as the Doctor after all has left it, beautifully indeterminate, and acquiesce in his proposal "to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture."

The subject of the rectories, the *questio cruciata*, the Venerable Archdeacon approaches with manifest and shuddering reluctance, and after an exordium on the state of his own feelings, he thus narrates its history:—

"It is a painful subject and very difficult to deal with in Christian charity, as it has been sedulously continued by the Clergy and members of the Church of Scotland in a spirit by no means commendable. I shall, however, touch upon its history from its commencement to the present time as gently as truth will allow. The Synod of the Presbyterians in connection with the Church of Scotland recommended to their different congregations that they should meet and adopt petitions to the Provincial Legislature against the Rectories. This was accordingly done, and the Petitions, as might have been expected, when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility.

"You are aware, my reverend brethren, that the contest respecting the Clergy Reserves was begun many years ago by the members of the Kirk, and has been persevered in to this day with increasing violence and pertinacity. For a time they made a common

cause with other denominations against the Church, and some of the petitions, besides the destruction of the Rectories, still pray for the division of the Reserves among all sects, or their appropriation to the general purposes of education; or, in other words, for the support of infidelity, for education separated from religion, can lead to nothing else.

There is some truth here, and as sometimes happens in history, when the historian is not perfectly impartial, some fiction. Wherefore should it be expected that the petitions, "when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility?" Did "the authority" recommend this? Far from it. But the fact is, the petitions, in so far as they were framed on the resolutions of the Synod, (and we believe they generally were so framed,) contained no bitterness, no hostility, against the Church of England; and although some of them may have reprobated the act of the government establishing rectories with severity, it was the severity of truth. Nor was this "unnecessary." It was most loudly called for in the circumstances of the case, and much more justifiable than was at that time certainly known.

The contest respecting the clergy appropriations was begun, as is truly stated in the Doctor's history, many years ago: and it may safely be affirmed that it has been persevered in, not with increasing violence, but with a kind of pertinacity of which the Doctor himself affords a very notable instance. It is a pertinacity moreover not very likely, it would seem, to give way on either side. As for the diversity of opinions prevailing among the claimants, it is not very remarkable. The Doctor's own opinions have been frequently set forth as if they were the unanimous opinions of the Episcopal Clergy. *They* never, in so far as we know, have, on this subject, lisped a dissent from the dogmas of their "ecclesiastical superior."— And as for the people belonging to the Episcopal communion, few of them have expressed opinions, coinciding with those of the Archdeacon of York, while a goodly number of them, we happen to know, are by no means favorable to his sectarian and exclusive conceits. The Presbyterians, on the other hand, long denied their just and admitted rights by the Colonial triumvirate, were often led into warm discussions on this subject, and who can wonder, if, among so many, all asserting their entire freedom of thought and speech, there should be many opinions; that some should make a common cause with other denominations, that some should prefer education, and others should maintain that roads and bridges were more deserving of the Clergy Reserves than any clergy who might walk upon them? If the Doctor takes the trouble

to inquire, or if he choose to remember the fate of his exclusive petition in 1832, among the several vestries and congregations of his church, he will discover that diversity of opinion prevails very widely on this subject among the members of his own communion.

We quote again from the address:—

"In consequence of the great number of petitions presented to the House of Assembly on this subject, at the commencement of the last session, they were referred to a Select Committee to report upon their prayer. Another Select Committee was also named to report upon the best mode of disposing of the Clergy Reserves."

"It is not necessary to enter into a minute detail of the proceedings of the House on the reports presented by these two Committees, or the violent efforts made to destroy the only provision for the dissemination of pure gospel principles existing in the Colony, as they have yet failed; but on looking over the different divisions, it is most afflicting to see that some of the most furious opposers of the Church and the most eager to deprive her of her vested rights pretend to belong to her communion."

With the rebuke here administered to the adherents of the Church of England, we have, of course, nothing to do. If it be justly merited, they will, it may be hoped, receive it with meekness, and hereafter evince greater consistency. Were we of that communion, unwarped as we are by the passions with which the writer is evidently inflamed, we would spurn it from us with indignation, even though it had come from a higher dignitary than that of an Archdeacon. Do they require to be told, that while they ought, as Assembly men, to be the nursing fathers of "our Apostolic Church," that, as the representatives of the people, they have other rights and other interests to guard besides those of the Church of England? Must they yield up their judgment to Dr. Strachan in their interpretation of the constitutional charter? Must they be schooled by him into right views of what will promote the peace and well being of the community? And must they submit to his ecclesiastical anathema, because, in their character as legislators, they follow the dictates of their own judgment on this and every other question on which it may be necessary for them to deliberate? We verily believe there may be found among the "thirty-six representatives given to the Church of England," men who have been longer in her communion than the Archdeacon of Toronto; men whose earliest associations are most affectionately entwined with her ritual; men, who from the purest love to the Church of England, would neglect no proper means of advancing her interests, who yet would utterly repudiate the Doctor's legal love, and the exorbitant pretensions

of certain of her advocates. Though born in this church (and if they be true and consistent members of it, it is a distinction for which they ought to be deeply grateful,) they have by no means pledged themselves to regard all her dignitaries as endued either with an apostolic spirit, or apostolic wisdom. And surely if any of them have discovered that one of their prelates has been carried away with a grasping and ambitious temper, is seeking to promote his own ends by trampling on the rights of others, we need not be surprized should such a prelate be afflicted by seeing many sons of the church become his "most furious opposers." But if it should be found that some of the thirty-six representatives given to the Church of England are really very loosely connected with her communion, and are very indifferent both to her real and supposed interests, the fact should teach the Doctor that it is very possible for a church to enrol among her adherents those who will rather shed a blight over her than be her glory; and however much it may be the fashion to magnify the number of a church's adherents for political purposes, she may after all have very little reason to boast of the illegitimate accession.

Let us now listen to the Venerable Archdeacon's commendation of the six Assembly men he has given to the Kirk:

"Not so the members of the Kirk, for they not only uphold their church, but seek to enrich her by every exertion in their power, and never for a moment compromise what they call her claims, however preposterous or absurd. But alas! the poison of a spurious liberality has shed its blight over many of those who ought to be the nursing Fathers of our Apostolic church, and for the sake of a hollow popularity they lend themselves to rob and betray her, and thus sacrifice their principles as honourable and religious men."

We do not happen to know much of the six Scotchmen who have on this occasion been the object of the Doctor's sinister commendation; but we think we may venture to affirm, if they have upheld their church, it must have been on the strength of their own pockets, as thousands of their countrymen, and other brethren of the same faith throughout the land, have done. But as to their efforts with government, over which the Doctor has had more influence, they have indeed been most lamentably unsuccessful. No man is better acquainted with this fact than the late presiding Councillor of the Executive. No man, if he chose to write a history of the unsuccessful applications of our people* should be better qualified; and if in two or three instances, on the persevering appli-

cation of an influential member of either house, a glebe lot was obtained, it was only, we suspect, to gild the Doctor's tale when he should find occasion to expatiate on the liberality of the government in granting glebe lots to the Presbyterians.

Let the six follow the example of their *square* in the Assembly, and never advocate claims preposterous or absurd; for this tarnishes the lustre of their Spartan inflexibility, and converts into vulgar Scotch obstinacy, a quality which could never elicit praise from the Archdeacon of York.--- It is manifest, however, from what follows, that he still regards his countrymen with some lingering attachment, while he looks with great sternness and suspicion on many of his new spiritual connections:

"Now, however much we differ in opinion from the Scotch Presbyterians, we cannot but approve of their firmness and devotion to their church, and, if justice were on their side, we should consider them entitled to our admiration; but we repudiate as unworthy those who declare themselves members of our church, while they seek her temporal destruction and degradation. Were we seeking aggrandizement or grasping at more than our legal rights, they might find some ground of justification; but we desire bare justice only, and this much the members of our church, if honest men, are bound to support to the utmost of their power; and, if they do not, they are none of us."

How very unfortunate is it that, in the Doctor's judgment, both sides are blind! The Presbyterians fancy that justice is on their side when she is not: and while she standeth, as the Doctor opines, very manifestly on his side of the line, few of his brethren can discover her. Sad state of matters this! Oh! for forty-two boxes of eye-salve to these Assembly men, (what shall be done with the others we cannot say), that anointing their pur-blind eye balls they might discover justice, and apportion the Clergy Reserves to whomsoever they rightfully belong.

But let us hear a little more of the Address:

"To one important result, and to one only, did the House of Assembly arrive after much discussion, comprised in the following resolution, which passed by a majority of thirteen in a house of fifty-three members:—'Resolved, that this House regards as 'inviolate the rights acquired under the Patents by 'which the Rectories have been endowed, and cannot, therefore, either invite or sanction any interference with the rights thus established.'

"Even on this resolution, so just and reasonable in itself, and which could not have been otherwise without disturbing the titles to property through the whole Colony, we have the mortification to see some opposed, who call themselves members of the Church of England. It would be vain to attempt to reconcile such conduct either with consistency or correctness of principle."

It was a very pretty thing indeed for the House of Assembly to resolve that the rights acquired

* See vol. I, page 250.

under the patents should be inviolate, before they had ascertained how these patents were granted ! So far as we can learn, the good simple minded majority, guided by their own unsuspecting innocence, without entering upon any inquiry on this subject, although it had stirred up jealousy and indignation from one end of the country to the other, took it for granted in all good faith, that every thing was firm and fast. We confess that we also, in our simplicity, were something of the same mind. Not that we would have been quite satisfied, even had the law officers of the crown declared that the establishment of fifty-seven rectories by Sir John Colborne were valid and lawful acts. The problem would still have remained unsolved, whether the perfect legal formality with which the act was done, rendered it honorable and just. A very grievous injustice may be inflicted in accordance with the strictest forms of law ; and our opinion of this transaction will not be changed even though "the learned gentlemen" discover, on a revision of their judgment, that they are in error. But of this hereafter.

"In regard to the arguments," continueth the Doctor, "used in the Petitions of the Scotch Presbyterians, though copied in a great measure from the resolutions of their Synod, we cannot concede to them the slightest force, while they betray not a little coarseness, selfishness, and bad temper."

Now let us take a look at these resolutions, and see whether there be aught in them, which should offend the refined delicacy of the Venerable Archdeacon by its coarseness, or his very liberal disposition by its selfishness, or his own great equanimity by its bad temper :

"1. That ever since the formation of congregations and the settlement of Ministers in connection with the Church of Scotland in these Provinces, they have claimed, both in virtue of the treaty of union between England and Scotland, and the Act 31, Geo. III, commonly called the Constitutional Charter, "a communication of all rights, privileges and advantages," equally with the Church of England ; and this claim has been in various ways advocated with the Government, and so far admitted as to render any infringement of it, during its pendency, an actual injustice.

"2. That such a violation of this claim has been made by the recent act of the Lieutenant Governor, instituting rectories according to the establishment of the Church of England, entitling Rectors "to hold and enjoy all rights, profits and emoluments, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties" as the incumbents of Rectories in England ; in as much as the said act gives to the established Rectors an ecclesiastical jurisdiction which this Church can never recognize, and manifestly has the effect of placing the ministers and members of this Church in the same relation to the Episcopal body as Dissenters in England are in to the Church established there ; except in so far as limited by Provincial Statutes.

"3. That the Synod feel the more deeply aggrieved by this measure as it is not only a violation of their long preferred, and yet undetermined claim, but because of their firm conviction that an exclusive establishment in these provinces is impracticable and unjust, and because, by Royal Message in 1832, the whole provisions of the Charter referring to the Clergy Reserves having been committed to the Provincial Legislature for revision, to proceed to establish an exclusive and dominant Church is in these circumstances a flagrant breach of faith on the part of the Government to the ministers of this Church.

"4. That the Synod declare their deep sense of the wrong thus inflicted on them, do now solemnly protest against an act so injuriously affecting their just rights, and hereby avow their determination to seek redress by all legal and constitutional means.

"5. That in terms of the foregoing resolutions the Synod memorialize His Majesty, the Royal Commissioners, the Lieutenant Governor, and both Houses of the Provincial Legislature, and that copies of such memorials be transmitted to the General Assembly of the Church of Scotland."

"6. That the Synod recommend a similar course to be taken by the Sessions and Congregations of this Church, and enjoin Presbyteries to use their most strenuous exertions to carry these Resolutions into effect with all convenient speed."

Now, we do not believe there are three persons in Canada untouched with the spirit of partizanship, who will affirm that these resolutions "betray not a little coarseness, selfishness, and bad temper." We would rather be inclined to substitute for the Doctor's triplet, decision, self-defence and spirit ; and we fancy that the emendation would obtain the general suffrage. However, we are not very solicitous respecting the vote on this question, especially as something within whispers concerning ourselves, and very many things testify concerning the Doctor, that in regard to all the three charges, the instances are not a few in which we must all fall down together and cry *peccavi*.

Next as to the Doctor's estimate of the argument contained in these resolutions :—

"They seek the destruction of the Rectories principally on two grounds :—

1st. As conferring powers on the Rectors or Incumbents incompatible with the rights of the Scotch Clergy. For such apprehensions there is no foundation ; nor do those who pretend to urge them believe them to be true. Parishes have been formed in all the Colonies without calling forth any complaint, because other denominations felt that neither their civil nor religious liberty was, in the smallest degree, compromised. In fact, the Clergy of the Church of England residing in this Province never had or pretended to have any authority over other denominations, and not even over their own people, except in matters purely spiritual ; and so sensible are we of our weakness, as respects our own congregations, that, in seeking from the Bishop an annual convention, we found our proposition on the fact, that our ecclesiastical law and discipline do not extend to this Colony."

Here then are two charges brought against the

of thinking men. The laws and religion of England are carried to all the Colonies, and have been so carried without producing the slightest complaint in any of the dependencies of the Crown. The religion of Scotland is confined expressly, by the Articles of Union as well as the Laws, to Scotland; while the laws and religion of England extend, and ever have extended, to all the Colonies. Had the Presbyterians in connexion with the Church of Scotland, residing in the Province, applied to the Imperial Government for support in lands as well as in money, and to be endowed in the same manner as the Rectories, on the ground that there was plenty of land for each, there would have at least been some shew of reason; and although I should have considered the other class of Presbyterians, who are perhaps no less numerous and equally respectable, to the same degree entitled, had the law permitted, yet on our part there would have been neither complaint nor opposition. But their object is to break down, not to build up; and it is evident, from their conduct, that they would much rather see us prostrate in the dust than actively employed in carrying the truths of the Gospel to the destitute settlers, provided they could rise on our ruins. The origin of such a spirit needs no comment.

"It is pleasing to remark that, amidst the bitter and unchristian agitation of the Scotch Presbyterians, our people have exhibited in contrast the greatest meekness and tranquility; we have had no meetings among our congregations; we have made no appeals to their passions; and now, when we meet by ourselves, it will be our study to preserve the public peace and to act strictly on the defensive, for, although it be our duty to preserve, as far as in us lies, those rights and privileges which are secured to us by the Constitution of the Province—rights and privileges which we dare not surrender had we the power, without offending against conscience and incurring the just reproach of future generations—it must not be done by wicked agitation and stirring up the corrupt passions of our people, but by manly remonstrance, a clear and quiet statement of facts, and a firm adherence to the law."

It is almost unnecessary, to make any observation on such statements as these. They are marked by misconception, distortion, and rancorous uncharitableness. The Archdeacon's ideas of the petition of the Cobourg delegates are pure fictions; his allusion to "the destruction of the Church of the Empire," is as unintelligible as the destruction of a non-entity, and cannot fail to excite the smile of thinking men; his allegation that we wish to break down that we may rise on "our ruins" is unworthy of serious refutation; and the contrast that he finds between the meekness and tranquility of his own party, and the bitter and unchristian agitation of the Scotch Presbyterians is absolutely ludicrous. We happen to know the Scotch Presbyterians better than the Doctor, at least for the last few years, and we can assure him that amidst all their discussions on this agitating question, we have not known one of them give more striking evidences of ruffled meekness and disturbed tranquility than the author has manifested in the above paragraph; and whatever may be their feelings towards himself as the great agitator on the Clergy Reserves, and the uncompromising enemy of the

Established Church of his native land, they bear towards the Church of England, which they know is not at all accountable for his arrogance, a very enlightened and fraternal regard. We have heard that one of her most eloquent ministers pronounced it "a black day for the Church" when the Doctor entered it, and not a few of his brethren are of the same mind. But without presuming to judge on this point, the painful conviction is forced upon us, that the interests of Christianity in the province have sustained irreparable injury by the elevation of such a man to ecclesiastical and civil power. Had it been the good fortune of the English Church in Canada to have possessed, in its chief dignitary, a man breathing the mild and liberal spirit of an Usher or a Leighton, instead of the blind and bigoted intolerance of a Sharp or a Laud; the star of our religious unity would have risen under happier auspices. The blessing has not been given, but instead of it, one—not one either of her native born children—hath ruled over her to her hurt, and not only by his whole political life, but by such addresses to the clergy as that of which we complain, has done more to create strife and estrangement among the christian bodies of this province, than any ecclesiastic likely to arise in its future history.

The Christian Examiner will never, without the most urgent reasons, such as those which have now moved us, turn aside to such themes. During the year nearly past, since we began our career, our readers will bear us witness, that we have entirely abstained from them. We shall soon, perhaps, submit our opinions on the subject of a liberal and pacific settlement of the Clergy Reserve question, and that done, we hope we shall be able to carry our resolution into effect, and touch upon this vexatious subject no more.

N. B. The charges examined above will be found in the address of the Ven. Dr. Strachan to the Clergy of the Arch-deaconry of York.

MISCELLANIES.

COLONIAL RELIGIOUS INTELLIGENCE.

To the Editor of the Scottish Guardian.

Paisley, Nov. 10, 1837.

SIR,—In reply to a correspondent, in your number for Monday week, I have the pleasure of announcing, that an arrangement has been made, whereby a monthly intelligence, dedicated to the Colonies and to India, will be published and circulated after January next; and if that vehicle of information shall receive the encouragement which may be reasonably expected, its publishers may have it in their power to embrace the

other suggestions of your excellent friend. Well aware of the difficulty of securing adequate support to a work *exclusively* devoted to religious and missionary intelligence, the periodical in question is intended to form a prominent part of the new series of the *Edinburgh Christian Instructor*, under the designation of "*The Colonial Religious Register*." Farther particulars will soon be laid before the public; but, in the meantime, I have thought it proper to make this announcement, to show your correspondent that his hints had been in part anticipated, and that they will not be lost sight of by the friends of the Missions of the Church of Scotland.

Need I remind your correspondent farther, that the *Scottish Christian Herald* has kindly lent its powerful aid in the same cause; and that the "four great Schemes" of the Church regularly find, in its valuable and widely circulating pages, a medium of communication with the public.

I am, dear Sir, yours,
ROBERT BURNS.

INDIA.

STATE OF RELIGION AMONG THE HINDOOS.—The present Hindoo Society may be classified in the following order, viz: First, those who are sincerely the followers of idolatry, which class comprises the mass of the people. Secondly, those who have discovered its follies and absurdities, but have not courage to declare their heretical opinions in the assemblies of the orthodox,—a class which comprehends many among the middling and higher ranks. Thirdly, those who have discovered the follies and absurdities of idolatry, and adopting the Vedant shastra, freely declare their opinion, but in practice conform to the established custom, and allow idols to be worshipped in their families. Fourthly, those who have entirely abandoned idols and superstition, but in consequence of parental control and family influence, cannot declare their sentiments nor act according to their belief; this class comprises most of the rising generation, who are now being educated in our public schools. Fifthly, those who have entirely separated themselves from the Hindoo society, and embraced the Christian faith; of these there are but few, particularly among those of any influence or consideration. Sixthly, and lastly, those who have abandoned all religion, and are the followers of reason; these generally believe in the existence of one God, but disbelieving all revelation, follow a code of morality formed by themselves. The individuals of this class have no fixed rule of action, are naturally divided in opinion among themselves, and are not known as a distinct body or sect. A survey of these classes shows that idolatry is on the wane, and that, as the light of knowledge spreads, the gloom of superstition is vanishing. It shows that some great and general change of opinion must soon take place.—*Bengal Herald (Reformer)*.

WRITTEN ON THE ATLANTIC.

(From the *Bahama Advertiser*.)

Now, on the pathless sea I roam,—
A wanderer from my native home;
The azure sky above my head,
The deep blue waves beneath me spread.

A speck on ocean's mighty tides,
Our little bark the billow rides;
A thing which every wave might sweep,
In fragments on the foamy deep.

Behind, I gaze, but cannot see
One trace, my own loved land, of thee;—
Afar, a gem on ocean's breast,
Thou sleep'st like island of the blest.

Not on the deep's blue verge is seen,
One sign where man is, or has been;—
Save when some distant sail may rise,
Then fleet like mist in summer skies.

One boundless breath of sea and sky.
Changeless, yet changing, meets the eye;—
One solemn sound is ever near,
As if the voice of heaven were here.

Oh! who His boundless might may scan,
Who holds the sea-depths in his span;
And when the storm drives on its path,
Walks on the wind, and stills its wrath!

Fain on that mighty arm I'd roll,
The hopes—the sorrows of my soul;
And ask thee, Lord, when passions lour,
To still them with thy rod of pow'r.

Life may at times with storms be prest,
Or calm may settle on its breast;
Still in each scene I'd seek thy face,
And hide me in thy hiding-place.

REV. W. M'LURE.

THE BREAD FROM HEAVEN.

Bread of the world, in mercy broken!
Wine of the soul, in mercy shed!
By whom the words of life were spoken,
And in whose death, our sins are dead!

Look on the heart, by sorrow broken,
Look on the tears, by sinners shed;
And be thy feast to us the token,
That by thy grace our souls are fed!

HEBER.



NOTICE.

The Publisher offers as his apology for the late appearance of the present number, the disturbed state of the frontier during the past month; which required him and all the printers in the office to be on military duty. We hope to be free in future from such interruptions.

It may have happened, in our absence, that some of our subscribers have not received the December Number. We will be happy on being informed to rectify this mistake.

TORONTO, NOVEMBER 2d, 1837.

The Committee of Synod for the Synod Library having met, and been constituted. Present the Rev. Andrew Bell, and Rev. Wm. Rintoul, with the Rev. W. T. Leach, and Edward Thomson, Esq. Elder.

The following resolutions were unanimously adopted.

First. That, Mr. Leach be appointed Interim Librarian, and the Books deposited in his house.

Second. That until next meeting of Synod, each member of Synod may receive two volumes at a time, which shall be returned within three months to the Librarian free of expense.

Third. That the obligations of the Church to the Rev. Dr. Burns of Paisley, for the Books now received, the greatest number of which appear to have been sent from his own Library, shall be duly acknowledged.

Fourth. That as the Books now received are intended to be the commencement of a Library for a Theological Institution, as well, as for the use of the Synod generally, all who would promote the culture of Theological Learning in the Church, are earnestly requested to contribute to the Library by donations of money, or of Books whether these treat directly on Theology or on any department of learning subservient to it. And that Mr. Leach be empowered to receive all such donations and report the same, from time to time in the Christian Examiner.

Fifth. That the foregoing resolutions, together with a list of the principal Books now received through Dr. Burns, shall be printed in the Christian Examiner.

A true Extract

WM. RINTOUL, Convener.

Money remittances have reached us from Whitby, Fergus, Ramsay, Lochiel, Lanark, Carlton Place, Beauharnois, Scarborough, Toronto, Belleville, Perth, P. M. twice. At the request of our friend in Kingston we have drawn upon him for the whole amount of subscription due in that quarter.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS,
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

The first Number of the second volume of the Christian Examiner, and Presbyterian Review, will be published early in January, on fine super-royal octavo. Price to subscribers only 10s. per annum (Postage included) payable in advance. If not paid till after six months, the charge will be 12s. 6d.

John W. Lillivray Esq.

Dunsmuir

THE
CANADIAN
CHRISTIAN EXAMINER,
AND
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FEBRUARY. 1838.

VOLUME 2.

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The profits of this work will be devoted to the extension of Missionary labor in Canada.



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FOR THE CHRISTIAN EXAMINER.

REVIEW OF A WORK ENTITLED, "ESSAYS ON THE FORMATION AND PUBLICATION OF OPINIONS, AND ON OTHER SUBJECTS. SECOND EDITION LONDON 1826." BY THE REV. D. WILKIE, L. L. D. QUEBEC.

The style in which these Essays are written, is the very best that can be conceived for the discussion of philosophical subjects. It is cool, dispassionate, and perspicuous in the highest degree. There is every where the utmost firmness, arising from conviction, in the statement of opinions; while every the slightest approach is avoided to that warmth of expression which would engage any of the passions on the side which is so clearly supported. It would scarcely be possible, out of the whole mass of modern authors, to select a more just example of pure philosophical writing, uninfluenced by passions and feelings.

It is scarcely necessary to add, that this is the spirit in which truth ought always to be sought, as it is clearly that in which it ought always to be expressed, when propounded to the understanding. The Author of the observations here submitted would reckon it unpardonable, in exercising in some degree the office of a critic on these essays, to deviate from the impartial, candid, and altogether

praiseworthy example which they exhibit. Without at all arrogating to himself the same excellence of style, he lays full claim to the same spirit of candor and dispassionate coolness in the investigation of the subject.

Of the ten Essays of which the work consists, the two first, while they are the longest, are also by far the most important. They are entitled, "ON THE FORMATION AND PUBLICATION OF OPINIONS," a designation which sufficiently indicates the objects of which they treat.

In the first section of this Essay, some just observations are made on the meanings of the terms, belief, doubt, disbelief, assent and opinion. Among other things, it is observed with great justice, that the word, *belief*, is, in common language, taken often for the system of truths believed, as well as for the state of the mind when it assents to the truth of a proposition. The latter is the proper use of the word. The word *opinion* is understood to mean a proposition, assented to, after doubt, deliberation, and argument.

After some other pertinent remarks on the use of the terms to be employed in this discussion, the author proceeds, in section second, to announce his leading proposition, that *belief* is in all

cases, and, in every degree of it, an involuntary act of the understanding. Had this proposition been limited to cases in which the mind is fairly, and undeniably seeking for information, and fully competent to weigh the evidence obtained, there seems to be very little ground for doubting the truth of what it asserts. The mind then proceeds upon clear and satisfactory evidence, and can neither give nor withhold its assent, but according to that degree of evidence which is before it. But, when daily and manifest proofs are constantly at hand to show that mankind form many of their opinions from prejudice, passion, interest, habit, negligence, and indifference about truth, it seems far too sweeping a conclusion, to assert, that all opinions formed in this manner are involuntary. If prevailing desires, interested pursuits, carelessness, inattention, be voluntary acts or habits dependent on choice, the opinions formed in consequence of these causes, must be so also. If these are not voluntary, it will be difficult to show that any acts whatever are of that character.

But it is time to consider the proofs or arguments which the author has adduced in support of his assertion. They may be reduced to three : First, that the evidence in favor of propositions concerning which different opinions are entertained, does not differ in its nature, but only in degree, from that in favour of propositions which command universal assent ; Secondly, that the mind is passive in the reception of all the impressions that influence belief or disbelief, and consequently cannot itself produce any change in that effect ; Thirdly, that every one is conscious of not being able to resist any evidence fairly laid before him.

With regard to the first of these, it is granted by all inquirers, that in the case of propositions admitting of arithmetical or mathematical proof, or of proof from experiments, or of historical events perfectly authenticated, the mind cannot refuse its assent. But it by no means follows, as the author argues, that in doubtful or uncertain propositions, the mind must be still equally incapable of resisting or qualifying according to its choice, the assent which it gives or refuses. In such cases there is often much difficulty in balancing different kinds and degrees of evidence. Wishes and desires lead to overlook doubtful arguments. Previous habits of thinking give an undue weight to one set of arguments above another. All are not prepared to sacrifice every thing in favour of truth. Perhaps no man is prepared to do so with regard to every kind of truth. And if the mind has any predilection in favour of one side of the question more than the other, it soon, too soon,

learns to dwell upon those views of the subject which go to confirm what it desires. And in the end it frequently forgets that there existed any cause for hesitation. It feels as confident in its own belief as if it had never entertained a doubt. These are voluntary acts of the mind, if there are any such.

The act of forgetting is indeed, not a voluntary act itself. But it may be, and often is, the effect of various voluntary acts, such as a desire and an effort, to employ our minds on other and more engrossing subjects.

But because belief is necessary, and consequently involuntary, in cases in which the evidence is complete, the author conceives it obviously, follows, that in cases of doubt the effect produced must be also involuntary. Now this consequence is by no means legitimately drawn. Whenever the evidence of a proposition becomes imperfect, whenever the mind begins to waver and hesitate, and doubt, it begins also to settle upon different parts of the proofs adduced, to select one argument and pass by another, according to its previous habits, and not unfrequently according to its previous wishes and desires, that one side or other may be found to be established. It is undoubtedly true, as in this work asserted, that the mind can have no power to change the nature of the evidence before it. But it appears to have a power to fix attention on one part of that evidence more than on another, to withdraw itself altogether from some of the features of it, and to fix itself exclusively upon others that may be more in accordance with its inclinations, and more directly leading to the conclusions at which it wishes to arrive. It may be perfectly true all this time, that the mind does not desire to wander from the truth ; but finding the truth difficult to come at, it desires to follow its former bent, or the bent that may be agreeable to it, but without perceiving that it has abandoned the path of enquiry. Truth, it is said, is in a well ; he who is unwilling to dive for it, must flounder in the waves at the surface.

The mind can probably at no time desire to be in error with regard to any thing which it deems important ; but it may consider things as trivial which are not so : it may desire to avoid the trouble of enquiry, and it may be inclined to avoid unwelcome information while there is a chance of its not being true.

The author's second argument to prove the mind to be involuntary in the formation or adoption of its opinions, is, that it is passive in the reception of all the impressions that influence belief or disbelief. "By mere volition," says he, "we cannot call up any idea, nor, therefore, any number of

ideas forming an argument ; such an operation necessarily implying the actual presence of the ideas before the will is exerted." This doctrine is also sanctioned by the statements and opinions of metaphysicians of the very highest name. But notwithstanding these very great authorities, the few following facts are, with the utmost possible humility and deference, submitted as some ground for entertaining a strong suspicion, that the mind does actually possess some influence in directing, at least to a certain degree, the current of ideas that are continually passing through it, and consequently, in affecting, more or less, the opinions which it forms on a certain description of subjects.

The simple circumstance, that we can, by a certain process of mind, recall to our recollection, things and ideas which we had forgotten, and do not at present remember, is a proof that we possess some such power. This is undoubtedly a voluntary operation of mind ; for we actually set our attention to seek for the idea we had lost or forgotten, and continue to turn over all the furniture with which our memory is stored till we meet with the thought which we are in quest of. It is very true, and often happens, that we cannot immediately summon up the idea we are in quest of. We cannot instantly command its presence in the imagination. We cannot, like the magician, stamp with our foot, and instantly obtain what we want. But such is the power of recollection which the mind possesses, that we generally succeed at last in recalling the fugitive thoughts. We may be some seconds, even some minutes, on the rack ; we may even spend hours in the painful search ; nay, days may pass away before we succeed in calling up the lost and valued idea. And if no record of it exists, it is possible, but only barely possible, that it may be lost for ever.

Now, let it only be considered what must necessarily happen, should any individual, in forming his opinion on some important subject, lose in this manner the remembrance of some essential circumstance required for the formation of a correct opinion. And let us suppose further, that, to avoid the trouble and delay, and exercise of patience, necessary for recollection, that he proceeds instantly to draw his conclusion and form his decided opinion from the premises already at his mind's command. Is it not manifest, that he is blameable for haste and precipitancy of judgment ? Has he not committed a voluntary fault ? And supposing this voluntary and meditated neglect to lead to some capital error in his conduct or in his belief ; who can say that such an error is not the effect of volition ? And who will pretend that he is not

justly chargeable with the injurious consequences to which such an error may lead ? If he had made serious and persevering efforts of recollection, and yet not succeeded ; we might then acquit him of all blame. But without at least a moderate effort, we cannot upon any principle of moral reasoning hold him blameless.

It is, however, well deserving our attention, to observe in what manner these important efforts of recollection are performed. The mind, as already hinted, has no direct method of making them. It is possessed of no talisman to call up the idea required. It must and can only proceed in its accustomed tracts of association, summoning up the various trains of ideas that are supposed to be connected with it, and may be expected to bring it along with them. This incapability of calling up the precise idea required, is probably all that is meant by the illustrious metaphysicians referred to, when they assert the impossibility of bringing by volition any idea into the mind which is not actually present to it. They could never have intended to deny that the mind is possessed of a certain management, a certain tact and art, by which generally, though not universally nor with absolute certainty, it attains the end proposed. This management and tact is learned by experience, and is acquired universally. No man is without it. He who would neglect its assistance in the formation of important opinions, could never be held free from blame. His errors could not be held involuntary. It is true he did not actually intend being wrong ; but it is equally true, that he did not use the necessary means of being right.

It may, perhaps, be here urged, that we are thus putting an extreme case. In answer, let it be observed, that, though a strong case is here put for the sake of illustration, it is probable that slighter cases occur with great frequency. There are also many other causes besides absolute forgetfulness, that are suffered to turn away the mind from the correct view of many of the questions that involve some degree of doubt. Of this kind are all the various biases to which different minds in different degrees are exposed. And it is only in cases that involve some degree of doubt, and require some deliberation, that there is room for the operation of such biases. Where the evidence is clear and decisive, the assent of the understanding is unavoidable.

Our author's third argument is that every mind is conscious to itself of being utterly incapable of changing its belief or disbelief, in consequence of any volition. "Take," says he, "any controverted fact in history. Let a man make himself perfect-

ly acquainted with the statements on both sides, and at the end of his investigation, he will either believe, doubt, or disbelieve the fact in question. Now apply any possible motive to his mind, blame him, praise him, intimidate him by threats, or allure him by promises, no alteration can, by such means, be produced in his discernment of the truth or falsehood of the fact."

Now this statement is, without doubt, perfectly correct as far as external means are concerned. No degree whatever of outward force can in any way change the state of the mind's assent or dissent. But the same thing is not true of the mind's own partialities, its own affections, habits, likings or dislikings. These not only may, but actually do in very many cases, give a coloring to the result of the mind's enquiries, and affect it in almost every case of uncertainty and deliberation. It requires much care and attention to free the understanding, even to a moderate degree, from those prepossessions. Hence the frequent and repeated exhortations of the lovers of truth to all enquirers, to free their minds from such influence. Hence the difficulty of finding historians, or men fitted to write history in consequence of their freedom from all improper bias and partiality. How necessary such a quality is in a historian, all confess; and yet how few have been famed for the possession of it in any eminent degree. Not one can be cited, who has not, in some instances, failed in the practice of it.

The result of these considerations, appears to be, that belief is so far from being entirely involuntary, that it is so in such cases only as are accompanied with such evidence as to render the assent or dissent necessary. In other cases it ought to be so also; it ought to be moved even in its doubts only by evidence and probability. But while man continues to be that compound of habits, passions, partialities, and antipathies that he now is, it is too much to expect, that in all his opinions, he will be governed by evidence alone.

In section third, the author proceeds to consider the opinions of writers who have treated of this subject; but they will be found remarkably to coincide with the view which has been given in these remarks. A quotation is given from Locke, in which is stated strongly and most justly, the impossibility that there is of the mind's refusing its assent to any proposition which is clearly understood, and its evidence decisive. But this quotation is concluded with the following important sentence:—"Yet we can hinder both knowledge and assent, by stopping enquiry, and not employing our faculties in the search of any truth."

This surely is an admission, that the mind possesses at least an indirect influence over its conclusions.

Lord Kames is another author whose opinions are referred to on this subject. He states, indeed, very distinctly, and for reasons which he details, that the mind cannot call up ideas at will, and as it pleases. Yet he adds:—"But though we cannot add to the train an unconnected idea, yet it frequently depends on our will, to attend to some ideas, and to dismiss others."* This is all that is necessary to render our opinions voluntary, to a certain degree at least, on a variety of subjects.

Another celebrated metaphysician referred to, is Mr. Dugald Stewart. His opinion coincides with those of the authors already quoted. After making statements similar to theirs, he adds:—"Notwithstanding the immediate dependence of the train of our thoughts on the laws of association, it must not be imagined that the will possesses no influence over it. This influence is, indeed, not exercised directly and immediately; but is nevertheless, very extensive in its effects." It is no small pleasure to the author of these remarks to find them so fully confirmed by the authors who had been cited to prove the very opposite position.

What has probably led so many great men to consider belief, as in every case, completely involuntary, is the supposition that the understanding acts the same part in cases of decisive, as in those of doubtful evidence. Now many, or most of the important propositions that are submitted to the understanding, have for, or against them, some liking or dislike. We have our wishes on the one side or the other. Wherever the evidence, as seen by the mind, is clear and indisputable, belief or disbelief will of course follow, according to the nature of that evidence. The understanding must yield. But wherever the evidence is such as to give rise to much balancing, pondering, and deliberation, these previous preferences and dislikes will generally have some effect, and in many cases much. Our author admits that this wilful partiality of attention or examination, is possible; but he thinks "its effects are very circumscribed and uncertain." It is highly probable, on the contrary, that they are very extensive. And as to their being uncertain, this circumstance rather serves, and indeed, serves much, to augment the evil arising. There exists among a large portion of mankind, a very strong and general desire to think

* Elements of Criticism, chap. 1, part I.

all alike. And this desire has no regard to evidence. There is among another portion less numerous, but more influential, a strong desire also to be distinguished for singularity. This desire, also, so far as it goes, has no regard to evidence; and is for it, or against it, as the case may be.

This consideration, along with a host of others that might be mentioned, were there time for it, will go a great way towards accounting for the great diversity of opinion that exists among mankind. The involuntariness of opinion might indeed account for the continuance of that diversity when it once had an existence, but can give us no assistance in understanding or conjecturing how that diversity first arose. As the circumstances of mankind were originally alike, their opinions, if involuntary entirely, must have been so also; and so they must have continued. See sect. v. and vi.

In sections seventh and eighth, our author proceeds to the consideration of the subject of *persecution*, one of the greatest evils unquestionably, to which men have been exposed, and one of the most enormous crimes of which they have been guilty. He conceives that this hideous iniquity has always been more or less connected with the supposition that belief was voluntary. If this could be clearly established, it would indeed be no evidence either way; but it would create a very natural, and perhaps a pardonable and no doubt a strong prejudice against the truth of the supposition in question. But, as it could be no evidence on either side, let the subject be considered according to its merits.

The great and enormous evils and injustice, and cruelty arising out of persecution for conscience' sake, render it a subject well worthy of grave investigation. It would be extremely desirable fully to investigate its natural history. In these brief remarks, there is not room for doing justice to such an enquiry. It may, however, not be out of place just to notice two leading causes which seem, in all ages, to have contributed to introduce and perpetuate this dreadful scourge of the human race.

The first is an excessive and unreasonable conviction which men have ever been apt to form of the incontrovertible certainty of their own opinions. Having never paid the least attention to the grounds of any opinions but their own, they imagine, and are in fact convinced, that every contrary one is maintained only from prejudice, interest, obstinacy, or some other culpable motive. They conceive that their opponents have at bottom the same opinions with themselves, but that they

are too obstinate, or too dishonest to own it.—Their own opinions appear so undeniable that they cannot possibly imagine how any man can in his heart deny them. That is, in short, their own belief being involuntary, necessary, and unavoidable, their opponent's must be equally so, and he justly deserves to be punished or exterminated, on account of his obstinately refusing to acknowledge what he knows to be true, and of wilfully propagating known errors. Those who have had opportunities of conversing with intolerant persons, or bigots, know that this is the way in which they reason. If you can once convince them that their opponents may be in error, that they may be honest in their opinions, you have thus cured them of their intolerance, their bigotry is eradicated, they would not any longer recommend or support persecution. Bigotry, it is plain, is simply, the spirit of persecution shorn of its power.

The reason given by the best of the Roman Emperors, or by their Ministers, for persecuting the ancient Christians, offers a singular confirmation of this view of the subject. They admitted that the Christians were guilty of no crimes whatever; but said, they deserved to be punished for their obstinacy,—*pertinacia aut perruacia*. It is impossible to suppose this expression to mean any thing else, than, that they conceived these persons to be wilfully and obstinately persevering in known error, and needlessly deviating from the customary practices. They evidently conceived the recommendation, to their system and practices, so palpable, that assent to their propriety was involuntary and unavoidable in every honest mind.

It appears, therefore, that the sentiment entertained by many liberal and highly eminent individuals of the present age—that the opinion of belief being voluntary, was connected with the support of intolerance—is founded in error. The reverse appears to be the more general fact.

The other cause of persecution deserves to be mentioned from its importance, but needs not to be dwelt upon, since not particularly connected with the present enquiry. It has been an unfortunate and prevailing opinion among men of talents and men in power, that the great body of mankind, are utterly incapable of forming any correct sentiments at all on important subjects, and that, therefore, they must, in all cases, be restrained in the use of their understanding, and compelled to adopt and retain the reigning belief—the belief of their superiors. If this unfavourable view of mankind is at any time correct, it is only when their minds have been long debased by slavery and grinding oppression. In every other case, the

understanding of every man of ordinary intelligence is at least a better guide for directing him in his ordinary duties and the regulation of his belief than that which any other human authority can provide for him.

There are many other observations which might be made on this important subject; but brevity must be studied.

The great moral lesson to be learned from the view that has been taken, is the paramount obligation of mutual forbearance. The right of private judgment, is perhaps the most important right of men existing in society. If it be once fairly and fully admitted, every species of intolerance will hide its head.

Another moral lesson, of hardly less importance, which the same view strongly forces upon our attention, is the necessity of pursuing all important enquiries with strict impartiality of mind. To shun all bias and prejudice, is particularly enjoined upon us by the doctrine, that many of our opinions are, to a certain degree, dependent on an exercise of volition. Such an admonition would be perfectly useless, if opinions were universally and completely independent of the will, or of any resolution that we could form. Were all belief necessary and unavoidable, it would be equally useless to advise and to receive advice, on the subject of following truth with an unprejudiced mind. The mind must, in that case, abide by the decision to which it has come. No exhortation to dispassionate enquiry, or to laborious research, can be of the smallest avail. And the numbers of exhortations to that effect, with which the works of moralists abound, must be thrown aside as so much useless lumber, and an unnecessary waste of words. It were indeed extremely to be wished, that mankind had arrived at such a degree of impartiality and total exclusion from prejudice and passion, as to remove all necessity for such admonitions. That they are not yet arrived at that state, or rather, are nearly as far removed from it as ever, hardly any wise man will deny. And the writer himself, before us, admits the charge in its utmost latitude, notwithstanding the very different conclusion which he has drawn from it.

Writers on mathematics and on other branches of pure science, give no admonitions on the importance of impartial enquiry. The reason is obvious. It would be utterly useless. The truth here forces its way, and cannot be resisted. Belief and disbelief, in this case, are entirely involuntary. If they were so in other cases, there would be no necessity of advice to pursue truth, and to shun error. There would be no occasion for the very

excellent and rational exhibition written by this author himself, and forming part of the following essay, of the great importance of truth. Truth would, then, in all cases, not only recommend itself, but secure its own reception.

The immense distance that is seen to exist among different portions of the human race in respect to literature, science, and the arts, diminishes greatly in its extent, when we come to consider them in relation to morals and the common actions of life. There they are much more nearly on a level; and no one is so unfavourably dealt with, that he cannot form some opinions as to what he ought to do, or ought not to do; what it is his duty to follow, and what to avoid.

The science of morals, if such it can be called, being the science of happiness, is open to the whole human race. None are excluded from the knowledge of its distinctions, none from the perception of its motives. The sciences by which a high renown is obtained, those by which genius lives in the memory of future generations,—these sciences are imparted to a few. This is the signal distinction obtained by rare talents. But moral distinctions, the principal means by which the felicity of minds is affected in every condition of life, are imparted to every individual who wears the countenance, and possesses the intellect of man. Differences may exist, and do exist, in no small degree, in the possession of this important quality; but the spirit of moral perception, the *vis viva* of the science on which all happiness depends, is distributed to every mind. Can we conceive it possible for the Author of existence to mark by more striking indications his supreme disposition to benevolence?

After the very full consideration which has been given to the first essay in this work, on the formation of opinions, it will not be necessary to dwell at any length on the second. It is entitled "On the Publication of Opinions." It is like the former, written with much dispassionate coolness, and accuracy of reasoning. As the conclusion to which he comes, is pretty generally admitted, there seems to be no necessity for entering into any lengthened discussion of it.

He is an advocate for the free and unreserved publication of all opinions of whatever kind, provided only, that such publication is conducted in a proper manner. In every well informed and properly constituted mind, there can scarcely be any doubt as to this principle. And, accordingly, the British government has always shown the greatest and most laudable forbearance on this subject. No person, who publishes his opinions

with proper temper and moderation, has ever been disturbed or restrained in this proceeding. It has been justly considered that truth, is its own firmest support, and most effectual defender. The trite maxim usually repeated to this purpose, is not more trite than just: *Magna est veritas et prevalebit.*

Quebec, October 1, 1835.

RELIGION IN HOLLAND—THE SCOTTISH CHURCH, ROTTERDAM—THE DUTCH CHURCH.

From the Church of Scotland Magazine.

All are aware of the fact, that Scotland and Holland had much intercourse in early times; but we have been struck with the amount of intercourse which subsisted between them—commerce doubtless had its influence—but religious persecution seems to have been the grand cause. The Saviour exhorted his followers when persecuted in one quarter to flee to another, and under his gracious government it has usually been ordered that persecution has seldom raged in several countries at once, so that one country has supplied an asylum for the persecuted faithful of another. When suffering under the Popish tyranny of Philip II. of Spain, Holland applied to Queen Elizabeth of England for assistance, and with the zeal of Protestantism, she immediately sent 6000 troops who were of essential service. So early as 1572. three regiments, well known under the name of the Scottish brigade, among the oldest regular troops of Europe, were raised and sent to the aid of the Protestant cause. After remaining 200 years on the continent, and rendering various important services to the interests of true liberty and religion, they became naturalized in Holland towards the close of last century. As in these pious times, neither commercial companies nor regiments of war went forth without a suitable complement of chaplains, so in this way a great many British came to be resident in the Netherlands, and even church courts were regularly organized in the army. In return for the services thus rendered to Holland by Britain, the Dutch at a later day, the day of Scotland's persecution—opened up a refuge for our suffering ancestors. Vast numbers were scattered over Holland at the end of Charles II.'s reign. Not less than 1000 Scotch were resident in the one city of Rotterdam, and many of the ministers who successively dispensed divine ordinances to them were eminent in their profession. The first was old Petrie, the historian of the Church of Christ, who resigned his charge in Perthshire, and became minister at Rotterdam. After a short interval, he was succeeded by the well known Robert M'Ward, the secretary of Samuel Rutherford, and one of the ministers of Glasgow, who was obliged to leave his country for the faithfulness of

his preaching. He again was succeeded by the celebrated Robert Fleming, the author of the "Fulfilling of the Scriptures," who, from the study of the prophecies, predicted the outbreking of the French Revolution 100 years before it took place, and whose work, it is said, Mr. Pitt found it necessary to use means to suppress, in the fear of its interfering with military discipline. Nor was it the natives of Scotland only who found an asylum in Holland; when, in consequence of the revocation of the edict of Nantes, a million of Protestants were driven from France, many of them found a home in Holland, so much so that 200 of their ministers were resident there at one time; and it was not mere protection which the Dutch Protestants afforded their persecuted brethren of France and of Scotland, they treated them with the utmost kindness, and have all along supported *their* religious ordinances from the public funds, putting the ministers on the same footing with their own—in the case of our countrymen at Rotterdam supplying them with an additional minister where this was necessary, and a site for their church when rebuilt.—Another proof of the extensive intercourse which subsisted between the Protestants of this country and Holland at an early and even a later period is to be found in the numerous theological works which were translated from English into Dutch. Thus so early as 1668, Guthrie's Great Concern was translated and published at Amsterdam; Rutherford's Letters in 1673; Naphtali in 1668; Binning's Common Principles of the Christian Religion, 1678; Durham's commentary on the Book of Revelation, 1744; Henry's Communicant's Companion, Hague, 1738; Witherspoon on Regeneration; Boston on the Covenant of Grace; Marshall on Sanctification. With the exception of Henry, these works and many others which were translated are works of Scotch theology, plainly showing not only the intercourse of the nations, but the identity of the religion. Indeed in the course of last century large numbers of British received part of their education in the universities of Holland. The university of Leyden could number not less than 2000 British scholars at one time.

But to return to the Scotch church of Rotterdam, this church, like its parent in this country, has proved herself the friend of *education* and the *poor*. For more than a century and a half, she has maintained a school under the charge of the session, in which the principles of religion, English, and the usual branches of education are taught; the seminary has been of eminent utility, and has been instrumental in introducing to reputation and honor not a few who might otherwise have lived and died unknown; and with regard to the poor, so early as 1727, the Scotch church at Rotterdam established an orphan's hospital for children of Scotch extraction who had lost their parents, carefully provided for and instructed them, and paved the way for their establishment in life. Their efforts were attended with the best results. When the insti-

tution, after dispensing good for 90 years, was owing to particular circumstances broken up, its annual expenditure was not less than L.300. But interesting as these facts are, we are not to imagine that through the long period during which the Scottish church at Rotterdam has existed, Holland has been always blessed with a highest tone of christian doctrine. She suffered the same remarkable decline of piety which characterized the other churches of the Reformation in the course of last century. The Rev. Dr. Kennedy, one of the Scotch ministers, says, in 1748, in explanation of his publishing a volume of discourses, that his design was "to bear witness to the great doctrines of grace and to place those important truths in a striking light that are now seldom met with but in creeds and confessions, and thus as much as in me lies to help to stop the course of that defection that is going forward from the grace of the gospel to the covenant of works in a new shape." By far the most plausible arguments against establishments are drawn from the unsound doctrine and inefficiency with which they have been occasionally chargeable, and especially towards the close of last century. But it is important to bear in mind that these did not necessarily spring out of the principles of Church Establishments, but were owing to a remarkable withdrawing of the influences of the Spirit of God which affected all the Protestant churches, established and dissenting of Christendom at the same time. The Dissenters of England and Ireland suffered as grievously or more grievously than the established churches—so did the churches of America, and the church of Holland was not exempted.

Such a general eclipse at the same moment can obviously be explained only by a very comprehensive cause—a cause more comprehensive than the operation of Church Establishments—a plain proof of which is, that true religion and practical efficiency have returned to established, as well as to dissenting churches at the same time. It is most unfair, therefore to charge the unsound doctrine and occasional inefficiency of the established churches upon the principle of a civil recognition of Christianity. In part as the effect, and partly doubtless as the punishment, of the irreligion and spiritual deadness which infected the Protestant Churches of the Reformation, the French Revolution of 1792 was allowed to break out; and while it scourged Popery, it did not spare cold-hearted Protestantism. Few countries suffered more seriously than Holland. French principles spread among the people; and in 1795 the Church was separated from the State. At the same period a similar proposal was made in this country, but without effect. The seeds were, however, then sown of the present controversy. Some ignorant men imagine, where there is no alliance between Church and State—where the government, as regards religion, is an infidel—that there can be nothing which savours of intolerance and persecution. The experience of Holland teaches another lesson. The National Assembly of France, which was

thoroughly *voluntary* in its religious views, was as keen a persecutor at home as almost any Papal power could be, and it did not fail to show its spirit even at a distance. The French decreed that no church bell should be tolled in Holland; that no minister or precentor should appear in official dress: they demolished the monuments erected to the memory of the Scots and Dutch in the cathedral church of Campvere; stripped it of all its furnishings, and turned it into a house of correction. At the same time they failed to pay the salaries which, after the abolition of Church and State, they had guaranteed to the ministers for three years! Is this not interfering with religion?—and yet they were *Voluntaries*, and, of course, could not be persecutors! But infidelity, like all other evils, has an appointed course. After the churches in Holland, and the people also, had suffered severely from France, and been taught some salutary lessons, the House of Orange was restored in 1813, and the different Protestant communions were immediately put in possession of the rights and privileges of which they had been deprived. Unhappily the voice of expediency was listened to so far that all religious sects were taken under the charge of the government, and are now salaried by it. This was a most pernicious measure, especially as regards the Roman Catholics; but it does not seem to have prevented the revival of the Protestant Church. Many of her outward arrangements are remarkably good. The ministers are increased in number according to the demands of the Protestant population. A community or parish

Under 1600 is entitled to 1 pastor.

From 1600 to 3000 to 2

3000 5000 3

5000 7000 4

7000 10,000 5

10,000 13,000 6

13,000 16,000 7

16,000 20,000 8

For every additional 5000 souls, another minister is allowed by government. Happy would it have been for the Church of Scotland had she been provided in the same way.

According to a printed statement in 1829, there were then 1600 ministers in Holland, of whom 1478 belonged to the Reformed or Calvinistic church, 63 to the Lutherans, 35 to the Baptists, and 24 to the Remonstrants or Arminians; and according to the census of 1830, the population of Holland amounted to 2,426,206, or about two and a half millions, which is nearly the population of Scotland. As nearly 837,000 of this number are Roman Catholics, and 46,000 Jews, there is not only apparently a full provision for the Protestant population, but opportunity afforded to the ministers of the truth labouring with effect among that part of the people who are sunk in heresy and error. As the church property was, during the French supremacy, merged in the general property of the nation, the clergy are now paid

directly from the State, like the Presbyterians of the north of Ireland. The maximum salary is about £200; the minimum, little more than £50; but the clergy in country places have a free house, &c. Of course, these sums are much more valuable than the same amount in this country.

But, better than any external arrangements, and doubtless in part as the fruit of them, a remarkable revival of true religion has of late years appeared in Holland. Her newspapers and periodicals of literature, as well as public proceedings, and attention to the religious instruction of the poor, bear striking evidence to the reality and extent of a renewed religious spirit. We make the following short extracts from an interesting review of Dutch periodicals, by a friend who is well acquainted with the subject, in the January number of the *Edinburgh Presbyterian Review* :

"The revival of true religion in Holland may well interest the whole Christian world. We have seen some striking fruits of such a recovery in England and North America. Are the Hollanders less likely to surprise and rejoice the christian world by 'fruits meet for repentance?' They are no ordinary people, and have never been so. In the earliest notices that appear of them in history, they are spoken of, even by a Roman, not as powerful in war, but as weapons set apart for no other purpose. For the long period of eighty years, interrupted only by a twelve years' truce, they stood forth a small but indomitable band, asserting, sometimes alone and against all Europe besides, the sacred cause of the Reformation. Even in latter times, and in the lowest depth of the depression into which they sank on forsaking the principles and maxims of their forefathers, Napoleon was awed at the aspect of that indestructible nationality which he could expunge from the maps of his empire, but could neither break nor bend in the spirits of his Batavian subjects. In the very patience with which they waited the time of God's deliverance, he saw more to fear than in the wildest ebullitions of their revolutionary and refractory neighbours."

"What may we not expect from such a people, rendered wise by long and bitter experience, and filled at the same time with fresh energy, derived from a faith as powerful as ever in awakening and animating all the powers and faculties of the soul? From the long lists of church collections for poor foreign churches, annually reported in the *Boekzaal*, and from various articles in that and other periodicals of those now before us, the interest now felt by the Dutch in the progress of religion abroad is very manifest; but if the present revival continue, it is scarcely possible to set limits to what we may expect from the future exertions of their christian zeal, tried prudence, and constitutional energy. Be it remembered, that Holland swarms with the descendants of faithful men from all parts of Europe, who found a refuge in her hospitality from the persecution of the vultures of the Vatican before their talons were cleft, she may now be regarded as an epitome of all reformed Europe; and that from her, therefore, it is not unreasonable to expect a reforming influence to go forth, not into Protestant States only, but even into France, Austria, Italy, Spain, and Portugal."

We cannot refrain from saying, in conclusion, that the character, position, and attainments of Holland, as a whole, form a striking proof of the elevating power

of true religion, and of the Presbyterian Establishment. How singular, that a people, small in number, should have reclaimed a marsh from the sea, and planted it with the most thickly studded towns and cities of Europe, and with the most conspicuous indications of industry and wealth—should, in the twenty years of the French supremacy, have contributed, apparently without injury, one hundred millions sterling at the call of their masters, and should, in the next twenty years, have acquired as much in the pursuit of honest industry! How singular, that a people not more numerous than the people of Scotland should bear rule over eight millions of subjects scattered in the most distant foreign lands; and that Dutch intelligence and industry, enterprise and religion, should be known throughout the world!

From the Scottish Christian Herald.

BIOGRAPHICAL SKETCH OF THE LATE REV. JAMES MARTIN, A. M.,

Minister of St. George's Parish, Edinburgh.

The memory of "the saintly and apostolic Martin," as he has been truly termed, lives in the hearts of multitudes. His career was short, but it was truly brilliant; and in reference to no individual, perhaps, could the saying of the poet be more appropriately quoted,—

"That life is long which answers life's great end"

He has passed from amongst us, but we dwell with a kind of melancholy satisfaction upon the recollection of one who possessed a rare combination of intellectual and moral excellencies, such as led all who knew him at once to admire and love him. With high talent he possessed an amiable and affectionate heart. To delineate his character is both a delicate and difficult task, but one which, for the sake of our readers, we gladly undertake, that possibly, by a view of his varied Christian graces, they may be led to "be followers of him, even as he," with such beautiful consistency of character, "was a follower of Christ."

James Martin was born at Brechin, on the 30th July, 1800. At school he soon became conspicuous among his companions by his abilities, his diligence and perseverance; and such was the rapidity of his improvement, that at the early age of twelve, he entered Marischal College, Aberdeen, and even ventured to compete for one of the bursaries. During the whole course of his attendance at the University, he dedicated himself with unwearied assiduity to the varied departments of knowledge which successively engaged his attention. His classical acquirements were of a high order. In mathematics and philosophy also he made great progress. But when at length he had resolved on preparing for the Church, he entered upon the study of theology with redoubled energy. And the fruits of such exertion were apparent

in his after life; for he was regarded by all his acquaintances as an accomplished scholar and an enlightened divine. It is pleasing to notice, that while employed in the prosecution of theology as a science, he appears to have been deeply impressed with the necessity of attaining a personal experience of the truths which he hoped to proclaim to his fellow-men. In proof of this, we may quote from the interesting Memoir prefixed to the published volume of his Sermons,* a memorandum written at the close of the college session of 1818 :

"The session, now nearly completed, has flown swiftly, swiftly away. I hope, however, by the blessing of God, it has not been spent trivially or unprofitably. My studies have been pretty regular and constant. They have been on the three great heads of Revealed Religion,—the Trinity, the Decrees of God, and Original Sin. They have also included a considerable share of Church History. My spirit has, in general, and particularly when alone, been inclined to the sombre. I have mixed but little in society, yet I am surely inclined to it. My heart participates in the happiness of my fellow-creatures, and pants to increase it to the utmost,—I love to see them happy.

"Yet I have often thought that I could see through the veil that envelopes my present state, and that God was dealing with me in love,—that he was shewing me the vanity of the world,—weaning me from its enjoyments, and teaching me to lay up for myself treasures in heaven. I have often found comfort,—might I say instruction?—in the idea, that one day on earth I shall be a child of God, and that I shall see the value of his present dealings, as preparatory steps for an important change."

Towards the close of this year, he became tutor in the family of Mr. Ogilvy of Tannandice, within a few miles of his native place. In this situation he continued for several years, in the course of which he was licensed to preach the Gospel by the Presbytery of Forfar. His first sermon was preached at Oathlaw, from the words, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" and his views on that occasion, are recorded in a single sentence in his note-book. "I have to lament much imperfection; but I hope I have also some right wishes, and that I sincerely lament my own sinfulness, and sincerely confess my need of God's grace.

The winter of 1821, 1822, Mr. Martin passed in Edinburgh, with Mr. Ogilvy's family; and at this time he enjoyed a privilege which he valued highly,—an opportunity of regularly attending the ministry of the Rev. Dr. Gordon, then minister of St. Cuthbert's Chapel; "whose character and example," as his biographer remarks, "no less than his public ministrations, appear to have given greater depth to all his religious sentiments, to have filled his mind with a stronger sense of the high and honourable nature, as well as the solemn responsibility of the ministerial office, and to have set him forward in his course, more

intensely alive to the importance which attaches to the spiritual interests of immortal beings, and more deeply impressed with the magnitude of his own duties."

On the 8th of April, 1823, Mr. Martin received a presentation to the Church and Parish of Glenisla, in the Presbytery of Meigle, and was ordained on the September following. The deep impression of divine things which his mind had received during his residence in Edinburgh, prepared him the more effectually for entering upon the important duties of a parish minister. He felt that he was now called to occupy the responsible situation of an ambassador of Christ, and his earnest desire and prayer, therefore, was, that he might be enabled so to watch for souls as one who must give an account. Settled in a remote parish among the Grampians, as the pastor of a simple-hearted, affectionate people, Mr. Martin spared no exertions to promote the spiritual interests of those committed to his charge. He laboured in season and out of season; and the fond recollection of the parishioners of Glenisla still dwell upon the faithful devotedness of their youthful minister to the work of his Great Lord and Redeemer. The beneficial effects arising from his ministry in Glenisla are thus briefly, but appropriately, described by his biographer :

"They were unsophisticated, and he was sincere, faithful, and judicious; and without compromising one principle, far less winking at any sinful practice, he commended himself to their respect and esteem, as one who had their real interests deeply at heart, and the primary object of whose life and labours was to do them good. Suiting his ministrations and intercourse to their real character and circumstances, with that tact, discrimination, and kindness of nature, which he so eminently possessed; being regular and diligent in his course of visiting and catechising, in the superintendence of Sabbath-schools, in his attention to the sick, and in waiting by the bedside of the dying; and particularly affectionate and encouraging in his admonitions to the young to seek after God,—every one of his flock, who was not utterly reprobate, came experimentally to know the value of possessing such a pastor,—a course of conduct, which uniformly operates with the same effect upon a simple-hearted people, and gains the homage even of those who may not be permanently benefitted by it in their most important interests. There were two practices prevalent in the parish of Glenisla at the time when he became connected with it, which he felt had a most demoralizing effect on the minds and habits of the people, as they ever must have. The one was the encouragement given to illicit distillation; and the other, the mode in which funerals were conducted, involving a great waste of time and substance, and tending to induce or confirm habits of dissipation. Convinced that the moral influence of truth, the enlightening and quickening of the conscience, and the solemn considerations which Religion alone presents, when brought to bear upon a community, through the agency of a minister whose motives are properly understood and appreciated, are far more effectual than any prohibitory denunciations or sumptuary laws, he set himself with vigour to the removal of these evils. A complete extinction of them could not indeed be expected to be the immediate result of his anxiety and efforts; yet, in this, his wisdom and decision were far from being fruitless.—And before his connection with the parish was dis-

* We are happy to understand that these excellent Sermons having rapidly passed through the first edition, a second is now in the Press.—Ed. S. C. H.

raise would be a monument of the afflicted condition of Israel, as the former one had been of Israel's glory under David and Solomon. The Jewish leaders themselves, it may be supposed, would have their own fears respecting the success of their undertaking, from the diminished numbers and resources of the people, as well as from the jealousy and enmity of their neighbors the Samaritans. But God himself, through the prophets whom he then raised up, gave them ample encouragement. He gave them to understand, that the rebuilding of His House, was the great work, which in that day, he required to be done ; He assured them through Haggai, that his favour or disapprobation was manifested towards them in His providence, according as they were diligent or slack in this work ; He appealed to their own experience for proofs of this ; and He predicted for the house which, under many disadvantages they were building, a far higher glory, than that, which the magnificent structure of Solomon had known, inasmuch, as that the Messiah, the desire of all nations, was to appear in it. Zechariah too, was charged with many comfortable messages to the restored captives. Our text is one of the lessons which he was taught to draw from a vision which he had for the direction and comfort of Zerubbabel. This lesson, and the vision, from which it was taken, recorded as they have been by the pen of inspiration, stand for the perpetual instruction and consolation of the church.

Zechariah had exhibited to him, by the Angel of the Lord, a candlestick of gold similar to that, which Moses, by the divine direction, constructed for the temporary sanctuary which the Israelites carried with them in the wilderness. This candlestick had seven branches, with so many separate lamps, and was surmounted by a bowl which served as a reservoir for the oil to feed the lamps, with which it communicated by distinct pipes.—The bowl again communicated, by two pipes, with two olive trees which grew on either side of the candlestick, and drew its supplies from the olive berries which were produced on the branches of the trees.

It is worthy of our notice, that the prophet received little information regarding the import of the vision. He was told that it was intended for the encouragement of Zerubbabel, "This is the word of the Lord, unto Zerubbabel, saying, not by might, nor by power, but my spirit, saith the Lord of Hosts. Who art thou, O great mountain, thou shalt become a plain. And he shall bring forth the head stone thereof, with shoutings, crying, grace, grace unto it." Other more specific messages for Zerubbabel are added, though, all, that

the repeated inquiries of the prophet elicited was, that the two olive trees with their principal branches were, "the two anointed ones, that stand by the Lord of the whole earth," v. 14. If the prophet understood Zerubbabel and Joshua, who had severally received the royal and priestly anointing, to be thus designated (and we cannot doubt that he did so) then, he had the fullest assurance, that the work which was itself commanded by God, and in which they were God's instruments, yea, and types of the GREAT ANOINTED ONE, would be abundantly prospered.

The text, it will be readily admitted, looks far beyond the work which Zerubbabel superintended, important as that work was. The temple on Zion, was but an emblem of the Church of the redeemed which rests on Christ as its foundation, while it is raised through the labours of his servants under his administration. And, in reference to this spiritual building, it is with eminent propriety said, "Not by might nor by power, but by the Spirit of the Lord of Hosts."

In addressing you from these words, it may be proper, First, to advert to that condition of the Church which God claims as the result of the agency of His own Spirit. Secondly, to consider the operation of the Holy Spirit in producing this result in connection with the instrumentality which he employs. And, Thirdly, to notice some of the lessons which it suggests to us, the assembled Rulers of a portion of the Church of God. And may the Holy Spirit lead us to the knowledge and application of the truth in the important bearings in which the text presents it to us.

I would then, First, glance at that condition of the Church, of which, it may be said, "Not by might, nor by power, but by the Spirit of the Lord of Hosts." The golden candlestick, in Zechariah's vision, with its many branches burning brightly, and, these supplied with oil from a fountain on the top of the candlestick, and that fountain again, from the olive trees which grew beside it, is a beautiful emblem of what the Church of God is, wherever she is found in purity and vigour, and of what she is destined universally to become. For, she is lighted up with Divine Truth, and reflects it unto the world. Nor is there, in the world, any truth worthy the name of *light*, but that which the Church communicates to it. She possesses and holds forth the revealed knowledge of the character and counsels, and works of God ; and this is eminently *the light of life*. There is indeed a knowledge of many of the works of God, and of many of the relations which he has established between different parts of his works, which is

embodied in the arts and sciences of life, and, this knowledge has existed apart from revelation.—But, if the importance of any thing to man, is to be estimated by its connection with his immortal destiny; then, is the light of science, as it is called, in itself, utterly insignificant. It is but a feeble artificial light, a taper which has its uses for the short hour of man's continuance on earth, it can do nothing to light his path to immortality. It may be shining after its measure, with the intensest brightness, on men, and yet, they, at the same time, may be involved in the deepest night of spiritual ignorance and death. The revelation of the knowledge of God diffuses a light which discovers to man his origin, his high capacities, and destination, his present condition as fallen and lost through sin, and the way of recovery, and everlasting life through the boundless love of God. And the Church is constituted the depository of this light. She possesses it in the records of inspiration. The ministry of the Gospel of the Son of God, and the various institutions of his kingdom are designed to hold it forth to men, and, every one of his followers is illuminated with it, and reflects it around him by his profession, his character, and conduct.—Believers have had the eyes of their minds opened, and as they gaze on the Son of God, the light of the knowledge of the glory of God shines into their hearts; thus “have they the light of life,” “they are changed into the very image of God,” and a divine light radiates forth from them. “They had been once darkness, but now they are light in the Lord.” So too, the Apostle teaches when he thus exhorts, “Do all things without murmurings and disputings, that ye may be blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as light in the world, holding forth the word of life.” Such also, is the import of the Saviour's exhortation, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Now, where the members of the church do thus happily realise the transforming influence of the truth, and the ministry presents it, in its purity, to the contemplation and reception of the world, and the church is regulated by the laws and ordinances which the Saviour has prescribed for his kingdom on earth, the church is like the golden candlestick when its many branches were lighted up, encircled with an orb of light. And, that light manifests and reproves the wickedness of the world, and in a season of merciful visitation breaks in on the darkened minds of some, to enlighten and save them. Had all the churches of Christ been diligent in receiving the light from its great

fountain-head, the Sun of Righteousness, and been more faithful in exhibiting it to the world, then, even long before this our day, the darkness of the world would have been all dispelled, and the nations would have been walking “in the light of the glory of the Lord.” But, the vision of Isaiah concerning the Church still tarries: “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

This condition of the Church, to whatever extent it is realised, is the result of the agency of the Spirit of God. She shines by no light of her own, but because “the glory of the Lord has risen upon her.” And when she thus corresponds to the emblem, which John as well as Zechariah saw in vision—a golden candlestick with many lamps burning brightly—we say of her, “Not by might, nor by power, but by the Spirit of the Lord of Hosts.”

I would now in the Second place, call your attention to the operation of the Holy Spirit in producing this result, and the instrumentality which he employs.

The text most peremptorily denies to human agency in any of its forms, a co-ordinate place with that of the Holy Spirit, in bringing about the result referred to; whether that be primarily, the erection of the temple by Zerubbabel, or secondarily the building of the spiritual temple in the world by the Ministers of Christ. And we may learn from the emblem which the prophets vision afforded, that, as man can neither create a tree, nor give to any tree the power of producing olive berries, nor cause the olive tree to grow; so, neither can he do any thing to illuminate the church with the light of life. The Spirit of the Lord of Hosts alone is competent for this result.

Yet, there is nothing in the emblem, or in the work of Zerubbabel which the prophets vision was intended to encourage, that countenances the supposition that God dispenses with the instrumentality of men in his operations in the church. For what was the candlestick but a piece of nicely adjusted mechanism for the production of light? And, in the erection of the temple, a work which God claims as exclusively his own, all that was visible, was the labour of man. There were the thousands of the Jews hewing stone and timber, constructing a scaffolding, rearing the walls, and roofing and finishing the building. There were the decree of

Cyrus authorising the work, and stated issues from the Imperial treasury for the prosecution of it. And there were also the superintendence of Zerubabel and Joshua, as well as the ministry of Prophets, directing and inciting all classes of the people to labour perseveringly toward its completion. It is impossible, indeed, to conceive of any system of means better adapted to an end, than that which the emblem of the candlestick and the building of the temple present. And so, while in applying the text to the building of the spiritual temple, we exclude human agency from a co-ordinate place with the divine agency in that work, we yet learn from the vision which the text interprets, and from the work of Zerubbabel which it was designed to encourage that, a system of human means is employed in all that God works in and through his Church. The agency of the Spirit of God is supreme and efficient; that of man is subordinate and instrumental. Every individual believer is a constituent part of the church, he is a living stone built upon the rock, Christ, or, describing him, in allusion to the emblem employed in Zechariah's vision, he is radiant with divine light, and contributes to make up the bright luminous orb which encircles the many-branched golden candlestick. Now, all that is peculiar in the character of believers is the production of the Holy Spirit. The opening of the eye of the mind to the reception of the knowledge of God, and of Christ, is His operation. From Him too, is derived the power with which the heart grasps the Son of God, seen to be the glory of the Father and an omnipotent Redeemer. And the blessed change which passes upon the whole man in peace with God, purity of heart, the graces of holiness, and a hope of glory and immortality—all acknowledge the Holy Spirit as their author. And so does the union of believers in a visible fellowship; for the faith which unites them to one Head and the love to him and to each other which they cherish, are the results of the Holy Spirit's operation. Yet, in order to these effects, an instrumentality is prepared in all respects as perfect as was that, by which, the lamps on the golden candlestick blazed forth with light, or the walls of the temple were raised. For, according to the constitution of God's spiritual kingdom, the word must be introduced into the minds of men through the ordinary avenue of the senses in order to their believing it. And the agency by which this is done, is not such as is competent for any intellectual capacity; there must be on the part of the minister of the word, an intelligent co-operation with God—if we may so speak of instrumental agency,—and Paul's language warrants us to speak of it, for he says, "Now then we are fel-

low workers with God." Ministers must appreciate the high ends of their office, the salvation of immortal souls, and the manifestation of the glory of the Godhead, and they must pursue these ends, and observe the laws which are prescribed for the ministry.

Thus in regard to the mere utterance of the truth he may learn from what Paul says of his own practice, that it is not every kind of announcement of it that the Spirit of God will render available for the conversion and salvation of men. He tells us, that he studiously avoided the embellishments of oratory lest his grand theme *The Cross of Christ* should be injured by them. The historian of his labors too, in one place, in which he is describing the success of his preaching and that of Barnabas, intimates in an incidental way, that the manner in which they spoke the truth had its own place in the chain of causes towards the grand result, the salvation of men, for he tells us that at Iconium "they so spake, that a great multitude," both of the Jews and also of the Greeks believed. It is obvious indeed, that a great variety of conditions must combine in order to the successful ministry of the truth. Thus, the vouchers which the conduct and character of a minister afford for the authenticity of his commission have a certain influence on the reception of his message. Then again, the adaptation of the message itself, to the circumstances and capacities of his hearers, is another important element to its success; and so is the very mode of its utterance, for solemnity, simplicity, and affection, are all becoming the gospel message, as the opposite qualities of elocution are unsuitable for it. And in addition to fidelity and diligence in addressing the gospel message, there is required in the preacher, a prayerful dependance on the Spirit of God for his blessing, and there may be required also the concurrence of the prayers of others in behalf of those who are the subjects of his ministry. These, are but a few parts of that instrumentality by which the word is conveyed alike to sinners for their conversion, and to the members of the church for their edification. We have said nothing of the process of preparation for the ministry, of the arrangements which must be made for its support, of the various pastoral services distinct from teaching and preaching, which must be attended to, or of the influences accessory to that of ministers which is derived from the conduct and character of all those who have professed themselves the subjects of Christ's kingdom. Neither have we spoken of that instrumentality which is of an unconscious or involuntary kind, such as the events of providence. And

yet, varied and complex, and nicely adjusted, as the whole is, the energy which saves the soul is not in it—"not by might, nor by power but by my Spirit saith the Lord of Hosts." The regeneration of individuals and communities, the deliverance from sin and the second death of one soul, and of the whole host of the elect, is the proper work of the Holy Spirit. This doctrine is beautifully exhibited in an appeal which Paul makes to the Corinthian church. The members of that church, blind to their high and proper dignity as followers of Christ, vied with each other for a pre-eminence according to the imagined superiority of the ministers by whom they had been severally converted. One said "I am of Paul" another "I am of Apollos," another "I of Cephas" and another again, arrogating some more special connection with the Saviour, "I am of Christ." Paul's mild but firm reproof to this spirit was, "who is Paul, and who is Apollos, but ministers, servants, by whom ye believed even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase so then neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase." And, how distinct and uniform is the testimony of scripture on this subject, examine it, how, and where, you may. The counsels and superintendence of Haggai and Zechariah, of Zerubbabel and Joshua, the labors of thousands of hands and the decrees, yea and stipends of heathen princes, must all combine in order to the rebuilding of the temple of Jerusalem : and yet, even that work is attributed to God, in a way that no human agents can divide the glory with him. So too Paul and Apollos well accomplished, as they were, by the powers of genius, the acquirements of study, and miraculous gifts, for moving the hearts of men, confessed themselves to be nothing for the production of those grand results which they sought, and which they also saw following on their labors—the bringing of men into subjection to the Son of God, and beautifying them with the graces of holiness and preparing them for heaven. And so, brethren, whether by the ministry of the word we seek to bring men to submit to the yoke of the Saviour, and to instruct and comfort, admonish and reprove those who have engaged in His service ; or whither we endeavor to obtain additional laborers to take part with ourselves in the ministry of the word in this land ; or whether we meet to direct the affairs of the church in which we preside, must we cultivate a single and absolute dependance on the Holy Spirit. The grand results at which our ministry aims, are to be obtained, "Not by might, nor by power, but by the Spirit of the Lord of Hosts."

This subject is fraught with many interesting lessons : and, constituted as I am for the present the instructor of my brethren, and that by themselves, I shall not, I am persuaded, be deemed chargeable with a want of humility and modesty, if I attempt to press some of those lessons which are applicable to them rather than to a promiscuous congregation.

In the First place, we who are intrusted with the ministry should endeavor to cultivate proper views of the work to which, in this land we are called.

In the kingdom of providence, as we call God's eternal government of the world, we see that means are followed by their ends, even when there may not be on the part of the intelligent agents who have employed them, any professed or real acknowledgment of God. And from this circumstance, in connection with the spiritual imbecility which characterises us, we are prone to forget God in His spiritual kingdom, and to think, that all has been accomplished, when the external service has been attended to ; so alas, it may be, that we are satisfied with ourselves when we have studied the discourse, and preached it, and offered up the customary prayer, or when we have given the expected exhortation, or dropped a word of counsel and comfort as the circumstances of those whom we are visiting require, or, as when we have attended to the sacramental ordinances in their season. But ah ! when our views terminate on the mere *opus operatum* of the ministry, we are far from accomplishing God's work in it. For, our ministry is substantially the same as that in which the apostles were employed. It is designed, as is expressed in Paul's commission, "to open the eyes of men, and turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ." Our work, as it respects men in their natural condition, is to bring them into a connection with the second Adam, the Lord from Heaven, that they may be accepted in His righteousness, and renewed by His Spirit, and brought into subjection to Him ; and, as it respects those who are discipled into the Saviour, it is thus they may be kept in the enjoyment of the blessings which he dispenses and trained up in holiness and a meetness for heaven. The ministry, in these grand views of it, is the same in all ages, and in all circumstances ; and as it possesses a transcendent dignity, so does it involve an overwhelming responsibility. It is therefore a matter of comparative insignificance in what circumstances it be exercised. Pastors and Missionaries now,

whatever be the field of their labor, may, alike with an Apostle, confess their unworthiness of being employed in preaching the unsearchable riches of Christ, and, like him also, must seek and find all their sufficiency for the work in God. Yet, just because the instrumentality employed in God's spiritual kingdom is in all respects nicely adjusted, must we attend to the specialities which are found in our allotted field of labor. It will be readily acknowledged that we have difficulties to contend with, which are peculiar to a newly settled country: as in the scattered state of the population, the unfavourable change which has passed on the characters of many with their removal from the christian society in which they had been brought up, their change of pursuits, and it may be their long destitution of christian ordinances, and the scanty maintenance provided for ministers. These things however must not be allowed to discourage us. I appeal to you, my beloved brethren, whether we would not have ample encouragement under all our difficulties, were they even tenfold greater than they are, in the work itself in which we are engaged; seeing, that it is the work of God, and of Christ, and that it directly subverts the everlasting salvation of men. The very trials and privations which any of us may have to encounter are most honorable. Nor should it be a light ground of encouragement with us—as I believe it is not—the consideration, that we are laboring for generations that are yet to diffuse themselves over the vacant territory in which we dwell. God in his wisdom has kept it to a great extent untenanted by men, during ages, through which, as there is reason to believe, a denser population would have added only to the extent of the kingdom of satan. Oh, that we may deeply feel, that, it is at once to our honor, and to our responsibility, to be laboring in a community yet in its youth while, the direction of the giant strength it may afterwards obtain, to be wielded either for good or for evil, is to some extent committed to us.

2. Let us cultivate a habitual sense of our absolute dependance on the Spirit of God for success in the work to which we are called. We may describe the end of our ministry in another expression of Paul's—that it is, “to present every man perfect in Christ Jesus.” And, we can no more accomplish this, by any power given to us under the ordinary economy of Providence, than we can evoke the bones from the grave and unite them to each other, and clothe them with sinews and flesh and skin, and animate them with the breath of life. And so, we must feel, that all that we ourselves can do, in the actual exercise of our

ministry, is in itself unavailing to the end of the ministry. That with an eloquence fervid as was that of Apollos or Paul, we should still, without the Spirit of God, be nothing towards converting and sanctifying men; that, though we could even now transplant to this land any or all of the schools of the prophets that are found in Britain, we could not of ourselves form “Pastors and Teachers for the work of the ministry;” and that if a tithe of her vast revenue were now expended in maintaining Pastors and Missionaries and Teachers of every kind, even this, would not of itself secure the bringing in of the kingdom of God amongst us. For, the sentiment in the text is most absolute—“Not by might, nor by power, but by the Spirit of the Lord of Hosts.”

And, dear brethren, we must not think it enough to bring forward this truth occasionally in a discourse as a barren thesis. We must feel it, and act it out in our whole ministerial work, as in studying for the pulpit, and in addressing our people from it, in our pastoral visitations, as well as when we sit in our judicatories for administering the discipline or government of the church. And, as prayer is the utterance of this sense of dependance, we must pray without ceasing, and must also teach our people, that they can be fellow-workers with us, by striving together with us in prayer for the success of the ministry.

3. But the doctrine we have been considering does not permit us to disparage our own agency. Our labour is indeed powerless to the production of the result which it contemplates: and yet, it is constituted a means for the exertion of the Divine agency. And this is honour enough for poor dependant creatures, such as we are; yea, an infinite honour for those who owe their own deliverance from sin and condemnation to the clemency of God, and the blood of his Son, to be connected with that kingdom which has the Son of God for its head, and the everlasting salvation of men and glory of God as its immediate and ultimate object, and to be employed also in advancing that kingdom in the world. Oh, for spiritual illumination to know the honour thus bestowed upon us, and for wisdom to be for ever humbled under a sense of it.

But, herein also, we are to see our duty—our duty to labour in the ministry of the word, because God calls on us to do so, and because our work is subordinate to His great work. The harvests which now wave around us, or are being gathered by the husbandman, are God's, for he is Lord of all, and by Him “the valleys are covered over with

corn;" and yet, who that views them in contrast with the dark and barren woods that encircle them, is not reminded that man has been lavish of his toil, in clearing the ground, and breaking it up, and fencing and sowing it. And so, brethren, we too must labour, in order to gather a harvest into the garner of God. We must "break up the fallow ground," and sow, and plant, and water, and fence. And the reclaiming of the spiritual wastes around us can be effected only by an increase of laborers. And these can be furnished only by the church, where she is in a state of greater maturity than in these provinces; though the time has surely come, when we ought to exert ourselves in providing for the training of the few amongst us, who are desirous of being commissioned in the Lord's vineyard. Again, as the labourer is worthy of his reward, and should be maintained in the spiritual field undistracted by the cares and employments that are connected with providing for his temporal necessities; so must there be made some arrangements for his support, whether that be obtained from offerings at the altar, or, as in the days of Zerubbabel, from the treasury of the state. Thus, an extensive and varied instrumentality must be employed, in order to the establishment of the kingdom of God amongst us. And while we cherish a sense of our own utter impotency to the attainment of this result, we are not, therefore, discharged from labouring. God will work through us, when we work according to his will.

4. Let us study to give its own proper place to the varied instrumentality we are called to employ in God's spiritual kingdom; in other words, a proportionate attention to every department of ministerial labour. We are prone, as I have said, to forget the ultimate end of the ministry, and to terminate our views on the work itself, or, at least, on results far short of the salvation of men, and the glory of the ever-blessed God. And when this is the case, we are not likely to be very diligent in it, though, in the absence of the higher motives, there are many inferior ones that may lead to a certain kind and degree of ministerial activity. Now, when the higher motives are not operating upon us, we are very apt to give a disproportionate attention to particular parts of ministerial service; to attach an undue attention to some, and to treat others with comparative neglect. And, in this case, we are not in the way of doing the work of the Lord, for he must be honoured in all his ordinances. The dislocation of any part of the mechanism of the golden candlestick, between the branches of the olive trees and the lamps, would have been fatal to the production of light. And so, we cannot transmit a divine influence from Christ,

the Head to those who are under our ministry, unless we study to honour Him in the observance of all His institutions.

A prayerful and diligent study of the word of God, and an affectionate application of it to the hearts of our people, are undoubtedly the principal functions of the ministry; yet, some of us may have reason to confess that studies, only indirectly connected with the ministry, or, the business of our church courts, or the secularities of life and of our pastoral work, obtain an undue importance in the actual distribution of our time, so that we may be very far from coming up to the apostolical injunctions, even as accommodated to our circumstances, of giving ourselves wholly to the ministry—of preaching the word in season and out of season. Oh, brethren, let us bethink ourselves, that our own salvation is wrapped up in our fidelity in the ministry. We must save ourselves, by serving Christ, in saving our fellow men. The business of our church courts should receive a measure of attention; but let us remember that they are designed to direct, rather than to produce spiritual influence. Teaching and preaching are fitted to make men christians, and to keep them christians—that is, to build the spiritual house, the church; government must regulate its affairs, after it has been built. Let us feel then, that we are engaged in the very highest work of the ministry when we are preaching, or expounding the word, catechising the young, or exhorting from house to house.

5. Finally, let us study to adapt our exertions to the existing circumstances of the church.

It is noted of the men of the tribe of Issachar, who came with the representatives of the other tribes to exalt David to the supreme power in Israel, that "they had understanding of the times to know what Israel ought to do." Such men are necessary at all times amongst the leaders of the church, and eminently so amongst ourselves at the present time. For, while difficulties beset us from our own immaturity and feebleness, and the condition of the political world, there is a peculiar importance connected with our work, inasmuch, as that we are laying a foundation for the generations that are to come after us. It is something even to feel our peculiar difficulties, and our responsibility, for then, shall we be happily led to more humble dependence on God for his guidance and blessing; blessed be His name, that He can, and will impart to us, if we truly wait on Him, "the spirit of power, and of love, and of a sound mind." He can convert our very weakness into strength, and over-rule the events of His providence towards

the enlargement of His church in these lands.— Shall we forget, that the conquests of warriors, and the measures of statesmen and princes have ever been controlled by an unseen hand, with a view to the interests of the small, the despised, and for the time, it may be, unknown community, the church of God. We are reminded, from the connection in which our text stands, that the changes on the throne of Persia, and the councils of the palace of Shushan, where, for the time, the rod of universal empire was swayed, were all modified by the faith and the prayers of a handful of manumitted captives, who were labouring amongst the ruins of Jerusalem. And be assured, brethren, that we may still move the hand which holds the heart of the sovereign, and of ministers of state, and governors, parliaments, and councils, yea, and of the more uncontrollable populace, and turns it withersoever he will. Our believing prayers and labours shall win a blessing from God, let who will.

The feebleness of the church for maintaining a ministry is a very prominent feature in her present condition ; and the more so, that the work to which she is called is very great, both as respects the furnishing of missionaries for the scattered and destitute population, and ministers for congregations already organized, and the providing for the raising up of labourers amongst ourselves. In all these views of the church, we may well confess her poverty ; and forming, as we do, a part of a state which covenants to uphold the kingdom of Christ, we may surely, with a good conscience, seek a moiety of those resources which have been professedly consecrated to that object. But, my brethren, I am bold to confess, that, in my judgment, our temporal poverty, if the destitution to which I have been alluding may be so characterised, is not the most striking feature of our condition. We are poor, poor indeed, in the graces and gifts of the Spirit of God. How little, alas, is there found amongst us of that fervency and power in praying and preaching, for which, by general consent, the ministers of our church in other days were distinguished ! Who, of us, can tell of any such marked success attending on our ministry of the word and the sacraments as what history and tradition, not yet old, describe as following on the preaching and the communions of faithful ministers both in Scotland and Ireland ? How little is there found in our judicatories of that zeal for the purity of church fellowship, for which our church was wont to be noted ! And, how little respect does our disciple obtain from many of the members of the church, even when it is administered with a measure of tenderness and fidelity ! Must we not confess the want of a deep and serious piety

amongst the great body of our people, much neglect of domestic training and catechising in the elements of divine truth, much want of reverence for the Lord's day, and of that devotional spirit in families, which at one time stood out so prominently in the Scottish character, that when a poet, in the mere exercise of his art, set himself to draw a cotter, he drew a saint !

But, why refer only to the history of the Reformed Church of Scotland for proofs that religion is in a languid condition with us here ? The apostolic age unquestionably presents the church in a more perfect condition ; and no minute survey of it is required to convince us that we are far, very far, from coming up to that pattern. A candlestick has been lighted up amongst us, yet does it send out only a dim and feeble light, and therefore, few are attracted towards it.

If the preacher makes these statements with hesitation and trembling, it is because his own feelings and conduct come short of what they should be with a full conviction of their truth, rather than from any fear that they will be gainsayed by his hearers. May we all, my dear brethren, be duly affected with our spiritual destitution ; for, if all the forms and offices and institutions of religion are ordained only for promoting living holiness, we are more concerned to labour and pray for a revival of scriptural and apostolical piety, than for all the treasures which the piety or policy of kings ever consecrated to religion. History abundantly testifies, that if the church would earn respect and honour and riches for Christ, neither her ministers nor members must covet these objects for their own sakes, but rather despise them. Observation and the reason of the thing, we may say the constitution of the kingdom of Christ, demonstrate that a church, in which piety is in a low condition, cannot make a good use of riches or of any other talent. She may, perhaps, in such a condition possess both wealth and learning, and yet she will lack the power of consecrating them to the advancement of the kingdom of the Saviour.

Let us not then suppose that all that we require is a larger endowment from the state ; this, desirable as it is for the sake of the church, and of the state too, if given to advance the truth, should yet be dreaded, and declined, if our acceptance of it were in any wise tantamount to a connivance at any form of corrupted christianity unhappily fostered by the state. Extended pecuniary resources, whencesoever derived, can avail to the advancement of the kingdom of God only when the pastors, missionaries, and teachers of any kind, on whom they are bestowed, are prayerful and laborious men of God.

ADDRESS

*To the people comprising the several congregations
under the superintendence of the Presbytery of
Kingston.*

DEARLY BELOVED BRETHREN,

The Presbytery of Kingston wishing grace, mercy and peace to be continued and multiplied unto you all, from God the Father and the Lord Jesus Christ, desire to remind you, that many years ago, the fathers of this country stripped, during a war of revolution, of their all, in deep poverty, without the implements of husbandry and the necessities of life, pitched their tents in an unbroken wilderness; but the gracious Preserver of men supported them under their privations, supplied their wants, and delivered them from many evils. The red men of the forest penetrated far into the old American Colonies, carrying ruin and desolation in their train; but God bridled the ferocity of the native tribes in Canada, and disposed them to live in friendship with the inhabitants from the first settlement of the country. Little more than half a century has elapsed since that event and, considering the mighty obstacles to be surmounted, the growth of the population and the improvements made and in progress are, perhaps, without a parallel in history. We have, excepting a few years of contest, enjoyed unbroken peace. Friendship and brotherly love have pervaded all classes. Surely all these are striking instances of the favour of God vouchsafed both to the earlier and later settlers in this land. But, some years ago, a few persons, fond of change, arose, sowed the seeds of dissension, and have now grasped the sword to shed their brother's blood. Fire, pillage, and slaughter have, in every direction, marked their course. The sorrow of widows and fatherless children is the bitter fruit of their progress; and many families, once living in comfort, are now cast on the wide world, houseless and destitute. And, to aggravate the impending judgment, they are now employing all their art and ingenuity to induce the citizens of the neighbouring country to join their ranks and invade our land, demonstrating that they seek for revolution and the separation of these Colonies from Great Britain. Now, to develop the resources of the country, to remove existing abuses and improve our institutions, to do all this, so far as practicable, is amply encouraged by the genius of the British Constitution, and is in perfect accordance with the practice and sympathies of that free and generous nation to which we belong. But, instead of confining themselves to the prosecution of measures of salutary reform, in a constitutional, peaceable and christian-like manner, these deluded men are bent on the destruction of that form of government which we prefer, and that connection with England which, under God, we deem to be equally our privilege, honor and felicity.

To trace and develop that extraordinary conspiracy which was formed for these revolutionary purposes, and its no less extraordinary detection, were unbefitting the objects of this address; but not to acknowledge the hand of God in those signal interpositions, by which this conspiracy has been defeated, were nothing less than a guilty contempt of the Ruler and Disposer of all.

Dearly Beloved Brethren, at this eventful crisis the eyes of your country are no doubt directed towards you, to see how you will discharge your duty to it and to your posterity; and the warm, instantaneous and wide-spreading response which has been already given to the public demands, is an encouraging pledge and security that you will not be a-wanting in your duty to *man*; but especially remember that the eye of God is looking down from heaven upon you to see in what manner you are to fulfil your obligations to *Him*.

The present calamity stands not alone, but is only one of many that have recently afflicted the Province. They must be wrapt up in worse than brutish inconsideration who have not been taking note, that the judgments of God have been for some time remarkably abroad in the world in general, and most strikingly manifest in this Province in particular.

A terrible pestilence has more than once visited us and cut down no inconsiderable number of our population. During the season just gone by, a scarcity in some parts of the land almost amounting to famine and a depression in temporal matters unexampled lay heavy upon the Province, and just as it was beginning to breathe from these calamities, war in its most hateful and unnatural form has risen up.

Consider then that such calamities as these come not by chance, and that afflictions spring not from the ground; that the government of God is conducted not upon arbitrary and capricious but upon fixed and unchangeable principles, and according to perfect righteousness. In His infinitely just and wise administration there always exists an inseparable connection between the judgments he sends upon a people and their sins, and can you be at any loss to trace that connection in respect to the judgments that have already afflicted and are still afflicting our land. Was there ever a people in existence who have received a larger or more munificent share of God's favors and blessings, than that nation of which we form a part; and can it, with the least colour of truth be affirmed, that our gratitude to God, or proper use of our privileges have kept any proportion with those expectations of return, God had the clearest right to entertain; and to say nothing of our derelictions of duty to God, in this respect, have not our more open and presumptuous sins as a people been too notorious to escape observation? Have not the Sabbaths which should be esteemed a delight, the holy of the Lord, honorable and which ought to be consecrated to devotional purposes, with-

out even speaking our own words, been desecrated by both Rulers, and people, by being employed for almost every secular purpose? Has not the name of God which should be used with the deepest reverence and awe, been fearfully profaned in common conversation? Have not fraud and dishonesty lifted their cry to heaven? Has not a spirit of worldliness and covetousness, a hastening by all means and at all hazards to be rich, been widely prevalent? and have not the ordinances of God appointed for promoting our eternal salvation been esteemed less in value than those perishable objects, which can afford but a temporary comfort?

The person who does not, in all these recent calamities, see the connection between God's judgments and our sins, would scarcely see it were it written by the finger of God, in brightest characters in every part of his spacious firmament above us and around us.

But in the principles of the divine government the connection between faith, repentance, prayer, and the removal of God's judgments is no less close than between judgments and sin. And with reference to our present circumstances it ought to be most deeply impressed on our minds that though outward calamities may sometimes seem to be removed without repentance, faith, and prayer, this is no proof of their real and final removal, or of the possession of the divine favor; but on the contrary is evidence of the certainty of their sooner or later falling with a weight all the more terrible and overwhelming on the heads of the impenitent. For example, were not the judgments that fell upon Jerusalem just the full accumulated amount of that storm of divine wrath that had for ages been gathering in the heavens and which, because God's voice of warning had been, from generation to generation, despised, at last, with unrestrained and irresistible fury, burst over the devoted city? And is not the case of Jerusalem more than once referred to by our blessed Lord as a warning of those judgments unspeakably more terrible that await the impenitent in eternity? So that if escape from temporal calamities for sins unrepented of be possible, there is a day coming when retribution must overtake transgressors with a severity according to the length of space given for repentance.

But, brethren, there is one thing which at this eventful crisis demands our solemn and undivided attention because it is full of encouragement and hope. It is this that after all judgment is God's strange work; that not only is he reluctant to draw his glittering sword and take vengeance on his enemies—the impenitent despisers of his mercies and warnings—but even after having drawn it, he is ever ready to return it to its scabbard upon seeing any plain symptoms of prayerful humiliation, repentance, faith, and unfeigned desire to lay down the weapons of their rebellion and to return to their allegiance.

So very slow is our God to anger that, as you remember, he gave to the old world no less than 120 years space for repentance; and it was only after his omnipotence had been defied, his admonitions contemned, and the world had filled up the measure of its guilt, that the deluge of sin which overspread the world was swept away by a deluge of water.

Likewise the case of Ninevah, so appropriate to our present circumstances, shews that God even after he had proclaimed the ruin of that mighty city, upon seeing signs of penitence on the part of the people did not inflict the judgment threatened.

Dear! beloved brethren, we would urge it upon your attention that although God has in the midst of judgment been remembering mercy, yet matters are still in suspense because the issue of events may entirely depend upon that line of conduct towards the Supreme Ruler, which you as a people and as individuals are to adopt. Pause then and consider the way by which you are to obtain the removal of something infinitely more dreadful than any temporal calamity—the *anger of God*. The removal of this spiritual calamity is to be obtained, and the divine favour secured, by pleading at the throne of grace for a saving interest in the precious atoning blood and meritorious obedience of our Lord and Saviour Jesus Christ, by profound humiliation on account of sin, by unfeigned repentance, evidencing itself in a thorough and unexceptionable amendment of life. Suffer us, then, as your spiritual guardians, and as bound to watch over you in these calamitous times, strongly to urge upon you the necessity of diligence in the use of means—of secret prayer, of family worship, of associations with your brethren for the purpose of prayer, and of regularly assembling yourselves together in the House of God. Finally, be assured that it is only by the Holy Spirit rendering these means effectual—enabling you to depend for acceptance on the free grace of God, and the mediation of Jesus Christ, and to forsake every besetting sin—that you can have any solid foundation for expecting him to deliver you from existing evils, to prosper you as citizens of time and bless, you in all eternity. Amen.

Belleville, 3d January, 1838.

The above Address was appointed to be read to the congregations within the bounds of the Presbytery at the last meeting held on the 3d of January, 1838.

ON MAKING HASTE TO BE RICH.

I TIM. 6, 9, 10.

The obtaining wealth is an object of almost universal pursuit. For this men rise up early and sit up late; for this their minds are perpetually turning, first to the right hand and then to left, making frequent calculations whether this or that be the most profitable measure for securing the proposed end. In whatever direction we turn our eyes we perceive the proofs of this fact. Early in the morning it may be noticed how mercantile men press forward from their country residences to the cities or towns in which their business is conducted. Walk through the public streets of the principal commercial cities of Britain, America, or Canada, you will scarcely meet an individual who discovers a listless countenance. All are on the alert; the eye is fixed upon the object; every nerve is stretched, and no gladiator of ancient times could discover more anxiety, or make more exertion, than is manifested by those ardent pursuers after wealth. But from whence does all this ardour flow? It is from a strong impression on the minds of men, that it is a very desirable thing to be rich; that riches furnish numerous means of obtaining happiness, and that the more we can accumulate, the more happiness we can possess. This is the predominant sentiment and feeling of men of business. But it is not the language of experience; it is not the language of divine revelation, which warns us against such mistaken notions. The word of God brings to our view the emptiness and the unprofitableness of riches, except so far as they are means of glorifying God, and of doing good to our fellow men. Let the ardent pursuers after wealth read attentively the following passage;—"There is an evil which I have seen under the sun, and it is common among men; a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease."

It would afford pleasure to every genuine Christian to perceive, that the desire of wealth in professing Christians is kept within those limits which are wise, and compatible with the obligations which they are under to God, and the regard which they should cherish for the honor of pure and undefiled religion. Instead of which, it is lamentable to see them determining to obtain wealth at all hazards, even at the expense of every high christian principle, and of almost every personal, relative, and religious duty, even sacrificing a good conscience and hazarding the everlasting salvation of the soul.

The passage of scripture which has suggested these reflections, exposes that dangerous line of conduct which all real christians should carefully avoid. It is also manifest, from many fatal examples, that those who "will be rich" pursue a course of action extremely sinful, and which must be productive of many and awful mischiefs to the soul. I shall state some examples of this kind, and I pray God that they may not be exhibited in vain.

That man certainly "makes haste to be rich" who sacrifices either religious duties or religious privileges to the prosecution of his great object of procuring riches. How frequently have I heard the neglect of reading the scriptures and prayer, both in the family and in the closet, thus apologized for:—"I have a family to support, and my business engrosses so much of my time, that it is next to impossible to attend to these things at present; I hope soon to get forward a little in the world, and then I shall have more leisure, and will then undoubtedly give more attention to these things." Such persons forget the wholesome advice, or, I might say, the solemn injunction of the Great Teacher. In summing up an interesting discourse upon the duty of trusting Divine Providence, and guarding against all sinful anxiety respecting temporal things, he says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Eagerness to accumulate wealth is discovered also by the neglect of the public worship of God, and the institutions of the christian sanctuary. Our Lord has beautifully and powerfully portrayed those who fall into this sin, and think to excuse the neglect of their souls and things eternal by the obligations they are under to attend to the duties of their temporal callings. It is in the parable of the great supper, Luke 14, 18. &c. The master is represented as having made an ample and a rich provision for a large body of guests, and, at supper time, he sent forth his servants to announce his kindness and liberality, and invite the poor, the lame, the halt, and the blind; the most unworthy and insignificant were not exempted; and the messengers were to say, "Come, for all things are now ready." But how was the message received? "They all began with one consent to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. The second said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And the third said, I have married a wife, and therefore I cannot come." The first two of these were too intent upon getting money to attend to the things of God, the soul and eternity. It was no sin to buy a farm, or to buy five yoke of oxen, to plough the land when bought; it was no sin to marry a wife; but when these things interpose between God and our souls, cherish a worldly spirit, and obstruct the performance of our most essential duties, they are our sin and our curse. It is a sad omen, when God gives

any thing in wrath. This is the case often in regard to riches; and then, instead of yielding happiness, they are altogether useless, or even become the means of distracting and destroying the unhappy individuals on whom they have been bestowed.

Another way in which men make haste to be rich, and fall into temptation is, by indulging the spirit of monopoly; and, therefore, strike out into many different lines of business, or multiply shops and stations in one and the same business. I have been surprised to see not only men of the world pursue this line of conduct, but even professing christians. One, whom I well knew, had many branches of business, they lay so remote from each other, and involved him in so much care and anxiety, that early and late he was all bustle; he was running from Dan to Beersheba to borrow money, or to procure discounts; he broke his promises to his friends; was so irritable in his family, that his wife and children could scarcely procure a kind or a civil answer; and, in the midst of all this eager pursuit to amass wealth, he was snatched away by death, and left his affairs in so disorganized a state, that it required no little time and sagacity to disentangle them; and thus after having given his eyes little slumber, and his hands and feet no rest, and after working harder than any of his own dependants, instead of having amassed, as some thought, a good fortune, it appeared that his family were left with but a scanty support, and were of course painfully disappointed.

Wherever I see this disposition to engross an undue share of the public favour, I think I see one who is "making haste to be rich." It has been said, that "a covetous man can scarcely be an honest man." One person, and he a great talker about religion, not long ago openly declared himself in language that seemed to intimate, that he should rejoice in the ruin of all those who were of his own profession in that neighbourhood. What can be the issue of such a temper of mind but disappointment and disgrace on the one hand, or, if successful in amassing riches on the other, must these not be embittered by shame at the recollection of the means by which they have been procured? How often have we seen the wealth of some men so weigh them down with remorse and despair, that they would have parted with the last farthing if they could have procured sleep for their eyes and peace for their consciences! How true the words of Solomon—"There is a sore evil which I have seen under the sun, namely, riches, kept for the owners thereof to their hurt."

Some make haste to be rich by downright fraud. They have a variety of tricks to set off their goods and induce the purchaser to take them; and when they have carried their point, they glory in the success of their iniquitous manœuvres.

There are many ways in which this may be done. One way is, by giving an appearance to an article

which is altogether fictitious and delusive. Another is, by concealing some defect, which, if seen, would inevitably lead the purchaser to decline the article, or take it at an inferior price.

Others cheat the purchaser by false measures, false weights, &c. Solomon has delivered many interesting lessons of instruction upon these evil practices; the injurious effect of which generally falls most heavily on the poor—to rob whom is one of the greatest abominations in the sight of God. "Rob not the poor, because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them."

Some make haste to be rich by an unjustifiable withholding from others what is their due; they cheat their families of what is rightfully due to them for the comfortable supply of their personal wants, and the maintenance of their respectability in society. They are often pinched in their food, in their clothes, and other domestic comforts, and so stinted in pecuniary supplies, that they are seldom or never able to indulge the best feelings of human nature, in imparting assistance to the poor and afflicted.

They exact from their servants and labourers an undue portion of service, without cause diminish their wages, and withhold what is due to the tradesman, that they may take advantage of any speculation that may seem to promise an increase of their gain. To such the apostle James says, "Your gold and silver is cankered; and the rest of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Others make haste to be rich by absolute robbery. They rob God, the church, and the poor. That proportion which they subscribe to their clergy, for their support, they for a short time pay, but they do even this grudgingly; and when applied to for some charitable contribution, either to objects of distress, or for religious purposes, they never fail to talk of the provision made for both by the government or parliament, and how cheerfully they contribute; than which nothing can be farther from the truth. It was to men of this class that God said, "Will a man rob God? Yet ye have robbed me."

All the wealth which God bestows upon a man is to be considered as a talent, given to him in trust. He is a steward, and must give an account to God. The responsibility of rich persons is therefore very great, and it is so solemnly stated in the parable of the talents, Matthew 25, 15—30, that I take the liberty of urging a close attention to it upon all rich persons, but especially upon rich professors, and most of all upon those professors whose wealth is still increasing.

Is the niggardly heart of any *earth-worm* saying, what shall I do? Where shall I bestow my goods? I answer, put them out to interest, under the direction of inspired truth. Give a due proportion to the Lord, to the church, and to the poor, and they will pay you far better interest than you will ever obtain elsewhere. "He that giveth to the poor lendeth to the Lord." No man can eventually be injured by what he either gives or loses in the cause of God, of truth, and of righteousness. Hear the testimony of Christ, then, covetous soul, and let go thy fond grasp of those perishable riches; they are best used when used for God. "We have left all," said Peter, "and followed thee. And Jesus answered and said, verily I say unto you, there is no man that hath left house or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

We call upon those who are making haste to be rich to attend to the claim which God makes upon them for providing, upholding, and keeping in a good state, the houses of God in our province: remembering what he said to his ancient people, "Bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

We call upon you, rich Christians, to provide for the Ministers of the Christian Sanctuary, and the administration of divine ordinances. Thus God addressed the ancient Jews:—"Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The law of tithes departed with the old dispensation, and now God claims, and expects your free-will offerings. There is a new law, but it is equally appropriate and equally binding. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

If the things I have written have any truth in them, if they have the sanction of God's word, what an awful state are they in who have already made haste to be rich, or who are in progress to this end by any of the means which I have been censuring!—Then how awful your state! Your riches are as the spoils of robbers in the estimation of God. They will rust in your hand; they will melt away like wax, or will make to themselves wings and flee away, or, if they abide with thee, you will exhibit the very image of the individual so correctly portrayed by the prophet—"As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

West Gwilliamsbury.

M.

THE PRESBYTERY OF KINGSTON,

At a meeting on the 7th of June last, held at Cobourg, appointed a special meeting for prayer to be held in all the churches under their jurisdiction on the evening of the first Monday of every Month. A minute, explanatory of the nature and objects of this appointment, was drawn up, approved of by the Presbytery, and sent to the different ministers to be read by them to their respective congregations. Since that period these monthly meetings have been established, it is believed in all their churches, are engaged in with much interest by the ministers, and the attendance of the people is very respectable.

The minute read from the pulpits as ordered by the Presbytery is as follows:

"Feeling a deep interest in the progress of pure and undefiled religion in the world at large, and particularly in the congregations under their superintendence, the Presbytery think it highly necessary and becoming that in all their churches, there should be held a special monthly meeting for prayer and supplication to God, that the Holy Spirit may be poured down upon the Pastors, the Elders and the people, that so we may experience a time of spiritual refreshment from the divine presence—and also upon Christians of other denominations towards affecting the removal of ecclesiastical abuses, religious errors and practical ungodliness which may exist either amongst us or them—the illumination and conversion of Heathen, Papal and Mohammedan communities preparatory to the introduction of the latter day of glory. And as there is a great destitution in many parts of this land of religious advantages, the people are rapidly sinking into a state of great spiritual indifference—perishing for lack of knowledge, the young growing up without scriptural instruction, and not a few of them from whom on account of their former privileges and habits, better things might be expected—the Presbytery recommend that these and similar evils should be deprecated in those prayers and supplications which may be presented at the throne of heavenly grace, and the divine blessing earnestly implored upon all the exertions made by our church to promote the cause of the gospel of Christ, both in regular congregations and in the destitute settlements of this country. And the Presbytery further enjoin upon the brethren to labour to impress on the minds of true Christians the duty of engaging in *earnest habitual prayer to God* for accomplishing these results.

It is to be understood that this monthly meeting shall in no way interfere with or supersede other meetings for prayer already established in congregations."

Another meeting of the Presbytery was held also at Cobourg, on the 30th of August last, when the

Rev. Robert Macdowal of Fredericksburg presented himself for admission, before the Presbytery; on being quite satisfied with the testimonials he produced, the Presbytery did, in terms of the minutes of Synod 1833, authorizing them so to do, duly admit him as a member, gave him the right hand of fellowship and ordered his name to be added to the roll.

In joining our church Mr. Macdowal has forfeited voluntarily his right to the government allowance which he enjoyed as a minister of the United Synod of Upper Canada; and as the government grant to the Synod of Canada, is too small to allow us to extend the benefit of it to all the brethren Mr. Macdowal has evinced the strength of his attachment to our church, and his disinterestedness in uniting with us in those circumstances.

Having been disappointed in their exertions to procure missionaries from Scotland to labor within their bounds, the Presbytery wishing to lessen the evil as far as lies in their power, resolved to appoint one of their number to act as corresponding Secretary and Treasurer, to receive all missionary funds and appropriate them under the direction of the Presbytery, to correspond with the different brethren from time to time and to collect all the information possible respecting the state of the different places within the sphere of their observation, and to report the result at the different meetings of Presbytery; as also to correspond with Societies in Scotland, for the promotion of the missionary cause in Canada, and the Presbytery appointed the Rev. Thomas Alexander to the said office. Towards the further advancement of these objects the Presbytery appointed Messrs. Roger and Alexander, to visit the Western part of the Newcastle District—Messrs. Ketchan and Alexander, the Eastern part together with the District of Hastings—Messrs. Macdowal, Machar, and Gordon, the Midland District and the District of Prince Edward, and to report at next meeting of Presbytery, if possible, the spiritual state of these parts.

J. K.

THE PRESBYTERY OF QUEBEC.

Beauharnois, 12th Nov. 1837.

At Montreal 18th Sep. 1837. The Presbytery of Quebec met by appointment. When the various papers and documents laid on the table at a former meeting by Dr. Black, relating to his exertions for the Scottish church in Canada, both with the Government and the General Assembly were taken into consideration, and were ordered to be kept *in retentis*.

It was unanimously agreed that the thanks of the Presbytery be offered to Dr. Black for the zealous, diligent, able and successful manner in which he exerted himself to promote the interests of the Scotch church

in this Province, both with the Government and the General Assembly, during his late visit to Britain, as also for his generosity in disclaiming all remuneration for the expenses which in the prosecution of that object he necessarily incurred—which thanks were given by the Moderator.

The Presbytery expressed their regret that the General Assembly did not see fit to memorialize the King in Council as suggested to Dr. Black, at the bar of that Venerable Court, as the Presbytery is of opinion that it might have been of benefit to their cause.

It was unanimously agreed to that the thanks of the Presbytery be offered to the Rev. David Brown late of Valcartier, for his zeal and promptitude in proceeding to London to meet with Dr. Black, and for the assistance he rendered him in pleading the cause of our church in this Province.

It was unanimously agreed to, that the warmest thanks of the Presbytery be respectfully offered to the Right Honorable E. Ellice M. P. for the countenance and support which as Seigneur of Beauharnois, he has hitherto given to the Clergy of the Scottish church in this Province, and more especially for his zealous and cordial co-operation with Dr. Black in his recent transaction with his Majesty's Government.

It was unanimously agreed to, that the thanks of the Presbytery be respectfully offered to J. C. Colquhoun Esquire M. P. of Killermont, for his zealous and active co-operation with Dr. Black, in his recent transactions with his Majesty's Government in reference to our church in Canada, and for the attention he has on all occasions shown to the interests of the Scottish church in the Colonies.

The Moderator, Dr. Black, and Mr. Blackwood were appointed a committee to memorialize the Colonial Secretary to fulfill the promise made by Lord Bathurst of date June 1825, until the Clergy Reserves are available and to transmit the same to Mr. Mathieson.

The Presbytery again met on the second October.

When Mr. David Black preacher of the gospel delivered the several pieces of trial prescribed to him in the prospect of his ordination to the holy ministry, to the congregation of the Scotch church at Laprairie, in all of which he was approved, and Thursday the 19th of Oct. was appointed for the Presbytery to meet at Laprairie to proceed with his ordination according to the laws of the church.

A minute of a meeting of the congregation of St. John's church Québec, was read granting leave of absence to Mr. Clugston for 6 months to visit Scotland; also a letter from Mr. C. requesting the Presbytery to sanction the said leave of absence was read. Where-

upon the Presbytery sanctioned the arrangements, entered into between Mr. Clagston and his congregation.

The Presbytery again met at Laprairie, on the 19th of Oct. for the purpose of ordaining to the holy ministry Mr. David Black preacher of the gospel as Pastor of the Scotch congregation in that place. When after a suitable discourse by the Rev. J. C. Muir of Georgetown, the questions appointed by the laws of the church were put to Mr. Black in the face of the congregation, to which satisfactory answers were given; whereupon by prayer by the Moderator and the laying on of the hands of the Presbytery he was set apart to the office of the ministry of that church. Suitable and impressive exhortations were given by Mr. Muir, the officiating Clergyman, to Mr. Black and the congregation respectively. After divine service the members of this newly formed congregation, warmly congratulated Mr. Black on his entrance on the public discharge of his duties amongst them.

W. R.

CABINET OF THEOLOGY.

CORRUPTION OF CHRISTIANITY.

Sad it is to think, how that doctrine of the gospel, planted by teachers divinely inspired, and by them winnowed and sifted from the chaff of overdated ceremonies, and refined to such a spiritual height and temper of purity, and knowledge of the Creator, that the body, with all the circumstances of time and place, were purified by the affections of the regenerate soul, and nothing left impure but sin; faith needing not the weak and fallible office of the senses, to be either the ushers or interpreters of heavenly mysteries, save where our Lord himself in his sacraments ordained; that such a doctrine should, through the grossness and blindness of her professors, and the fraud of deceivable traditions, drag so downwards, as to backslide into the Jewish beggary of old-cast rudiments, and stumble forward another way into the new-vomited paganism of sensual idolatry, attributing purity or impurity to things indifferent, that they might bring the inward acts of the spirit to the outward and customary eye-service of the body, as if they could make God earthly and fleshly, because they could not make themselves heavenly and spiritual; they began to draw down all the Divine intercourse betwixt God and the soul, yea, the very shape of God himself, into an exterior and bodily form, urgently pretending a necessity and obligation of joining the body in a formal reverence, and worship circumscribed. They hallowed it, they fumed it, they sprinkled it, they bedecked it, not in the robes of pure innocence, but of pure linen, with other deformed and fantastic dresses, in palls and mitres, gold and gewgaws fetched from Aaron's old wardrobe, or the flamen's vestry: then was the priest set to con his motions and his postures, his liturgies and his luries, till the soul, by this means of overbodying herself, given up justly to fleshly delights, bated her wings apace downward; and fading the case she had from her visible and sensuous colleague the body, in performance of religious duties, her pinions, now broken and flagging, shifted

off from herself the labour of high soaring any more, forgot her heavenly flights, and left the dull and droiling carcase to plod on in the old road and drudging trade of outward conformity. And here, out of question, from her perverse conceiting of God and holy things, she had fallen to believe no God at all, had not custom, and the worm of conscience nipped her incredulity: hence to all the duties of evangelical grace, instead of the adoption and cheerful boldness which our new alliance with God requires, came servile and thrallike fear: for, in very deed, the superstitious man by his good-will is an Atheist; but being scared from thence by the pangs and gripes of a boiling conscience, all in a pudder shuffles up to himself such a God and such a worship as is most agreeable to remedy his fear; which fear of his, as also is his hope, fixed only upon the flesh, renders likewise the whole faculty of his apprehension carnal; and all the inward acts of worship, issuing from the native strength of the soul, run out lavishly to the upper skin, and there harden into a crust of formality.—*John Milton.*

"OWE NO MAN ANY THING."

I shall next consider the usual modes of liquidating debt. The most obvious mode is unquestionably the best—payment by cash. But we have already seen the difficulty of paying both principal and interest. While the circumstances, which tempted the debtor to borrow, are, if not rendered worse, probably little improved, the heavy amount of his debt, even though exacted only by instalments, will long teach him, by sad experience, how much better it had been, to have touched not a farthing, beyond the produce of personal labour.

Another mode of liquidating debt is payment by goods. This method is inconvenient; even in the mutually desired bargains of simple barter. But when agreed to, as an accommodation to the debtor, it must always be with some sacrifice of value, which he of all men is least able to make. And when it is the effect of legal seizure, the sacrifice is beyond all calculation destructive, while the expenses of prosecution, falling wholly on the devoted head of the insolvent, unite to hasten and to augment his ruin.

A common method of liquidating debt, is by bills of long date. These put off, but do not lessen the evil day. While the debtor is tempted by forbearance to pursue his hopeless speculations; the unwary are involved in the snare of becoming his security. The desperate game may proceed, while bills can be renewed, with the certain consequence of increasing the amount, and the number and responsibility of the sureties. But the catastrophe, which comes at last, and often sooner than was expected, must be proportionally dreadful.

There is still another method resorted to, for liquidating debt, which sadly prevails, and which is surely of the most unprincipled and disgraceful nature. It is exemplified, when debtors combine in drawing fraudulent bills, that they may discount them, in turn, for their mutual accommodation. In this case, the imposition on the discounter is obvious. What is a bill? It is a certificate of a transfer of property. An essential clause, expressed or understood, is, "value received." But if no value has been received, the bill is a deliberate solemn lie, sanctioned by the signatures of all who have joined in subscribing it.—They are guilty of nothing less than downright forgery. They have not, indeed, forged the signatures, for that would be dangerous; but they have forged the transaction, and this they think lawful, because it is

safe. To the breach of law, they have added evasion of law; effecting their nefarious purpose, but saving their necks, that to an indefinite extent they may repeat a crime, for a single act of which, so many forfeit their lives.

On the whole, we see that the best method of liquidating debt is difficult and expensive; and all other methods are wasteful, dangerous, and delusive to ourselves, and others; and that some of them are base in the greatest degree. Nothing, therefore, could so much facilitate business; nothing be at once so safe and honourable for all parties, and so helpful to the needy in particular, as the universal demand, and practice, of immediate payment. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."—*Sermon on Abstaining from Debt, by the Rev. Greville Ewing.*

REPENTANCE.

The work of repentance is a work which must be done ere we die; for unless we repent we shall all likewise perish. Now, the easier this is in our estimation, we will think it the less necessary to enter upon it immediately. We will look upon it as a work that may be done at any time, and let us therefore put it off a little longer, and a little longer. We will, perhaps, look forward to that retirement from the world and its temptations, which we figure old age to bring along with it; and falling in with the too common idea, that the evening of life is the appropriate season of preparation for another world, we will think that the author is bearing too closely and too urgently upon us, when in the language of the Bible he speaks of "to-day," while it is called to-day, and will let us off with no other repentance than "*now*"—seeing that now only is the accepted time, and only the day of salvation, which he has a warrant to proclaim to us. This dilatory way of it is very much favored by the mistaken and very defective view of repentance which we have attempted to expose. We have somehow or other got into the delusion that repentance is sorrow, and little else; and were we called to fix upon the scene where this sorrow is likely to be felt in the degree that is deepest and most overwhelming, we should point to the chamber of the dying man. It is awful to think that, generally speaking, this repentance of mere sorrow is the only repentance of a death-bed. Yes! we will meet with sensibility deep enough and painful enough there—with regret in all its bitterness—with terror mustering up its images of despair, and dwelling upon them in all the gloom of an affrighted imagination; and this is mistaken not merely for the repentance, but for the very substance of it. We look forward and we count upon this—that the sins of a life are to be expunged by the sighing and sorrowing of the last days of it. We should give up this wretchedly superficial notion of repentance, and cease from this moment to be led astray by it. The mind may sorrow over its corruptions at the very time it is under the power of them. To grieve because we are under the captivity of sin is one thing—to be released from that captivity is another. A man may weep most bitterly over the perversities of his moral constitution, but to change that constitution is a different affair. Now, this is the mighty work of repentance. He who has undergone it is no longer the servant of sin. He dies unto sin, he lives unto God. A sense of the authority of God is ever present with him, to wield the ascendancy of a great master principle over all his movements—to call forth every purpose, and to carry it forward, through all the opposition of

sin and of Satan, unto accomplishment. This is the grand revulsion in the state of the mind which repentance brings along with it. To grieve because this work is not done, is a very different thing from the doing of it. A death-bed is the very best scene for acting the first, but it is the very worst for acting the second. The repentance of Judas has often been acted there. We ought to think of the work in all its magnitude, and not to be put off to that awful period when the soul is crowded with other things, and has to maintain its weary struggle with the pains, and the distresses, and the breathless agonies of the death-bed.—*Chalmers' Introductory Essay to Baxter's Call.*

THE FRAILTY OF MAN.

In some hour of pensive thought, every one must have experienced a strange mixture of feelings, in contemplating the aspects of external nature, with reference to the short and uncertain duration of human life. Some objects in nature present, indeed, a fair emblem of our fleeting existence. The lily, which blooms and fades in spring; the rose, which summer expands, and which sheds its leaves ere summer is closed; the thousand insects which glitter in the morning sun, and which are brushed to the pool by the breeze of evening; the vapour which rises from the earth, and floats for a season in the sky, but is dispersed so soon as the meridian sun pours its full flood of light and heat over the earth and sea; these objects, so beautiful, and yet so transient, seem to be faithful emblems of the shornness and uncertainty of human life, and, as such, they are referred to in the sacred page, when man, in all his glory, is compared to the "grass which groweth up," and to "the flower of the grass which flourisheth," and "to the vapour which appeareth for a little time, and then vanisheth away." Other objects in nature are of a firmer texture and more enduring form; such as the mighty oak, which centuries have confirmed in strength,—the trees of the forest, which our grandsires planted, and under which our fathers rested, and which, after all the storms that have raged around them, still afford us their shelter and shade. In contemplating such objects, a melancholy feeling is apt to steal over us, a feeling as if our age were as nothing in comparison with theirs; and we are ready to remember, with pensive sadness, the many generations of our friends whom they have survived, and to think, with sadness still more pensive, that the same branches may wave in the wintry wind, or grow green in the spring, or cover the earth with their shadow in autumn, when our frail bodies shall have been laid in their narrow home, and our eye for ever shut to all the loveliness of nature. Yet, even in these objects we may discern the symptoms of age and frailty; the oak may be gnarled and bent, and here and there a branch may exhibit that rottenness which is the prelude to universal decay;—but other objects there are, which have had a still longer existence, and yet exhibit no tendency to change; the everlasting hills, on which the eyes of our forefathers looked, are still before us; we live amidst the mountains to which they repaired as a barrier against invasion, or a refuge from ignoble thralldom; but where are the millions of our race whom these mountains sheltered? where the eyes which once rested on their verdure? where the limbs which toiled up their steep ascent? A thousand generations of our race have passed away, but these mountains are still substantially the same; and in contemplating such scenes, who has not felt a sense of his own insignificance stealing over his spirit, while he thought of the contrast which their stability presents to the frailty of man? But what shall we say, if even those objects

which are *most* stable and enduring, shall be declared by God himself, to be frail and perishing in comparison with ourselves; if the everlasting hills shall be held up as a faint emblem of *our* immortal and imperishable being; and if, after all the lessons which the flowers of the field, and the fleeting vapours of the sky, and the swiftness of the shadow, have been made to teach us of the vanity and uncertainty of our existence here, those objects in nature which are of the firmest texture and most enduring form, shall be found, notwithstanding, too frail and fleeting to body forth *our* immortality? Above all, what shall we say, if those very objects which fill us with the deepest sense of our own frailty, by presenting a contrast in their enduring age to our own uncertain life, shall be selected by God himself, as emblems of his faithfulness to a promise which *eternity* alone can fully accomplish; and if even the everlasting hills shall be found too transient to represent the perpetuity of that kindness which he bears to us, and of that peace which he is willing to confer? "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee—*Mr. Buchanan of North Leith.*

MISCELLANIES.

CHURCH OF SCOTLAND.—There is something in the original constitution of the Church of Scotland, strikingly adapted to make its General Assembly a representation of national Christianity. The combination of laymen and clergymen in all its courts, the right of the whole members of the Church to a voice in the election of its office bearers, and its independence of external control, made it wonderfully calculated to combine the energies of all, who hold the doctrines contained in its formularies. And when we consider the rapid progress making by the Church, to return to its original principles, there is no small reason to believe that the day is not distant, when it will embrace again all the sound-hearted Presbyterians of Scotland. There is no Protestant country in which the inhabitants are less divided on essential points; and we hail the prospect of the speedy re-union of the Original Burgher Synod with the national Church, as what we trust will be the earnest of the return of more than one, of the branches which have been lopped off in the storms of a former period. We thought this body would have been restored to us this year, but we anticipate no great delay, from the unexpected difficulties which have prevented so speedy a consummation. When we consider the united aspect which the darkness of the world assumes, is it too much to use every exertion to persuade men, agreed as to the great essentials of religion, to lay aside minor differences, and enter on one common enterprise to promote a nation's regeneration, as the great end of civil establishments of Christianity. With a system so adapted to unite in one all our countrymen professing the same common principles, so calculated to extend over the length and breadth of a nation, and so fitted to reform itself from the abuses which may have crept into its machinery, what true-hearted Scotsman would refuse to lend his energies to resist the rude violence which would scatter to the winds the civil standing of Scotland's Church, or to remove from it every real corruption, or to offer up his prayers, that the Spirit of God may water this vine, that it may bring forth fruit in abundance, destined to blossom in eternity. In perilous times like the present, we would earnestly entreat all the friends of the Church, to beware of

bitterness in maintaining those views of Ecclesiastical discipline and government, in which they may conscientiously differ from each other. Never was there a period, in which it was of more importance, that religious men of all parties, should unite in defending their common confession, and their common Protestantism. But, above all, let the members of the Church of Scotland seek their father's God, that in their fathers' steps, they may have their fathers' strength, and that their Church may appear still, a bush burning, but unconsumed.—*Inverness Herald.*

PRESEYTERIAN CHURCH IN CANADA.—We have been gratified to learn, that a memorial, from the students in divinity and teachers of this town, has been already forwarded to Lord Glenelg, and that another, from the inhabitants generally, is in course of preparation, praying that in the emoluments which arise from Church-lands or Clergy-reserves in Upper Canada, the Presbyterian Church, equally with the Episcopal, may participate proportionably to the number of its members. We feel indignant that while Roman Catholic Priests are conveyed to Australia, and supported there, by a professedly Protestant government, the Church of Scotland in Upper Canada, where there are large tracts of land expressly set apart for the maintenance of true religion, should be so long and so shamefully overlooked. Various Presbyteries in America have loudly remonstrated against this injustice, and the General Assembly of our own Church, at its meeting of May last, followed up their remonstrances in a clear and forcible memorial to the present government. It is unseemly, to say the least of it, that while few or no licentiates can at present be induced to accept charges in Canada, owing to the extreme uncertainty, more than the scantiness, of any provision made dependent on the people,—it is unseemly that, in these circumstances, there should be (as stated in the *Scottish Guardian* of June 13th) about £70,000 sterling of money obtained from the sale of church-land, quite unoccupied and seemingly unappropriated, in the hands of the Commissioners. We are glad that an attempt has been made, and is now making, to bring about a better arrangement: and if it fail of success, it will afford one other convincing proof of the goodwill which our present rulers bear to the spread and maintenance of religion. It is some species of melancholy consolation, that if hereafter it will be told that one of our most flourishing Colonies was left destitute, in a great measure, of religious ordinances, and of sound educational institutions, it will be added, as if to alleviate the disgrace of our country in permitting such a fearful oversight to pass uncorrected,—that such a lamentable state of things arose, not because Britons were insensible to the wants of immortal souls, but because British rulers refused to supply them.—Although we thus entertain fears of the result, we need hardly say that we fervently wish the present application of our townsmen for the endowment of the Scottish Church in Upper Canada may be crowned with success.—*Inverness Herald.*

POPULATION OF THE EARTH.—According to a recent and ingenious calculation it would appear that the whole human race, if collected together in one spot, would not occupy a space much greater than the extent of that on which our metropolis stands. It supposes the population of the globe to be equal to 1,000,000,000 souls, and the average space occupied by each individual to be $1\frac{1}{2}$ square feet, the whole of the human family collected together in one column would cover a square of 47,663 feet, or of about $8\frac{1}{2}$ miles.

INCREASE OF POPULATION.—Notwithstanding the great and increasing number of emigrants who are every year leaving this country, the population so far from being diminished has increased; for the annual addition, or the excess of the births over the deaths, as shown by the decennial census, must now be about 350,000; or to put it in another shape, there are (saving the effects of emigration) *about 1000 persons more in the British Isles every day than there were on the day before!*

INCREASE OF CHRISTIANS.—The following table exhibits the progressive increase of Christians, from the first age to the present time :

1st age	500,000	11th age	70,000,000
2d do.	2,000,000	12th do.	80,000,000
3d do.	5,000,000	13th do.	75,000,000
4th do.	10,000,000	14th do.	80,000,000
5th do.	15,000,000	15th do.	100,000,000
6th do.	20,000,000	16th do.	125,000,000
7th do.	25,000,000	17th do.	185,000,000
8th do.	30,000,000	18th do.	250,000,000
9th do.	40,000,000	19th do.	260,000,000
10th do.	50,000,000		

MATRIMONIAL STATISTICS.—At the age of 60, there are but 22 unmarried men alive for 48 married; at 70, 11 bachelors for 27 married men; and at 80, for three bachelors, who may chance to be alive, there are nine benedicts. Very nearly the same proportion holds good in the female sex, of whom while 72 who have been married, attain the age of 45, only 52 unmarried reach the same term of life.

POLITICS OF CHRISTIAN MINISTERS.—There is only one case in which it is conceived that the partisanship of a Christian minister is at all justifiable. Should the government of our country ever fall into the hands of an Infidel or demi-Infidel Administration—should the men at the helm of affairs be the patrons of all that is unchristian in the sentiment and literature of the country—should they offer violence to its religious establishments, and thus attempt what we honestly believe would reach a blow to the piety and the character of our population—then I trust that the language of partisanship will resound from many of the pulpits of the land, and that it will be turned in one stream of pointed invective against such a ministry as this; till by the force of public opinion it be swept away as an intolerable nuisance from the face of our kingdom.—Sermon by Dr. Chalmers on the death of the Princess Charlotte.

To the Editor of the Dublin Record.

PLENARY INDULGENCES.—DEAR SIR,—Some time since, my attention was directed to an account in your paper of a gift made by the present Pope, of the body or sacred relics of St. Valentinus to the Order of Carmelites in this city. Last week a coarsely printed hand-bill was circulated about town, stating that the body had arrived, and was deposited in the Carmelite Chapel, in Whitefriar Street, adding, also, that the Pope had attached a PLENARY INDULGENCE to the repetition of certain prayers in said chapel before the sacred relics. Yesterday I visited the chapel, and having passed through the crowd to the altar, to which I was led by one of the numerous attendants in the place, I saw a grating fixed underneath the altar, and

through this grating, what appeared to be a coffin or case covered with crimson velvet, fringed with gold lace. There was a group of worshippers prostrate before the grating, whose actions surprised me not a little; they continued to thrust their fingers through the grating, and to rub old gloves and fragments of linen cloth against the velvet covering of the coffin. Having enquired of the guide the meaning of this proceeding, he informed me, with great animation, that the people were extracting holy virtues from the blessed saint's body, in order to cure, by those sanctified pieces of cloth, all manner of diseases. Perfectly disgusted with the whole business, I left the chapel immediately, and thought it right to give publicity thus to what I had witnessed. When such an imposition can be fearlessly practised on Roman Catholics of every rank by their priests, I would ask what may they not be inclined to believe and do by the same masters? When such superstition openly prevails, are we not guilty, in the most awful degree, if we do not use every honest means in our power, by Scriptural education and controversial preaching, to deliver our poor fellow-countrymen from such a system of iniquity?

I remain, your obedient servant,

C. M. FLEURY.

Dublin, November 13, 1837.

The following is copied *verbatim*, from a hand-bill which has been industriously circulated about the streets of Dublin by the monks of Whitefriar Street. We (*Dublin Record*) thank them for it, as it distinctly shows that Popery only wants "a clear stage" to exhibit all the abominations of the dark ages, whatever her double-tongued advocates may pretend to the reverse:—

"PLENARY INDULGENCES.

"CARMELITE CHURCH, WHITEFRIAR STREET.

"On Wednesday, the 8th instant, there will be seen the Holy Body of Saint Valentinus, martyr, for forty successive days, in the CARMELITE Church, Whitefriar Street, sent from Rome by his Holiness Pope Gregory XVI.

"HIS HOLINESS, POPE GREGORY XVI.,

"Has granted to all Christian faithful of either sex, who, being truly penitent, and having confessed, and received the holy communion, shall visit the church of the Carmelites, Whitefriar Street (which has been appointed by the Archbishop of Dublin for the exposition of the blessed body of Saint Valentinus, martyr), a Plenary Indulgence, commencing at first Vespers, and continuing until sunset of said day, and with the privilege of applying those indulgences, by way of suffrage, to the faithful departed; and also an indulgence of forty days, if they shall before his holy body (placed in said church), with contrite heart, devoutly recite daily, three times, a Pater, Ave, and Glory be to the Father, in honor of St. Valentinus, and according to the intention of his Holiness.

"** The miracles wrought by St. Valentinus were numerous.

"O'Hanlan, Printer, Great Strand Street."

VALUE OF THE HOLY SCRIPTURES.—Let the following testimonies recommend the careful perusal of the sacred book:—

JOHN LOCKE.—Study the Holy Scriptures; especially the New Testament; therein are contained the words of eternal life. The Bible has God for its Author; salvation for its end; and truth, without any mixture of error, for its matter.

SIR MATTHEW HALE.—I have been acquainted with men and books: I have had long experience in learning and in the world. There is no book like the Bible

for excellent learning, wisdom, and use; and it is want of understanding in them who think or speak otherwise.

HON. ROBERT BOYLE.—The Bible, that matchless book! It is impossible we can study it too much, or esteem it too highly.

JOHN MILTON.—There are no songs comparable to the songs of Zion; no orations equal to those of the Prophets; and no politics like those which the Scriptures teach.

DR. SAMUEL JOHNSON, on his death bed, to a visitor.—Young man! attend to the advice of one who has possessed some degree of fame in the world, and who will shortly appear before his Maker. Read the Bible every day of your life.

LORD BACON.—There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith. Thy creatures have been my books, but thy scriptures much more. I have sought Thee in the courts, fields, and gardens; but I have found Thee in thy temples.

BISHOP HORNE.—Indited under the influence of Him to whom all hearts are known, and all events fore-known, the Scriptures suit mankind in all situations; grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals,—like gathered flowers,—wither in our hands, and lose their fragranc; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted; and new sweets extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest will relish them the best.

ST. AUGUSTINE.—The Scripture so speaketh that, with the *height* of it, it laughs proud and lofty-spirited men to scorn; with the *depth* of it, it terrifies those who, with attention, look into it; with the *truth* of it, it feeds men of the greatest knowledge and understanding; and, with the *sweetness* of it, it nourished babes and suckings.

POETRY.

IN BEREAVEMENT.

BY JAMES MONTGOMERY.

Lift up thine eyes, afflicted soul!
From earth lift up thine eyes,
Though dark the evening shadows roll,
And day light beauty dies;
One sun is set,—a thousand more
Their rounds of glory run,
Where science leads thee to explore
In every star a sun.

Thus, when some long loved comfort ends,
And nature would despair,
Faith to the heaven of heavens ascends,
And meets ten thousand there;
First faint and small, then clear and bright,
They gladden all the gloom,
As stars, that seem but points of light,
The rank of suns assume.

CHRISTIAN KEEPSAKE.

MEMENTO MORI.

Millions of feet entraversed here,
Where are their parted spirits?
Each in a dark or glorious sphere
Its own reward inherits:

Where they are fled we soon shall fly,
And join them in eternity.

The crowd who earth's arena tread,
Each busy in his station,
Are few compared with all the dead,
Of every age and nation.

The world of life counts millions o'er—
That of the dead hath many more.

It is a solemn thought that we,
Life's little circle rounded,
Must launch upon that endless sea
Which shore hath never bounded;
A sea of happiness and love,
Or depths below and clouds above.

A holy Judge—a righteous doom—
A bar where none dissemble—
A short quick passage to the tomb—
How should we stop and tremble!
Great God, as years pass swiftly by,
Write on each heart—Thou, thou must die!

JAMES EDMESTON.

THE COMMUNION OF SAINTS.

BY JAMES MONTGOMERY.

Free, yet in chains, the mountains stand,
The valleys linked run through the land;
In fellowship the forests thrive,
And streams from streams their strength derive.

The cattle graze in flocks and herds,
In choirs and concerts sing the birds;
Insects by millions ply the wing,
And flowers in peaceful armies spring.

All nature is society.
All nature's voices harmony,
All colours blend to form pure light;
Why then should Christians not unite?

Thus to the Father prayed the Son,
"One may they be, as we are One,
That I in them, and Thou in Me,
They One with Us may ever be."

Children of God, combine your bands,
Brethren in Christ, join heart and hands,
And pray, for so the Father willed—
That the Son's prayer may be fulfilled.

Fulfilled in you—fulfilled in all
That on the name of Jesus call,
And every covenant of love
Ye bind on earth, be bound above.

THE CHRISTIAN KEEPSAKE FOR 1838.

TO AGENTS AND SUBSCRIBERS.

Where we have received no notice from our Agents, of any change in their subscription list, we shall continue to send the same number as formerly. It is earnestly requested that all arrears of subscription due for the past year be immediately forwarded, *post paid*. It will be remembered that our conditions require payment in advance. When this is not complied with for the present year our charge will be 12s. 6d. Our Agents will oblige us by calling the attention of subscribers to this circumstance.

FOR SALE BY THE PUBLISHER.

"The Love of Country, a Discourse preached in St. Andrew's Church, Niagara, on Tuesday, the 6th February, 1838, (a day appointed for public Thanksgiving, on account of our deliverance from the miseries of the late Insurrection,) by the Reverend Robert Macgill." At 7s. 6d. per doz. Orders from a distance will be thankfully received.

TORONTO, NOVEMBER 2d, 1837.

The Committee of Synod for the Synod Library having met, and been constituted. Present the Rev. Andrew Bell, and Rev. Wm. Rintoul, with the Rev. W. T. Leach, and Edward Thomson, Esq. Elder.

The following resolutions were unanimously adopted.

First. That, Mr. Leach be appointed Interim Librarian, and the Books deposited in his house.

Second. That until next meeting of Synod, each member of Synod may receive two volumes at a time, which shall be returned within three months to the Librarian free of expense.

Third. That the obligations of the Church to the Rev. Dr. Burns of Paisley, for the Books now received, the greatest number of which appear to have been sent from his own Library, shall be duly acknowledged.

Fourth. That as the Books now received are intended to be the commencement of a Library for a Theological Institution, as well, as for the use of the Synod generally, all who would promote the culture of Theological Learning in the Church, are earnestly requested to contribute to the Library by donations of money, or of Books whether these treat directly on Theology or on any department of learning subservient to it. And that Mr. Leach be empowered to receive all such donations and report the same, from time to time in the Christian Examiner.

Fifth. That the foregoing resolutions, together with a list of the principal Books now received through Dr. Burns, shall be printed in the Christian Examiner.

A true Extract

WM. RINTOUL, Convener.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS,
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

It may have happened, in our absence, that some of our subscribers have not received the December Number. We will be happy on being informed to rectify this mistake.

ERRATUM.—In page 53, line 4 from the bottom—for "disciple," read "discipline."

THE CANADIAN CHRISTIAN EXAMINER, AND PRESBYTERIAN REVIEW.

NUMBER 3.

MARCH, 1838.

VOLUME 2.

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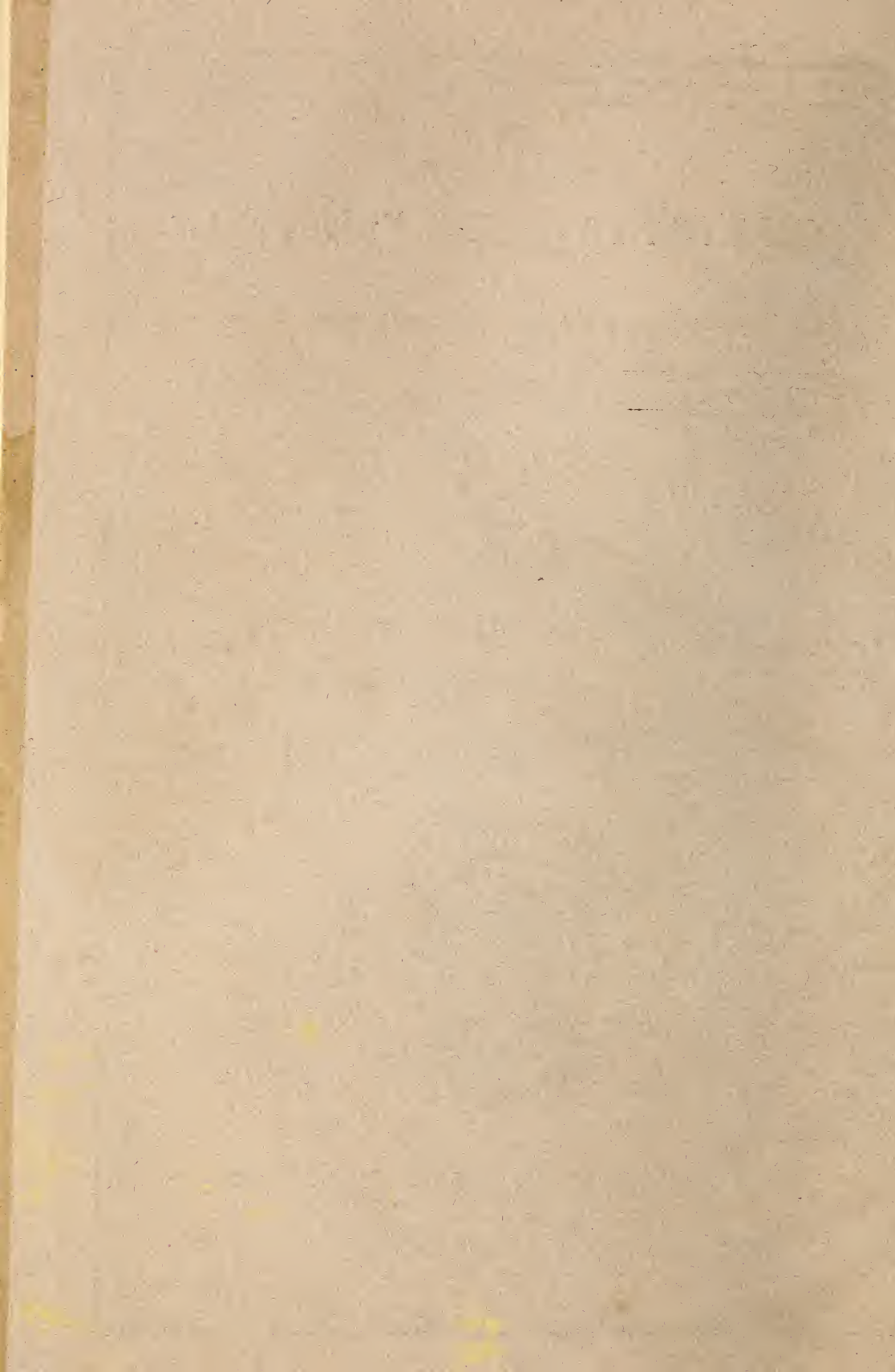
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The profits of this work will be devoted to the extension of Missionary labor in Canada.



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THE CANADIAN

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AND

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NUMBER 3.

MARCH, 1833.

VOLUME 2.

RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

THE CLAIMS AND PROCEEDINGS OF THE PRESBY-
TERIANS VINDICATED.

SIR,

You place Mr. Morris "Reply" before me, and you request me to give you, *proprio nomine*, my opinion of it, and of the merits of the whole subject, from the agitation of which it has originated, viz. *the rights and wrongs of us Scotsmen adherents to our national Church : and the propriety of the measures which we have adopted, to vindicate the one and redress the other.*

Many circumstances render what you propose a task I would willingly decline. Of these I shall only mention one. I fear that I can scarce hope to treat a subject of so exciting a nature, and which has already led to so much angry discussion, so as not to ruffle the feelings of some, whom I highly esteem, and in whose breasts I am sorry to raise one unkindly thought. But, though this is a consideration that has great weight with me, I cannot allow it, or others which press on me, to interfere with the performance of what comes to me in the shape of a duty ; and, therefore, though I could have wished the subject had fallen into other and abler hands, I shall proceed with it, without further preface than that it is my desire to treat it, in the

calmest and most temperate manner that its nature will permit.

I have first to speak on our *rights*—both our constitutional and legal rights ; and the rights which are derived to us, from the duty of Government to provide for our welfare, as Canadians, and subjects of the British Empire.

1st. *Our Constitutional and legal rights.* We Scotsmen hold our country not to be a Province but an integral part of the Empire. Our ancient dominion did not merge in that of England, but the two were united to form the kingdom of Great Britain. The history of that union, the arguments by which it was supported, the words of the instrument of union itself, prove that it was intended to bestow and secure to both parties "a community of rights privileges and advantages." As in all other things an equality of privileges was secured, so, as from the temper of the times was to be expected, it was carefully provided that neither Englishman nor Scotsman, when he took on him the common name of Briton, should, in religious matters, assume superiority over his brother. To preserve a perfect equality the only plan that in the then existing state of religious feeling it would seem to have been possible to act on was adopted. It was enacted, that, in all that had been

English, the church of England should be the established religion ; in all that had been Scotch, the Church of Scotland. This principle of perfect equality was fenced in with provisions that I need not rehearse, incorporating it, in the very body of the monarchy, and clearly showing the jealous care of our ancestors for its permanency. In the regulations adopted the words on the one hand are "the kingdom of England and territories thereunto belonging," and on the other "the kingdom of Scotland." Does any one ask whence this diversity in the wording of the clauses ?—the answer is plain, we possessed no other territories than Scotland. Had we done so, the principle of equality of rights, regulating the compact throughout, must have rendered the phraseology in both cases the same.

No precise provision is made for the case of the acquisition of new territories by the two kingdoms, when united. Any legislation on such a mere contingency would have been premature, and, on such a case occurring, might not have suited the actual circumstances of it. It was sufficient to establish the guiding rule, that there be "a communication of *all* rights privileges or advantages" that do or *may* belong to either Englishman or Scotsman. Taking this rule for our guide, the conviction is forced on us, that, in this Province, acquired by the united arms of both kingdoms, Scotsman and Englishman meet, as in all other points, so in religious matters, on a footing of perfect equality. Our right to this equality of rank we hold to be one, from the possession of which, springing as it does from the fundamental laws of the monarchy, we cannot, by any circumstances, be permanently excluded, while that monarchy endures.

There is another right which we derived from positive statute, from the act of the 31 George III. by the authority of which certain lands in Canada were set apart for "the support and maintenance of a Protestant clergy." What clergy is to be understood as thus by law designated ? We hold, that, as by a "Protestant clergy," in England and its peculiar territories, the law understands the clergy of the church of England, in Scotland, the clergy of the church of Scotland, so, in Canada, a colony acquired by the united arms of both, the clergy of both are equally comprehended. In short, we have held the particular right of sharing in the proceeds of these reserves, to be directly derived to us from the more general right just stated. We maintain, that, in Canada, we are constitutionally to be held, not as dissenters from "the church of the empire," but as one of the churches of the Empire, entitled to the same privileges as

our brethren of England and meeting them on a footing of perfect equality. The soundness of the general principle is involved in the consideration of the particular case—they stand or fall together.

We have not been captious debaters. We have ever urged this view, decisive at once of the question, upon the consideration of all entitled to deliberate or decide on it. The correctness of it has been, by them, fully acknowledged. I need not again martial, in the pages of the Christian Examiner, the host of authorities, which might be brought forward in support of what I advance. I shall rest contented with citing one or two. First, the opinion of the Crown Lawyers in 1819:—"we are of opinion that the provisions made by 31 George III. for the support and maintenance of a Protestant clergy, are not confined solely to the clergy of the church of England, but may be extended also to clergy of the church of Scotland, if there are any such settled in Canada, as appears to have been admitted in the debate upon the passing of the act." Secondly, extract of memorial from the committee of the General Assembly of the church of Scotland on churches in the colonies, addressed to Lord Glenelg, as principal secretary of state for the colonies:—"The memorialists beg leave to repeat the assertion of a principle which they apprehend cannot be controverted viz. That by the treaty of union, the ministers, and other members of the church of Scotland are entitled, in every colony settled or acquired since the year 1706, to be put on a perfect equality in all respects with those of the church of England, in proportion to the number belonging respectively to each denomination." Answer by Sir George Grey, 31st May, 1839. "His Majesty's Government see no reason to dissent from the general principle asserted by the memorialists. They are desirous of giving to it the fullest practical operation, which the means at their disposal, for this purpose, will allow."

Mr. Morris has taken the pains, by a plentiful collection of instances, to show what is the deliberate opinion of all in the Empire, qualified to judge in the case, and under whose consideration it has been brought. I may quote from his "reply" the names of the Marquis of Lansdown, the Earl of Haddington, the Earl of Eldon, Mr. Wilmot Horton, James Stephen Junr. now one of the under secretaries of state, the committee of the House of Commons in 1828. Among all these, and others there quoted, there is no question that the legal and constitutional acceptance of the term Protestant clergy comprehends alike the English and Scotch churches.

The wording of the report of the committee is deserving of particular attention. It was composed of the most distinguished statesmen and lawyers of the country, yet these eminent persons, with a modesty characteristic of superior ability, which it were to be wished had more imitators in Canada, decline expressing any opinion of their own on the precise legal force of the statute, but adhere to that given by those constitutionally called on to determine it—the law officers of the crown.

Another question however was broached which, as it has been thrown into the discussions of the day by the Archdeacon of Toronto, in a way tending to darken what is otherwise sufficiently clear, I may as well allude to here. Doubts had arisen, whether or no the framers of the act understood the real force of that which they enacted—or, if the power of constitutional principles, had not shaped their act into an instrument operating otherwise than they proposed, whether, in fact, they intended its provisions to comprehend only the Protestant clergy recognised by the laws of the land, or that they should extend to all Protestant sects.

On this point too the committee gave their opinion, and came to the conclusion, that the persons who brought forward the measure in Parliament had designed that the proceeds of the reserved lands, should be applicable generally to any Protestant clergy. It is clear that this constitutes no opposition of opinion. The crown lawyers had given their opinion on one point, the constitutional and legal meaning of the term Protestant clergy as applied to Canada. The committee gave theirs in two : 1st, what in Canada is the legal and constitutional meaning of this term, and what consequently the force of the act ; 2dly, what were the clergy intended by the framers.

I am therefore surprised that one who has studied the subject so long as Dr. Strachan, should represent these opinions as “ conflicting.” On the subject of our rights we have never found any conflicting opinions out of Canada. Whenever fairly brought before the Home Government and authorities they have been fully admitted.

But, besides our constitutional and legal claims, there are others derived to us from the duties imposed on the British Government, as duties are imposed on all Governors, of providing for the welfare of us its Canadian colonists. The simplest principles of Government give us in this way rights, which it were well we had all along fully enjoyed.

I presume it is not necessary for me to set about proving that to the well being of a state nothing

so much contributes as the correctness of the morals of those composing it. Neither I suppose, am I called on to make out, from a collation of facts, that the prevalence of religious principles is the concomitant, and may generally be taken as the criterion, of morality. Speaking politically, experience proves that christianity, preached and practised, is a necessity to the sound social condition of every modern state.

The vast regions of Canada were laid open to Britons. Under the protection of the British Government, they were invited to colonize them. In this enterprise our countrymen were amongst the foremost. Their scattered bands appeared at every point the pioneers of civilization in these then unknown regions. It is much owing to the energies of Scotsmen that Canada is now a fertile and flourishing dependency of the Empire.

This undertaking, this conversion of forest into field, has not been effected by any who entered on it without enduring severe privations. Our countrymen have shared in them all ; but, of them all, I believe there is one which they felt more keenly than all the rest—I mean the deprivation of religious ordinances. The returning Sabbath no longer marked by “ the sound of the church going bell,” congregating them, as in their native land, to hear the word of life from the lips of one they revered, their stated pastor, whose superintendence restrained from evil, cheered in well doing ; whose labors kept glowing in their breasts the holiest desires and most ennobling hopes. The want of this, as it were rallying point, for those sublimer thoughts and aspirations of humanity uniting heaven and earth, which sustain amid wretchedness and misfortune, and elevate above even the terrors of death, has to them been a heart sinking deprivation. As the sense of it, and of its operation in their families, has come over them, in their seasons of reflection, Canada has indeed seemed to them a foreign land. At these seasons the bordering forest has hung over them more gloomily ; the surrounding wilderness has in their apprehensions become more savagely wild.

True, many of our countrymen have allowed listlessness as to these things to creep over them ; many have sunk into apathy. But this, alas ! only proves the extent of the evil that has been sustained. I feel confident that Scotch Canadians—and happily their respectability as a class enables me thus to speak without offence—I am sure, that they would have been far better and therefore happier men, that their character would have stood higher had it been universally in their power to enjoy even a measure of the religious advantages of their native land—had its church been

transported over the Atlantic along with them. When one who understands the process takes up a plant from the place in which it has sprung to place it elsewhere, not only does he provide it with genial soil and sufficient shelter, but, till its roots have had time to accommodate themselves to their new position, and draw from thence the supplies that heaven showers down, he plentifully waters it—else must he look to see it grow up dwarfish and distorted. Britain, as to us, seems to have known how to plant, but not how to water.

Besides however our claims as Scotsmen, we have claims as Canadian colonists—as a germ, from which is to spring much we hope of what is to be good, and it may be, of what is to be evil, in these central and British regions of this great continent. In considering our claims in this point of view, I am prepared to show that it would have been for the advantage of Canada and Britain to have given every encouragement to our church—and this on three considerations :

1st. That our church is strongly operative in forming good subjects and citizens.

2nd. That it is adapted to the wants and desires of Canadians, and would naturally and easily, have diffused itself.

3rd. That it is one of the churches of the Empire.

As to the first of these, though it is important, I need do no more than advert to it. It will be granted by any one who knows Scotland and its history, who will glance over the records of the criminal calendar for the three kingdoms, or who will reflect on the character of the Presbyterian population of Ireland, that, if we are to judge of the tree by its fruits, the system of christian order prevailing in Scotland exerts a most salutary influence in training to virtue, in restraining from immorality, crime and sedition.

The facility with which it would have spread over Canada, depends on two circumstances. The number of emigrants attached to this form of worship. The probability of its being adopted by those not originally attached to it, and of its diffusion among the coming generations.

Now, it is well known, that, from the early days of the colony, every season has brought out its supply of Scotsmen. Next appeared the Irish. Last of all came the English. Eight or ten years ago, an English emigrant was a novelty, in Montreal. It is to be observed too, that, of emigrant Irish a great number are Presbyterians, from the north of Ireland, the descendants of Scotch settlers there, and, in fact, considering themselves Scotch. Without running to a detail of particulars, I be-

lieve it will be granted me, by any candid person acquainted with the progress of the colonies, that, taking the whole period together from the commencement, those naturally attached to our church have formed a considerable preponderance of the Protestant emigrants, or their immediate descendants, within the colony. It is little to the purpose to talk, as Dr. Strachan does, of the relative population of England, and Scotland, and Ireland, and thence to infer what may be presumed to have been the progress of emigration. The real question is what was it ? Now he, and every observant residenter, knows very well, that for a long time Scotch emigrants were in the proportion of ten to one to English, and, that it is only latterly, since in England the parishes have aided it, that the emigration from the southern, has exceeded that from the northern portion of the Island.

Again, in this question it is material to mark a circumstance which has struck impartial observers. The Presbyterian form of Protestantism is more popular than the Episcopal. Adam Smith makes this observation, and the truth of it, as it bears on this question, is readily come at, by considering the relative amount of dissent in England and Scotland, and the progress of Presbyterianism in the United States, and Ireland. In a pamphlet I published eleven years ago (Letter to Lord then Mr. Stanley) I examined these points at some length and conceived I was warranted by an inference from facts, in coming to the conclusion, that were the English and Scotch churches equally supported, the former would preponderate among the higher classes in the towns, the latter would greatly overbalance it among the mass of the people, the agricultural population. The progress of events since that time has fully borne out what I advanced. In Upper Canada for instance at that time we had only 5 or 6 clergymen. Since the equality of right of the two churches in Canada has been recognised at home, and a small allowance of £57 10s. made to a portion of our clergy, their number has increased to about 40. In that interval, though it is that of the great English emigration, the number of the English clergy has I think increased only about one half. This shows evidently enough what would have been our progress had we been equally supported from the beginning. But, the true way to a right conclusion on this head, would be to place the whole money drawn by the church of England from Britain, and from the local government, on the one hand, and on the other, that drawn by the church of Scotland, and examine the results. I have not data for an exact estimate; but the Rev. Anthony Hamilton, secretary to the society for the propagation of the gospel in foreign parts, in

his examination before the committee of the House of Commons, states the yearly amount then given the church of England in the north American colonies to be £31,000, £15,000 Parliamentary grant, £16,000 from the society. This is exclusive of the salary to the Bishop, of Quebec, to the Rectors of Quebec, Montreal and Three Rivers, and of various other items. Say that Canada received £20,000, £200 sterling to each missionary of the church of England and the rest for building churches &c. and say, that this went on for fifteen years—we should have a sum of £300,000. If we add interest to this, we may safely state the whole amount as at least £600,000. The result 60 or 70 clergymen over the whole of Canada. The amount again granted by the local government to the Scotch church in Upper Canada may be stated, including interest, at about . . . £13,500
 Granted from Society in Scotland . . . 1500

£15,000

Result, 40 settled ministers.

At this rate of increase, had we depended solely on the aid received from government, as the English church has done, we should have been only able very recently to shew one clergyman and one congregation. I hold therefore that a great mistake was committed, a mistake which perhaps it is too late to remedy, but which nevertheless is much to be regretted, and which treating the subject without reserve, as I do, I may fairly state.

I have said there is a third consideration entitling us to support: we are one of the churches of the empire. Not only, on this account, have we a claim to the fostering care of Government as concerns our interests as a body, but that care should be extended to us from the salutary effect our prosperity would produce on the general good of the empire. It is unquestionably desirable that both the churches of England and Scotland, should spread widely through the empire, not only from their moral worth, but because their extension gives unity of sentiment to the whole body, and with unity, peace and prosperity.

Their extension in Canada would unite it to the empire in two ways. By sending here, and it might be by returning there, many men, from their vocation entitled to all respect, and from it too mingling in all classes, and thus diffusing their sentiments and giving a tone to the general modes of feeling and action through the society in which they moved. I may I think confidently appeal to the observation of all who have had opportunities of remarking the fact, if it do not amply bear out what general principles would lead us to believe—if the settlement of a clergyman, from either church, does not so influence the neighborhood, as to add

an additional tie, and a strong one, to those already binding us to the mother country. Again, a unity of religious feeling, is from the same merely temporal considerations, undoubtedly desirable, as being of itself one of the most powerfully uniting principles in existence. Where, as in our empire, regions extensive enough to encompass the globe are held together by the mere force of opinion, it is surely desirable that opinions having so powerful an influence should assimilate them as much as possible.

These considerations should not lead the mere politician to force, or even obtrude, religious opinions on any class. If they be not such as may be expected to find a place, as it were naturally, the attempt were worse than useless. But where there is a vacant place for those of the nation, where that vacancy is felt as a want—there assuredly he ought to assist them in filling the void. Acting on these principles, had government afforded adequate, and merely adequate, support throughout to both churches, the result of its operations in this instance would, I am persuaded, have been far happier than it has been. The misfortune has been that our politicians seem to have thought that there was but one church of the empire, and that it ought, would they or would they not, and at all expenses, to be made the church of Canadians. Hence English missionaries wherever they could be got, and a dozen people collected to hear them, were planted over Canada, and maintained for a long period at a salary of £200 sterling, without asking, or expecting a sixpence from their hearers.* Now, I hold this plan of proceeding to have been wrong, because no church can, in this continent, be expected to have sway and permanency, that has not the affections of the people; and, if it have their affections, as they are able, so will they be willing, ay, even desirous, to contribute to its support. Then, and then only, it seems to them their church, and the pastor their minister.

Had the rule been adopted from the beginning, with regard to both churches, of granting from Britain, or from the British government in Canada, an equal amount to that contributed by Canadian congregations, a reasonable course of action would have been pursued, assurance would have been afforded, that there was really a call for the labors of the clergy thus sent out, and a probability, or rather, a certainty of their attaining a permanent establishment. Had this plan been pursued, there would have been no unhappy contentions or bickerings between the churches, each equally and rightfully supported, would have filled its appro-

* Evidence of Crosbie McGill, Chaplain to the Bishop of Quebec, before Committee of House of Commons.

priate place without repining at the progress of its neighbor. Had this been the case I am, and have been long persuaded, and facts bear me out in the belief, that the Scotch church, would have spread largely through the agricultural population of these Provinces, that the English would have been as extensively diffused as it is, and more firmly fixed than at present, for no hostile public feeling would have been excited against it.

So far of our rights—next of our wrongs. The withholding of the one constitutes the other. We had a title to some support from government, for without it it was impossible to overcome the difficulties under which we laboured. Scattered over the wilds of this extensive land it has been impossible for Scotsmen, struggling with the difficulties of new settlers, to erect churches, to build houses for their clergy and to insure them of such incomes as their brethren in Scotland would esteem sufficient, in compliance with established rules, to warrant their being by them ordained to charges in Canada. The assistance which might have been so well extended to us was withheld, and hence have we labored under the deprivations I have endeavored to describe. Had this neglect proceeded from a total disregard to such matters on the part of government, though we might have regretted it as much we would not have felt it so keenly; but while thus left to struggle unaided, we saw the church of the sister kingdom not only protected and cherished but forced on to an unnatural growth, obtruded as it were on us and our brother colonists—its clergy spread over the land seeking, and often in vain, for a people while we were seeking as vainly for a clergy. We have seen this church upheld as the lawfully established and dominant church of the country, the favorite channel of official patronage, while we have been ranked as dissenters—the least favoured of dissenters on whom it has been a pleasure for officials to heap degradation and insult. This we have been told is your proper place, every attempt you make to get out of it is an offence against our lawful supremacy, but, attempt what you will, struggle as you may, here we have you, and here will we hold you. I do not wish, Mr. Editor, to call up anew bitter feelings, by recurring to instances. That I do not speak without just grounds, you, and your readers well know. On one thing however I must dwell for a little. I have said, that the English church has been the channel, through which official favour and patronage has flowed. I refer the truth of the assertion, to the experience of those, who have marked the progress of things in any town in the Canadas, for the last dozen or twenty years. During that period, would they not have esteemed a candidate for

favour to have had a somewhat better chance, if a member of what it has been the fashion to call *the Church*? Or, would they not have thought a young man, seeking to rise, to have a little wandered from the straight road to perferment, if he belonged to any other sect? Now, I am far from thinking, that the observation of this circumstance, has produced all the proselytism in certain quarters, that has there taken place—such a supposition were contrary to my own reasonings, as I know it to be contrary to fact—but, without uncharitableness, I may believe that it has set the tide more strongly that way than it would itself have flowed. I cannot otherwise account, for the party to which I allude, the party that has been most successful in attaining, and most assiduous in seeking office—the high tory party—having so very generally come within the embrace of the *Church*.

I allude to this, otherwise unaccountable circumstance, for a reason I shall now state.

The country has just passed through a trying crisis—one which was seen for years to be approaching by all who, unprejudicedly, were watching the course of events. To them it was evident, that an unprincipled faction, taking advantage of some real abuses and misgovernment, and calculating to hoodwink honest reformers, were seeking to raise themselves to be masters of the colony, at the expense of its separation from the mother country, heedless of all the mischief, their success would entail on Canada and Britain, and of the immediate distress and calamity by which it must be purchased. When the decisive moment—the time of the last general election arrived, the intelligence and loyalty of the country, rallied round the representative, for the time being, of the majesty and unity of the empire. A battle was clearly to be fought, and Canadians determined to send men to fight it, whom they knew would do so unhesitatingly and determinedly—government was to be supported. To be known to be right, as to this essential part of the interests committed to him, secured the return of a candidate, though he might be suspected to be wrong elsewhere. In short—and to speak plainly—in the choice which was offered, men so bound to government by personal interests, that the course they would take was sure, were preferred to others, more estimable otherwise, but who might have wavered, deceived by specious pretences, at a time when, to waver had been fatal. In view of the great stake, all minor interests were postponed.

In this devotion of partial interest to the general good, in energy of action at the eventful moment, Scotsmen were not behind. Their conduct with regard to this very question is a convincing proof

of it. Not without a pang, but yet, without hesitation, we put, in this instance, to peril, interests, very dear to us ; because, so only, could the great cause be upheld. We gave our whole influence, in very many cases, in support of men, whose prejudices we knew to be opposed to the claims which our national church was to lay before them. In support of these men, our very clergymen, unusual sight ! were to be seen at the hustings. Thus was Mr. Hagerman returned, and thus were others returned, whom I could enumerate. The result was, what was wanted for the occasion, a high tory house.

Why do I dwell on details I had rather not put on paper ? *Because the religious opinions of the majority of the members of this extraordinary house, made for an extraordinary purpose, have been assumed by Dr. Strachan as a fit criterion of the religious opinions of the Province ! We in Canada,* know very well, that they show only, what are generally the religious opinions of a high tory. But—his statements cross the Atlantic, and there, some may think it a phenomenon requiring explanation, that 36, of a house of 62, should be of the church of England. For their benefit, Mr. Editor, I have thought your pages should contain that explanation.

For all this withholding of rights, for all this positive wrong, we have sought redress. Our doing so, has, by our opponents, been esteemed, a crime, and they have attempted to hold us up to public odium, as unprincipled and reckless disturbers of public peace. To pass over what was done and said ten years ago—to pass over Mr. Hagerman's celebrated harangue—the Archdeacon of Toronto in his recent letters characterises our proceedings as “blind and selfish violence”—“a pursuing of the church of England with unrelenting fury”—“an attack as senseless as it is wicked, made without shadow of excuse”—“an attempt at public robbery and spoliation” &c.—and contrasts it with the “peaceful loyalty,” as he terms it, of his own church.

Now, before proceeding to enquire what cause we may have given for such terms being applied to us, or to consider what really has been our conduct, I would remark, that, in any examination of the course of action adopted by the two churches, we ought, in fairness, to take into account their different constitutions. Our constitution is essentially popular. The constitution of the church of England is as essentially arbitrary. The form of government of each has its peculiar inconveniences and advantages.

Like all popular bodies we are tardy in our

movements, checked by the clash of opposing opinions, and noisy in our course. But, on the other hand, this very contest of opinions by bringing out the right and the wrong, renders us less liable to error, the publicity of our proceedings opposes our attempting or perpetrating injustice ; and, in a just cause, the whole energies of the body being roused, our strength is proportionally great. The mode of action we have taken has of course been determined by this constitution. We have acted as a people. So acting, thoughts and feelings had to be communicated, argued, adopted, urged ; funds to be collected ; representatives to be chosen and invested with authority ; their proceedings to be communicated and animadverted on ; and the further course of action to be determined. This procedure has been termed “agitation,” a “stirring up of evil passions.”—we cannot help its being so designated. But we urge in defence : 1st. That what is called agitation is natural to all popular governments, and yet popular governments are, on the whole, reckoned most conducive to happiness. 2dly. That we can only in fairness be held accountable for the evil hence arising, if we have been the aggressors, and, that, if it turn out we have been only warding off aggression, the party committing the wrong must, in justice, be held answerable for all the evil resulting from it.

But, again, we may reply, admitting that, like every thing mundane, our form of government, with its advantages, has its evils, before you can hold this a reproach to us, you must prove that your own is preferable. Let us see how far it seems so.

It too is mingled good and ill. As ours is popular, it is arbitrary. Like every such rule, it is prompt and quiet in action ; but it is secret uncontrolled, despotic. The advantages given to it by this facility for prompt and vigorous and untumultuous action, which its power being altogether placed under the command of the heads of the establishment, confers on it, we can have no reason to deny, for it has been very apparent to us. While we were deliberating, or thinking it would be necessary to deliberate and act, the English church was already in energetic action. Hence the difference of our relative standings in the early history of the colony. But, to balance the advantages of this vigour of enterprise and action, there are the usual evils arising from the exercise of arbitrary and secret power.

1st. The want of restraint and publicity attending it may be permitting the commission of wrong, certainly exciting suspicion and jealousy,

from the dread of its commission. This has evidently and inevitably been the result of the exercise of such power by the English church in Canada. How, for instance has it been possible for us Presbyterians or for others, to divest ourselves of jealousy and suspicion as to its procedure. We know that repeated missions have been sent to England. We judge they have been important, for the most eminent of the church have been employed in them, and while we are kept in the dark as to their real objects, and the methods those engaged in them took to effect these, can we be blamed for suspecting that they may have been inimical to our interests? May we not entertain doubts as to the fairness of the means used to promote theirs? Can we avoid exciting rumors, as to these things, spreading among us? And are not these evils, and the excitement of feeling ("evil passions") produced by them, fairly attributable to the mode of action its constitution marks out for the English church, or permits it.

To expect that we should not be moved in such circumstances were to expect an impossibility—to expect that we were greater or less than men. The feelings that have agitated us are natural. They can only be extinguished in one way—show us that they are causeless. Let Dr. Strachan, or let some one else, lay open before us what was the real purpose of these missions. Tell us, for example, was the splendid vision of an Upper Canada Bishopric, glittering from afar, one of those that prompted to these reiterated exertions?—if so, tell us then further, what were the arguments, for the expediency of the measure, urged on the authorities at home? what did the zeal of the Ambassador cause to be laid before them concerning the numbers, and respectability, and attachment to the British government, of the different sects in Upper Canada?—what concerning the wishes, and disposition, of the population of the province? Truly show us, in short, what has been the *whole course* of that "*quiet loyalty*" you vaunt? *Whither* did it itself set?—*Whither* did it tend to carry *Canada*?—Did it bear us *off from*, or *on towards*, those rocks from which we have just escaped shipwreck?—Make the whole of your various embassies as plain to us as Mr. Morris's is to you. Then will we bear no undue impressions against you. Till then, we will uphold the publicity of our doings, to have been less dangerous to the peace of the Canadas than the concealment of yours.

The church of England has the advantage of quiet acquiescence in the body to the mandates of

the leaders. To hear with it is to obey. But, as this obedience does not necessarily proceed from conviction, so it secures not hearty support. The dictates of the reason, or the feelings of the heart, cannot be expected warmly to second measures which they may never have cordially approved—to which they may have been directly opposed.

This is I believe the very position of that church in Canada at this moment. The mass of its members have qualms of doubt coming over them, as to the propriety of the measures pursued by it—these doubts restrain some from supporting its proceedings, place others in actual opposition to them. It is not a thing to excite wonder, if many honorable men in that communion transfer the charge "of selfish and blind violence," from our church, to the heads of their own. I think, therefore, that the praise for unanimity and energy, which Dr. Strachan bestows on us—the rebuke which he gives the members of his own church, may be well explained without attributing any extraordinary merit to the one side, or want of due regard to the interests of their sect to the other. His church, as it has felt the advantages, is now exposed to the inconveniencies of its peculiar constitution. While the character which our popular form of government impresses on us—slow to be moved to action, but vigorous when once roused, is manifesting itself on this question both in the Canadas, and in Britain, and will carry us triumphantly, over much greater obstacles, than it is in the power of the Archdeacon of Toronto to raise against us.

But to pass onward—whatever idea may be formed of the character which the different constitution of the churches, may have impressed on our respective proceedings, it is very clear that, we, of the church of Scotland, have had enough of cause to excuse us for more excitement of feeling than we have manifested.

Strongly, and deeply impressed, with a sense of the justice and equity of our claims, these claims have yet been practically denied us. At home, indeed, and with those who might be supposed best qualified to judge, and who could dispassionately judge, the reasonableness and justice of all we have demanded have been readily acceded to, and we have been promised adequate redress. But here in Canada, the case has altered, our demands have been met with neglect, have been sometimes treated with contempt, and we ourselves, because, forsooth, we dared to make them, have been occasionally exposed to a full out

pouring of official insults. We have asked for reasons ; and, in opposition to the faith of treaties, and the clearest principles of equity, we have been met, by what I cannot otherwise designate, than a verbal quibble, an argument of a sort that it would seem ridiculous to bring forward in the determination of any point of importance, and which, to urge in the debate of a great national question, can only serve to prove the baseless foundation of the claims that it is intended to support. Though its fallacy has been often exposed, Dr. Strachan brings it forward again, and again gives Mr. Morris the trouble of refuting it. It runs thus.

Because the English colonies were territories belonging to England, therefore British colonies are territories belonging to England, therefore also do they belong to the English church. Or, to state the argument more briefly, because the term colonies is applicable to both English and British colonies, therefore are they both the same. This ratiocination savours somewhat of the school that furnished proofs for *any thing*, that *any one* had a mind for. Thus : "an ox has wings." "How?" "A bird has wings ; a bird is an animal ; but an ox is an animal, therefore &c."

We refer to authority, supported by the unbiased opinions of those, who in Britain direct the counsels of the monarchy, and of the most eminent jurists and politicians—we are seriously told to bow submissive to the authority of Mr. Hagerman !

Unfortunately, in common with my countrymen, my reason is unconvinced by the argument, I perceive not the overwhelming weight of the authority adduced. We seek for something beyond, and our eyes are met by the mysteries of the colonial government. These I might not be able, and I will not seek, to unveil ; but, through the curtain which shadows them, the incessant movements of an Honorable and very Reverend personage, who was for years the main spring of Canadian government, and so conspicuously prominent, that he stands out, as it were, visibly before us, the prime agent in all that has befallen us. Once or twice too—in the House of Commons, and in his celebrated ecclesiastical chart—he was produced to open day as our adversary, and under very peculiar circumstances ; and, since those days, he has repeatedly come forward, our avowed opponent. Our attention therefore has naturally fixed on him, and I am unwillingly obliged, Mr. Editor, to call the notice of all who read your pages, to the singular position in which he has stood before us—it is necessary to our full vindication from the charges that have been brought against us.

Looking on Dr Strachan we recognise a countryman, one educated a Presbyterian, one who when years might have been supposed to have given him maturity of judgment, and afforded him time to make up his opinion, was so convinced of the excellence of our standard of faith and form of worship, that he solicited to be appointed to one of the Scotch churches in the province—to be set apart as an Apostle of Presbyterianism over the Canadas. This application having been unsuccessful, we know that he next professed a desire to be made a minister of the church of England, and was, accordingly, appointed one of her missionaries in Canada. We have also full in view all that has fallen out of this change—high rank—affluence of wealth—great political influence—an influence, that made him, in effect, the Governor of the Province for many years.

Now, far be it from me to call in question the purity of the motives that have led to this course, far from me so grossly to defame his character as a minister of the gospel, as to hold, that when he was a candidate for the ministry in the church of Scotland, his zeal had been animated by other motives than an honest conviction of the excellency of her doctrines and practice, and a fervent desire that his whole energies might be devoted to making the Canadian world as fully a partaker of these, as lay within the compass of his power. Far be it from me too—I should be equally wrong—when next he professed his desire to turn these energies to the service of the church of England, to say that the change had been wrought otherwise than by some new light, breaking in on his understanding, showing the demerits as a church of the one—the superior excellence of the other. I should slander the Canadian government along with him, were I to trace his elevation to the councils directing it, to other motives than a wish, on the one part, that the voice of uprightness and charity uttered through him, its proper organ, should temper their deliberations ; on the other, a reluctant compliance to the calls of duty, dragging a faithful, but unwilling servant, from spiritual to temporal concerns.

Let all this be so. Yet must it be acknowledged there is a thing termed consistency of conduct, especially looked for and prized in a public character—still must it be granted, that he, who presents himself to the public, bearing before him the blazon, of abandoning one party and embracing another, more especially if he come forward as the opponent of the party deserted, presents himself before a severe judge, apt to regard the fact as, *prima facie*, evidence against him, and— if the abstract rea-

sonings urged in defence of the truthfulness of the change, be not very clear, while the gross material considerations that may have overweighed are apparent—sure to give summary judgment against him. Now it has unfortunately happened for Dr. Strachan, when thus brought before the bar of public opinion, that the advantages he has derived from his change of principles are as apparent to all Canada, as he has made his hostility to the party that was once his own ; while the nice theological convictions, doubtless, as we have seen, the real efficient cause of the whole, have never been laid before us.

On fairly considering the case then, I would ask, if there be any thing surprising, in the feelings of the body of the Scotch church, having been more moved, and in their having been excited to greater occasional warmth of expression, than if they had had another opponent ? or, if it be a wonderful thing if individual members of our communion, have occasionally applied terms to the Venerable Archdeacon, which I will not repeat—if he have now and then, for such things will be, furnished subject for a declamation or a ballad, or if there has been a clapping of hands at the ballad and declamation. All this, I submit, is in the usual course of human affairs, and ought not to be put down as especial malignity in members of the church of Scotland ; or to have been expected to fall out otherwise than it has done.

But I will even go a step farther, and will ask, if, constituted as society is, we would wish such things to fall out otherwise. I would ask, if there are not indeed men, who make a stalking horse of what they call their principles, ay ! even of their religious principles, to lead them directly to this world's goods, and I would demand how are we to keep these in check ? how are we to prevent them from making every principle be accounted a mockery—a garment to be put off or on at pleasure—but by the fear hanging over them of public opinion ; the world's dread scorn or more dreaded laugh ; a harsh, a hasty, but, it must be confessed, a wholesome censor. It can only indeed judge of the outward act, and not of the inward sentiment, and, therefore, there must sometimes be victims ; individuals, like the venerable subject of these observations, erring not at all, or only erring from imprudence. These however must be regarded as necessary sacrifices to the public well being.

I willingly pass from a part of my subject the necessity of touching on which was imposed on me by the task I have undertaken. We believe we had endured wrongs—we strove to have them redressed. The best proof of the justice of the con-

dition, and of the propriety of the course of action adopted, is found in the rank we claimed, and the rights founded on it, having been formally admitted by the highest authority in the Empire—by the opinion of the legal advisers of the crown—by the concurrence of the committee of the house of Commons in that opinion—and by the express message of the Sovereign, placing us, in respect to rank and right in Canada, on an equal footing with the Church of England*. We rested in confidence on this message, knowing well the principle of our monarchy, that the sovereign utters no idle word, none that is not well weighed, and on which implicit reliance may not be placed. The right having been acknowledged, we were contented to wait patiently for the redress of the wrong, in the way least inconvenient to the public interests. Thus were we patiently waiting, when this ill-omened matter of the Rectories, that has stirred up from the bottom the bitter fountains of religious jealousy over Upper Canada, was heedlessly and profligately thrown among us to disturb the peace of the Province. To take up the consideration of this measure from the right point, we must recur to the act of 1791 and the times in which it was enacted.

The period 1791 was the acme of the French revolution. Britain, like the rest of Europe, was agitated by the political convulsions of which France was then the centre, and was looking fearfully forward to the coming storm, that raged so long, and beat so fiercely against her. In seasons such as these, every thing not directly bearing on the great absorbing questions and feelings of the day, is apt to be only cursorily glanced at, and hastily decided on. At such seasons, we may well suppose our legislators did not give the possible exigencies of a future province, the calm deliberation, and careful investigation, they would have bestowed on them in more tranquil times. It is only by considering the natural effect of these circumstances that we shall be able to reconcile with the acknowledged abilities of the statesmen at the helm of affairs, two provisions of the act ; the one for the establishment of a body of hereditary nobility and legislators ; the other for that of a dominant church—an endowed clergy of the church of England, “holding all *rights* profits and emoluments of their parsonages and rectories, as fully and amply, and in the *same manner*, and on the *same terms and conditions*, and liable to the performance of the same

*The authority I mean is the message of His late most gracious Majesty King William the IV. communicated to the Provincial Parliament, on the 25th Jan. 1832, by His Excellency Sir John Colborne, in which you may remember His Majesty spoke of some changes which “may be carried into effect without sacrificing the just claims of the established churches of England and Scotland. The waste lands which have been set apart as a provision for the clergy of those venerable bodies (he said,) have hitherto yielded no disposable revenue.”

duties, as the incumbents of the parsonages or rectories in England." It may safely be asserted of both these provisions that the things for which they provide are so inconsistent with the circumstances of society and incompatible with its spirit in these regions that they never can exist.

Of the truth of this as concerns the latter the experience of the very days to which I refer might have satisfied those who had time to inquire into it, for it is in the records of history, that the attempt of Great Britain to establish a dominant church—this very church—the church of England, in her then North American colonies was one of the chief predisposing causes to their being severed from her Empire, and to the whole series of momentous events that have thence proceeded. Facts and principles crowd on me in proof of this point, but I should only tire out completely the patience of your readers, were I to set about marshalling them before them, to prove that, which I do not believe any well informed and reflecting man will think of denying.

It is however important to bear in mind, that these provisions were not positive, but only prospective and contingent. They established nothing, they only determined how certain things might be established, at some indefinitely future time, if it were then judged fit so to do. They differed in this from other provisions. Those for instance apportioning a part of the Canadian territory to the support of the protestant clergy. The things for which these provided were immediately and necessarily produced by the operation of the statute, for it positively enacts that a seventh part of all lands granted, be set a part for this purpose. On the contrary, with regard to the establishment of an order of hereditary legislators and dominant English clergy, the statute only empowers the sovereign himself to establish the one, when he may deem it expedient, and, on such a contingency also, to give being to the other, through the intervention and concurrence of the Governor and legislative council. We are therefore warranted in supposing, that though the English statesman who drew up our constitutional act, may have had a strange vision in his mental eye, of the Canada of some future day, so resembling the England of that day, that a lordly nobility, and lordly church, would there find a proper place; yet he regarded it merely as a possibility, and by no means as a certainty. And of a surety, we should be doing Mr. Pitt and his colleagues great injustice, were we to suppose it their intention, that, should there be no natural place for such nobles and clergy, one should forcibly be made

for them. To this purpose, as concerns the latter, the opinion of the then under secretary to the colonies, the Right Honorable R. W. Horton, given before the committee of the house of commons, in answer to an important question there put to him, is very pertinent. The question put was, "From the opportunities you have had of ascertaining the feelings and opinions of the people of Canada on the subject, should you not be disposed to say that the government and legislature of England should be very cautious of doing any thing which could give rise to the *slightest suspicion* that there was any intention of establishing a dominant church in that country?" The Right Honorable Gentleman after stating, that in his opinion certain clauses of the act make a provision for the support alike of the clergy of the church of England and Scotland, out of the income of the reserved lands, thus continues, "It appears to me quite conclusive, that there was no intention of necessarily establishing the church of England as a dominant church, inasmuch as the 41st clause gives a power to the local legislatures, with the consent of the crown, to alter the provisions of the act."*

Were further proof wanted of that of which the act itself is its own proper evidence it might be found in the silence of the Scotch members. At such a moment when contention and peril were about the Empire and when so much depended on Britons from south to north feeling as a band of brothers, we may excuse them—or I shall say, we ought to commend them—if, rather than distract the procedure of government at such a crisis by entering on disquisitions on national rights, a theme so exciting to national jealousies, they preferred that some clauses in this bill should pass unquestioned though contemplating a possible inferiority of their national church in a remote colony and at a distant period. These they might then in honor and with propriety at such a moment leave for the determination of the men of coming generations. It was sufficient for them to get it admitted, as Mr. Dundas seems to have done, that in the immediate proceeds of the lands the Scotch were to share as well as the English. The case had obviously been quite different had the enactments been positively and immediately productive of inequality.

It is the scheme of a dominant church—the propriety or practicability of which was evidently problematical to the statesmen of the last age who devised it, and which the statesmen of the present age considered improper to be even hinted at, which

* Report of the committee of the House of Commons p. 311 and 312 and Mr. Morris reply page 23.

has just been carried into actual operation. No wonder that the circumstance astonished the province—no wonder that it astonished the mass of the members of the English church—those not in the secret—no wonder that it not only astonished but grieved the Scotch church. We grieved, because we found ourselves at once embarked in a contest the issue of which, though never for a moment doubtful to us, we yet saw could only be attained through a struggle, likely to disturb the peace and injure the prosperity of both churches.

The measure was wrong on various grounds. First, in wanting that openness of procedure which both from good faith and good policy should ever in free states characterise the measures of the Governor towards the governed. No attempt should ever be made to change the condition of a free people without their knowledge ; for, it cannot be done without their will.

We know for example that Britain can legally by the constitutional act at any time impose on us a body of hereditary legislators. Why do we rest secure with this legal possibility hanging over us ? We do so not only because we believe she will never make the attempt, but because we believe if she ever thought it right to make it, we should have some previous notice of her intentions and opportunity to express our sentiments with regard to it. Or, were it at any time her intention so to do—setting aside the question of good faith—would it be good policy to give us the first warning of her purpose by the creation of a batch of Dukes or Counts of Toronto, Hamilton, Niagara &c ? Surely no, it would only embitter the inevitable contest.

Now, had there been the least whisper about this measure of giving a real establishment to a dominant church, who does not know that nine out of ten of the population of Upper Canada would have been ready to give their voices against it ? But not only was there no reason to expect such a measure, but had a suspicion of such a scheme being in agitation, crossed our minds, we must, on reflection, have instantly dismissed it, for the faith of the government was actually pledged against it at various times by publicly expressed opinions of members of the government. On this part of the subject Mr. Morris after quoting the opinion of Mr. Horton given above, continues :

“ Besides this, the speech of Mr. Horton in the House of Commons, on the Clergy Reserve sale bill, wherein he said the matter of appropriation was still left open for future consideration, led the public to believe that there was no intention on the part of Government to carry the provisions of the act into force; and this belief was again materially strengthened by the message to both houses of the Provincial Parlia-

ment of the 25th January, 1832, ‘ inviting the Legislature to consider how the powers given to it by the Constitutional Act, to vary or repeal this part of its provisions can be called into exercise most advantageously for the spiritual and temporal interests of His Majesty’s faithful subjects in this Province.’—And not only the message but the bill which was submitted to the Assembly by the Attorney General immediately after, had the effect of convincing all who read it that no intention could exist of forming and endowing Rectories. One of the clauses is as follows, ‘ That all the lands heretofore appropriated within this Province for the support and maintenance of a Protestant clergy, now remaining unsold, shall be and they are hereby declared to be vested in His Majesty, His Heirs and Successors, as of his and their estate, absolutely discharged from all trusts for the benefit of a Protestant Clergy, and of and from all and every the claims and demands of such clergy, upon or in respect of the same.’ By Lord Goderich’s despatch of the 8th Nov. 1833 the same understanding is kept up, for his Lordship remarks that ‘ His Majesty has studiously abstained from the exercise of his undoubted prerogative, of founding and endowing Literary or Religious Corporations, until he should obtain the advice of the Representatives of the people for his guidance in that respect.’

The proceedings of the Legislative Council during the session of 1835, which terminated in an Address to the King, tended likewise to a confident understanding on the part of the public, that the Executive Government would not interfere with the Reserves, for in that address, which it is more than probable you approved of, is the following language:—‘ and we think it is for many reasons much to be desired, that a speedy and final decision should take place of the questions which have arisen upon the effect of the statute referred to, and that it should be plainly, certainly, and firmly established, to what specific objects the Clergy Reserves shall be permanently applied. Confiding freely in the wisdom and justice of Your Majesty and of Parliament, we earnestly hope, that with as little delay as the subject may admit of such an enactment may be passed as shall not leave any room for doubt or question in regard to the objects to which the proceeds of the clergy Reserves are to be applied.’

Well may he in continuation subjoin :

“ Now, after all these proceedings, ought it to be cause of offence to you, or any other person, that the public should feel not only disappointed but indignant that the settlements of the question respecting the Reserves should have been interfered with by the Executive Council before the Imperial or Colonial Legislatures had disposed of it, and without recent positive instructions to that effect ?”

The Scotch church surely had double reason to feel indignant. We had claimed redress from wrongs put on us through the instrumentality of the Episcopal church. Redress had been promised us. To make the assurance of it complete the Sovereign’s voice had been uttered in attestation as it were of its certainty. Could we believe that while we rested in loyal confidence on his words, while recalling these to our minds we were striving to forget our wrongs in the certainty of coming redress, these very words were in effect lulling us into a false security, until measures secretly proceeding, were perfected that would place us in effectual

subjugation to the church from whose preceding usurpations over us we were looking for escape.

No wonder that we felt that foul wrong had somehow been put on us. No wonder that we rose in one body—we had been unworthy of enjoying the rights of men had we now sat still. We did rise—and we rose to bestir ourselves. I need not dwell on details with you, Mr. Editor, and your readers.—First the blustering and then the quailing—of the English church, I was going to say but I were doing it wrong so to speak of a party, a small party in it. Mr. Hagerman's insolence and our magnanimity—our deputation of Mr. Morris and the authority to abolish the rectories, the Archdeacon's letters and Mr. Morris's reply of right claim some attention.

The Archdeacon's letters may I think be characterised as irritating but powerless. They are the former for they are made up of irritating ingredients. Bad names, bad motives applied to his adversaries, in support of his own cause,—facts, that turn out to be no facts, reasonings that recur to those who have attended throughout to the controversy, as the ghosts of arguments, long since *done to death*.

Of the bad names, I have given some, and will not repeat them—of bad motives, the worst of motives, his page is full. I take up a number of the church at random; page 114, comes to my eye, "no assistance avails any thing unless it be at our expense," "the robbery and spoilation of our church," "to trample it in the dust." I have gone over half a column and stop in charity,—worse would meet me if I went on. For facts disproved the reader must deliberately compare his assertions and Mr. Morris's proofs—then—if he has not done so before, he will hold up his hands in astonishment. As for arguments—I would ask any one, who has attended to the subject, if a single clearer view of the controversy, or one new principle to guide him through it, has rewarded his perusal of those singular epistles.

I need not tell the readers of the Christian Examiner how well the task that devolved on Mr. Morris has been discharged. They have read the "Reply" with the attention it deserves. They have marked with what clearness the arguments of the Archdeacon are refuted, with what force his assertions are met and borne down by the weight of fact: How thoroughly, throughout, a plain tale distinctly told has served to put him down. Nor I think can it have escaped them, how well a peculiar difficulty that met Mr. Morris has been overcome. The uncontrollable zeal of the venerable dignitary, and honorable colleague, with whom

it fell to the lot of our delegate to contend, had carried him, as we have seen, through all bounds, even through the decencies, that the laws of controversial writing itself have imposed, which, however straitened an adversary may be for weapons, forbid the wanton use of a large portion of the expletives that on this occasion crowd the columns of "THE CHURCH." Whoever has tried it will acknowledge the difficulty of picking out from an untangible envelope of this sort the amount of seeming argumentation that lies within, without being fevored by the act. This is what Mr. Morris has succeeded in doing. Without the least of irritability evinced he proceeds on steadily, turning aside every thing of the sort as extraneous to the main points at issue, and not easy rightly to be handled in the relative situation of the parties, and brings back the question to the test of undeniable facts, and plain deduction. The publication of the letters has at least had one happy effect. We can without hesitation refer any one who would judge of the merits of the controversy, even the most prejudiced church of England man, to them and to the Reply without any fear of the conclusion to which he will come.

And in what a situation is his opponent thus placed. How can Dr. Strachan lie down in peace under the consciousness of having wrongfully attempted to fasten on our delegate terms the most disgraceful—under the consciousness that he has been proved to have solemnly given as weighty truths what are the reverse, and with the conviction that these proceedings are under the deliberate scrutiny of honorable men on both sides the Atlantic.

I should abuse your pages were I to fill them with matter which has already engaged the attention of your readers. I will therefore only venture to bring before them one or two of the points treated of in Mr. Morris's reply, that have not immediate connection with the course of my argument. I have said that every man in Canada, unless those in the immediate secret, was astounded at the establishment of the Rectories. So it appears was the Home Government. With regard to the measure Lord Glenelg thus addresses Sir F. B. Head:

"You are aware that your despatch of the 17th December, 1836, contained the first official intimation which ever reached me of the Rectories having been either established or endowed. The fact had been asserted in Parliament, but I was not only officially un-informed, but really ignorant that it had occurred." "I say he might well express his surprise at the report which reached the government, aware as he was, that no authority to his knowledge had been forwarded to Canada for that purpose; and little dreaming that a

matter of so much importance could engage the attention of the Colonial Council without his direct and special sanction."

Whence then proceeded the authority? On this head Mr. Morris puts the following searching queries.

"1st. If the instructions sent out in 1818 are in force still, and you have said so, how did it happen that fresh ones were necessary in the reign of George the 4th, i. e. in the year 1825, for the act does not speak of a 'double set'?"

2d. If I am right in my conjecture, that the instructions received in 1818, during the reign of His Majesty Geo. 3d, lost their power and authority at his death, and made it necessary to send a fresh 'set' in the next reign, in 1825, would not they also become powerless in 1830, when George the Fourth died?"

3d. If either or both were in force, as you triumphantly declare, tell me why it was that the Executive Council established and endowed the 57 Rectories without the aid of these old documents.

4th. If the Rectories were not established without the authority of the instructions sent out in the years 1818 and 1825, how is it that the Order in Council of the 15th January, 1836, makes no mention of them, but rests solely on the paper from Lord Ripon, which you call an admonition, for justification of the proceeding?"

5th. And lastly, if that 'admonition' was ample authority for what the council did, please inform me why it is now necessary to revert to the old instructions?"

We have looked in vain and so shall look for any thing like a satisfactory answer to these interrogatories. The whole burden of the absurd attempt clearly lies on the majority of the Executive Council.

In conclusion, I am fully convinced that the Rectories must go down. Why should they stand?—Are they to be upheld as a part of a dominant church?—a forerunner of an actual division of Canada into parishes?—a raising up unto rule over it, Rectors, Archdeacons and Bishops? and a portioning out among them of a seventh part of its territory?—Surely no one is so utterly bereft of judgment as to maintain this! What remains? If not in right of belonging to a dominant church by what right can they be held? Assuredly not as a portion of the lands allotted to the simple support of Protestantism. The apportionment of the lands in the manner that might be conceived most expedient for that purpose was, at the very time these were erected given over to the provincial legislature and could not therefore be interfered with by others. To make the matter plain, suppose that the hypothetical but otherwise exactly parallel case of an actual attempt to establish a house of Lords among us had taken place. Those making it would of course soon have found out that they had been guilty of a folly, and would have drawn back as fast as possible. But suppose that in the

first fervour of their zeal they had endowed the presumed hereditary wisdom of Canada with a portion of the Crown Reserves. The question would arise if such an endowment would be valid. On the simple grounds of right it is plain it would not; for if the office of hereditary legislator be void, then must the perquisites of the office be void too. But, to draw the parallel closer, suppose that, at the time we speak of, the disposal of the lands thus deeded away to an infant nobility, had been placed in the hands of commissioners for the purpose of apportioning them among other claimants—among some, we shall say claiming them for purposes of internal improvement, others for those of education, and, farther, that those pretending to give them to the titled personages they attempted to create, had received no valid authority so to bestow them. Must not the grant and the title in this case be done away with? would it, in such a case, avail any thing to urge in favor of the Lordships, Why seek to annul them, they do no harm? We don't want to make a Canadian like an English Lord, a real ruler. It is we assure you a name, and nothing but a name." We should answer—"If it be so—if he is to have none of the duties and responsibilities—why bestow on him the territorial rights." That is not a *vox et præterea nihil*, that has force to carry off thousands of our choicest acres. Practise not on us a sort of leger-demain which we will not tolerate."

In like manner we ask, are the Rectors real Rectors, real rulers of parishes—do they really hold all rights profits and emoluments, thereunto belonging, as fully and amply, and on the same terms and conditions, and liable to the performance of the same duties, as the incumbent of a parsonage or Rectory in England!—If you contend for this we shall know how to meet you. But it is said. "Oh no! We claim no rights of the sort, we say not that other duties fall to our share than those discharged by other christian ministers around." How then, we further ask, if you are not real Rectors, do you conceive yourselves entitled to hold the emoluments of Rectors? Some one, echoing perchance what the Archdeacon says, pretends to hold it a pithy question, "What signify 27,000 acres in Canada?" Not much we reply as to the *loss* sustained, but *very much* as to the mode in which it is sustained. It is not the *actual amount* of wrong inflicted, but the *infliction of wrong*, that should stir a freeman. When Britons forget this truth, they forget the principles for which their sires contending ennobled themselves and their posterity.

There is no reason why the Rectories *should*

stand ; and how *can* they stand ? They are in opposition to national rights and treaties and to the good faith of the British Government. Every one sees that they are unjust, the highest legal authorities in the empire declare them to be illegal. They have neither the support of the British government, of the Canadian community, nor I verily believe of any but a small fractional party of the church of England in Canada. They must go down.

But while I thus speak I may also declare what are the real sentiments of my heart. Widely may the church of England spread herself and long may she flourish in Canada. I have not space to tell, nor were it fit for me here to tell, all I truly think and feel on this matter. But this I may say, as one of the great lights of the christian world she will ever claim the reverence of all true Protestants, and it is a heavy grievance to such to be obliged by the reckless ambition of any party to range themselves, in defence of their own just rights, among her opponents.

May the church of Scotland flourish too. Let no preposterous jealousies injurious to Scotland, disgraceful to England, curtail her just proportions. The days have changed from what once they were. There were days when we Scotchmen sought nothing of Englishmen. Proud of our individual nationality and of the triumphs that had purchased it we courted not the mingling of nations that has had place—we were courted to it. You of England made the advance. When you did so did you not come forward as to equals ? did you not hold out the hand as if to receive a brother ? Rich neither in wealth or numbers, we paused at the proffer. We pondered on the dangers of banding ourselves with so powerful a confederate. At length we grasped the extended hand. How true we have been to the pledge, the world that saw it given and accepted is our witness in its remotest bounds. Has it not seen us with you in the hour of danger ? Rolls ocean in any limits where he has not heard our shout of triumph mingling with yours borne over his waves ? Is there a quarter of the globe that has not seen us pressing on with you to victory over many a bloody field ? Have we not marched with you over the world, with equal step to triumphs of a holier kind making barbarism and ignorance retire diffusing science and art ? Have we not worthily aided you in acquiring the sway that English literature holds over the realm of mind ? Surely you cannot, now after we have held such a glorious career along with you, stand forth and declare that the apprehensions, pressing on us when first you proposed the union, were indeed not

groundless. That having the power of the stronger you will abuse it. That you will not allow us to be brothers but degrade us to the rank of dependants. That if there be a region in the vast possessions of the Empire where it may be we flourish more vigorously than you, you must regard our advance with jealousy. That there not only shall the support you give your own sons be withheld from us, but we shall be harassed with disabilities, a badge of inferiority publicly fixed on us, the paid advocates of government, encouraged to heap abuse and insult on us in the Legislative Assemblies, and held by so doing to render the government good service. Least of all will you make our religion, a thing hallowed to all men—especially so to Scotsmen—the medium though which you so sorely try us. Say not that because it is the religion of Scotsmen it is not a British religion.

Never will I believe Mr. Editor that we can be permanently thus degraded. As soon would I believe that the firm earth on which we tread is a deception as that we may not securely rest on English honor and justice.

I am sir,

Your very obedient humble servant,
JOHN RAE.

LETTER I. ON DR. STRACHAN'S DOCTRINE OF "THE AUTHORITATIVE INTERPRETATION OF THE SCRIPTURES"

MR. EDITOR,

You have in your January number ably vindicated the Presbyterian church of Canada and her ministers from the calumnies of the Honorable and Venerable Archdeacon Strachan ; and, you have rebuked that dignitary sharply, but, as most of your readers will think not undeservedly. Had you explicitly noticed the heresies contained in the address to the clergy of the Archdeaconry of York, to which you make a general allusion, even though you had not commented on them, your correspondent might have deemed the present protest in behalf of the truth uncalled for. But, he sees advanced in that address, at least one erroneous doctrine, and that of a nature so malignant, that he feels himself called on to expose it. And he will at the same time animadvert on a wrong inflicted in the same address on the memory of one of the illustrious dead.

It is believed indeed, that the mischief which might result from errors and calumnies promulgated by Dr. Strachan, will be greatly qualified by the estimate of his ecclesiastical character which is generally form-

ed in our provincial community. Yet, when he comes forth as the representative of his diocesan, and in an address to his clergy first spoken from the pulpit, and afterwards printed by him in newspapers and pamphlets, vilifies other ministers and sets forth erroneous doctrine—a protest in behalf of injured truth and charity seems to be called for, and the rather when the silence of those to whom the address was made might be construed into an approbation of all that it contained.

The Archdeacon states, in a few paragraphs, the importance "to the true interests of religion of having a well educated clergy;" and had he shewn the necessity even of high scholarship in the clergy in order to their interpreting and expounding the records of revelation, and to their understanding and illustrating the evidences of christianity and the history of the church, we might have had no controversy with him. But, when he intimates as he has explicitly done, that, learning is necessary, to the understanding of *the authoritative interpretation of the Scriptures, provided by Our Lord and his disciples*, we must tell him that he is misrepresenting the legitimate end of learning, and setting forth an error which has at least been a cover for the introduction, if it has not been the proper parent, of the grossest corruptions that have deformed christianity.

We quote the paragraph of the address in which this error is contained:—

"Had the scriptures been left entirely to themselves, without any authoritative interpretation, we may see, from the conduct of the various sects around us, who all claim even for the most wild and opposite opinions the support of Scripture, that the true doctrine never could have been discovered.

Now this dangerous confusion was most carefully guarded against by our Lord and his disciples. Our Saviour selected the Apostles to be always with him, and afterwards the Seventy.—To these men he gave authority to preach, and he provided the means of their perpetuation as a separate class. The first of this class heard the doctrine of the gospel from the mouth of the Apostles, and were carefully instructed how to teach the same to others. They were supplied with the forms of sound words in the most ample manner, and the writings composed by the Apostles and their immediate disciples are still extant.

Polycarp was instructed by the Apostles and was in the society of many who had seen the Lord:—he taught the form of sound words handed down by St. John, and which our church, at this day, teaches in all their purity, and he sealed them with his blood, as an illustrious and glorious Martyr. From the earliest period, including the Apostolic age, Creeds, Articles, and Canons were adopted in the teaching of the Church, in order to secure her members against particular errors, and render them familiar with the true Faith. And, in the present age, how are clergymen, unless competently learned, to become acquainted with the knowledge of the state and succession of the doctrine of the church, and to contend for the faith once delivered to the Saints?"

These words seem plainly to teach that there is still a class of ministers in the church of the same authority with the Apostles, being like them commissioned

depositories of the truth. Such, according to the Archdeacon are prelatial Bishops: and of course, the prelates of our day stand to the Apostles James or Peter or Paul as Zechariah or Malachi do to Samuel or Moses. We do wish that the address had been somewhat more explicit touching "the authoritative interpretation" of the Scriptures—as to the signs by which the possession of this gift is demonstrated to others; for it is not surely expecting too much, that he who claims the authority of an Apostle, should perform also "the signs of an Apostle."—as to the harmony found to exist amongst all those to whom this gift is assigned; for neither can it be imagined, that the authoritative interpreters of the Scriptures should conflict with each other in their interpretations—as to the extent, to which their commission reaches; whether it is given to them to clear up all the obscurities that are found in the Bible, to limit any of its statements or supplement any of its supposed deficiencies. On all these points, the Archdeacon's charge to his clergy is silent.—His doctrine is wholly *unprotestant*. It may have been a tenet of the old Scottish non-jurors, from whom we believe the Archdeacon claims a descent through one of his parents, and to whom he certainly bears other affinities; but it is repudiated by the best expounders of the articles of the church of England. Indeed, when we read his remark concerning the evils resulting from the private interpretation of the Scriptures, we cannot help thinking that it must be from accidental circumstances mainly that he has not passed over to the reputedly infallible church, as her traditions and apostolical constitutions, are about as well warranted as the authoritative interpretation of the Scriptures which he claims for the prelatial order.

No one ever sought to add to revelation, who had not some sinister end in view. And, all interpreters of the divine oracles who make them plainer, or more full and explicit than they really are, do virtually add to revelation; and, whether they know it or not, are under some depraved bias. What, we feel disposed to ask Dr. Strachan, is gained to christianity, by the authoritative interpretation of the Scriptures, which he assigns to a certain class of ministers?—Have the comments of fathers, or of prelates ancient or modern, given any greater clearness or certainty to those fundamental doctrines of the Scriptures, the fall and corruption of man, the divinity of Christ, the justification of the sinner through faith in the righteousness of Christ, and sanctification through his Spirit?—This we presume will not be maintained: for it is well known, that the whole scheme of revealed truth is sadly distorted by the fathers who lived only a few centuries after the Apostles. The cardinal doctrine of justification by faith, is taught with unspeakably greater plainness and copiousness, not to say authority, in the letters of Paul contained in the New Testament, than in all the writings of St. Polycarp, or St. Barnabas, or St. Chrysostom. Alas, alas, for the church of God, if ministers had to form their judgments respecting the mind of the Holy Spirit speak-

ing through Paul, or James, or John, by such writers as these. But, "an authoritative interpretation" is sought for, to uphold, not the doctrines of the Trinity or atonement—of each of these, and every kindred truth, we may say,

Non tali auxilio eget—

but, the doctrine of diocesan Episcopacy. This we believe is the amount of the obligation which the church owes to the authoritative interpretation of the Scriptures. And concede to the Archdeacon his moderate postulate, that such a gift is vested in a certain order of christian ministers, and, it will be in vain to deny that prelacy is not the only proper and apostolical regimen of the church of God. Grant him his postulate, and, we believe, that he would soon accomplish that which Archbishop Laud in his day attempted to effect, and, which some Episcopal writers in our own day seem to be aiming at,—a reconciliation of the church of England to the church of Rome. * But we deny him the clumsy substitute for tradition, with which he would invest the prelates of his own church, as being alike contrary to the judgment of the best of her ministers, and the letter and spirit of the word of God. If he will plead for an ecclesiastical hierarchy such as that which exists in England; let him, like many candid and good men of that communion, fetch his arguments for it, from expediency, or tradition if he will; but let him not, in order to make the Bible speak in its favour, introduce a principle of interpretation, which has already in many instances, authenticated as divine, the wildest inventions of superstition and imposture, and spread darkness and uncertainty over the whole of revelation.

We confess that we have access to a few only of the writings of the English Reformers; but from such of their writings as are before us we offer a few quotations which speak on the subject of these remarks in a very different strain from that of the Honorable and Venerable Archdeacon Strachan.

The Homilies thus speak of the Scriptures:—"let us diligently search for the well of life in the books of

the Old and New Testament, and not in the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation, for in Holy Scripture is fully contained what we ought to do, and what to eschew."

Bishop Jewell, in his Treatise of the Holy Scriptures thus writes:—"But what say we of the fathers, Augustine, Ambrose, Jerome, Chrysostom, &c. What shall we think of them, or what account may we make of them? They are interpreters of the word of God; they were learned men, and learned fathers; the instruments of the mercy of God and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth, they were worthy pillars and ornaments in the church of God. Yet, may they not be compared with the word of God. We may not build upon them the foundation and warrant of our conscience; we may not put our trust in them. Our trust is in the name of the Lord."—Here let it be remarked, nothing is said of *infallible witnesses* or *authoritative interpreters*, for the Bishop presently adds:—"Cyprian was a doctor of the church, yet he was deceived. Jerome was a doctor of the church, yet he was deceived. Augustine, he wrote a book of retractions; he acknowledged that he was deceived. God did therefore give to his church many doctors, and many learned men, who all should search the truth, and one reform another wherein they thought him deceived."

Bishop Hooper would doubtless be ranked amongst "authoritative interpreters" by our Archdeacon; but, we cannot doubt, that the soul of the good man would have recoiled at the dishonour done to the Holy Scriptures and the Spirit by whom they were inspired, in the honor intended for his order. We close these remarks with a quotation from a Treatise of his "on the authority of the word of God:—"

"Seeing the church is bound unto this infallible truth, the only word of God, it is a false and usurped authority that men attribute unto the clergy, and bind the word of God, and Christ's church to the succession of Bishops, or any college of cardinals, schools, ministries or cathedral churches.

"Paul would have no man to give faith to any person or minister in the church of God, but when he preaches the word of God truly. Men may have the gift of God to understand and interpret the Scripture unto others, but, they never have authority to interpret it, otherwise than it interprets itself; which the godly mind of man by study, meditation, and comparing one place with the other may find; howbeit some more, some less, as God gives his grace. For the punishment of our sins God leaves in all men great imperfection, and such as were endued with excellent wit and learning saw not always the truth. As it is to be seen in Basilus, Ambrose, Epiphanius, Augustine, Bernard, and others, though they stayed themselves in the knowledge of Christ, and erred not in any principal article of the faith. Yet, they did

* It may be necessary to inform some of your readers that there are in England at this day not a few writers of the High Church party, who are laboring vigorously not to advance the reformation of the church, which Cramer and his colleagues had desired to do even beyond the standard to which they brought it, but to bring the reformation back many degrees: the acknowledged effect of which would be to assimilate the church of England to a great extent to "her Latin sister," as these gentlemen call the church of Rome, both in Doctrine and in ritual. "Tradition" say they "is to fix the interpretation of Scripture and even to correct and limit its declarations." How fraught with instruction is the account which James II. when Duke of York gave to Bishop Burnet, of his conversion to Popery. He said that the reason of his becoming a Papist was, that he heard so much from the English divines, "of the authority of the church, and of the tradition from the Apostles, in support of Episcopacy," that he considered other traditions might be taken on the word of the Catholic church as well as Episcopacy on the word of the English, and he therefore thought it reasonable to go over to the church of Rome. Having adverted to those who may be regarded as Dr. Strachan's fellow-laborers in the church of England, it is due to truth to add that, those who are most active in expressing the unscripturalness and the popish tendency of their writings are ministers of that church.

inordinately and more than enough extol the doctrine and tradition of men, and after the death of the Apostles every doctor's time was subject unto such ceremony and man's decrees, as were neither profitable nor necessary."†

The excellency and pertinency of these quotations will, it is hoped, be an excuse with your readers for their length.

I intend in another letter to add a few remarks on another topic touched on, in the Archdeacon of York's address to his clergy.

Meanwhile

I remain,

Yours &c.

T. T.

PRESBYTER.

March, 14th 1838.

LETTER II. ON DR. STRACHAN'S INVECTIVES AGAINST CALVIN.

MR. EDITOR,

The strictures which have been made in your Journal on the Address of the Archdeacon of York to his clergy, may teach that dignitary to be more cautious in future about meddling with the church of Scotland and her ministers. We hope too that he will study to be more guarded in his theological statements, at least when he sends forth his sermons or charges to the world, as in a former letter we have shown that on the all important subject, the interpretation of the records of revelation, his views are much more popish than protestant.

It may be supposed that, the Archdeacon penned his invectives against the ministers of the church of Scotland under the influence of passion; but, this plea, even if it could afford an apology for him, cannot be urged in mitigation of his virulence against the name and character of the illustrious Calvin: for, we find in a publication of Dr. Strachan's now six years old, the same malignant sentiment which we would now expose. In the Address to the clergy, we have the following sentence:

"This church is Episcopally constituted; a form of government which prevailed without interruption, for more than fifteen centuries. From this form of church Government, which is of divine origin, Calvin in the pride of his heart, departed, and from this wicked error have arisen most of the divisions which affect the Protestant part of the christian world."

This is but the cant of a party, who we had fondly

hoped, until we heard of the Oxford divines referred to in our last letter, were almost extinct. The same sentiment in Dr. Strachan's letter "ON THE LIFE AND CHARACTER OF THE RIGHT REVEREND DR. HOBART BISHOP OF NEW YORK, NORTH AMERICA" runs thus:—

"This obligation (to have a distinct order of Bishops, Priests, and Deacons,) was universally acknowledged and acted upon by the church, from the days of St. Paul, till the pride of Calvin, raising him in his own conceit above the Apostles, tempted him to question, and then overturn it." *

We have no wish to enter into a controversy with Dr. Strachan about the external constitution of the church, since, we are not at one with him on a subject, even more important than this;—"The rule of faith." Dr. Strachan makes this to be the Bible interpreted by the church, we hold it to be the Bible itself. We may just say, however, that while we have no sympathy with the views of Dr. Strachan, but, rather regard them as denunciatory of our own church, and of the principal churches of the reformation; we can respect the sentiments of those, who appeal to the same ultimate standard with ourselves—the word of God, and think they find there something more than a parochial or congregational Episcopacy as the proper polity of the church.

The learning and genius of Calvin of which so many precious memorials endure have drawn the admiration even of infidels: and who that candidly estimates the instrumentality of men in advancing the cause of divine truth in the world, will hesitate to rank Calvin in the very highest class of uninspired men? But, Calvin advocated a parochial not a diocesan Episcopacy, both from the Scriptures and the usage of the earliest and purest antiquity, and, on this account, ambitious and secular minded churchmen have been more ready to forgive any other heresy than that which they connect with his name. Not indeed that the offence which has been taken at Calvin has been always founded on the views of church government which he taught; it has in many instances originated in hostility to his views of the peculiar doctrines of the gospel. And, that in this case

* See page 21 of the letter. In it Dr. Strachan eulogises the intolerant views of Bishop Hobart which go to unchurch all churches that do not take the same view of the offices of Bishop, Presbyter and Deacon, with the church of England. Bishop Hobart too, had been quite according to Dr. Strachan's own heart in his uncompromising opposition to Bible Societies, and other religious societies similarly constituted. Yet Dr. Strachan had the modesty to inscribe this letter to Dr. Chalmers!—a man with whom we are persuaded the Archdeacon has but few sympathies, and who, according to the theory of exclusive prelatical ordination is a mere intruder into the christian ministry! To the credit of Principal Harris of Upper Canada College be it said that in a reply to the Archdeacon's letter he repudiated in behalf of the Seekers and Wakes of the church of England, the intolerant views of Bishop Hobart and his eulogist, respecting other churches, and vindicated himself and other Episcopal Ministers for uniting with other christians in circulating the Holy Scriptures and Tracts.

† It is found in Strype's Life of Whitgift, Appendix page 186 though I quote it at second hand from Toplady's Life of Zanchy, see Toplady's works vol. iv. page 184.

it was the truth itself, and not the interpreter that caused the offence, has been pretty clearly demonstrated by the fact, that, a certain class of Anti-Calvinist writers have attempted to set the gospels and epistles in opposition to each other; and to depreciate the authority of Paul as an inspired teacher. Bishop Horsely we believe it was, who advised his clergy to read Calvin's writings before they spoke against him, and to take care that their zeal against Calvinism was not in reality directed against christianity itself.

Since the days of Bishop Horsley we believe it has not been so common with writers of the church of England to indulge in invectives against Calvin: and it seems to us nothing short of infatuation in Dr. Strachan to come forth before his clergy and the world with taunts about the "pride of Calvin's heart,"—"a pride raising him in his own conceit above the Apostle Paul,"—and Calvin's "wicked error." Dr. Strachan has been a very bustling, and we believe a laborious man; but, we doubt whether he has read as many leaves of Calvin's works as there are volumes of them. Certainly had he bethought himself of the part which Calvin and his associates had in bringing about the reformation in England, he would not have added to the slanders which he has dealt out against the living, these slanders against the dead. We wonder what the Archdeacon thinks of Mr. Faber confessedly one of the ablest expounders of prophecy, that the church of England has produced—who, considers Calvin and his associates to be figured out, under the second of the Angels which John "saw flying through the midst of Heaven having the everlasting gospel to preach unto them that dwell on the earth."*

The adage which bids nothing he said of the dead but what is *good* must be received with many qualifications; nothing surely but what is *true* should be said of them. And, it is because Dr. Strachan has in the publications of his referred to, done an injury to the memory of a great man, and indirectly also an injury to the cause of truth and of the Saviour, which Calvin was so honored in promoting, that we have ventured to make these strictures. We are sure, that a wiser estimate of the services which Calvin has rendered to christianity would dispose Dr. Strachan to blot the lines on which we have been commenting. And if this should happily be the case it will not be the first instance of the retraction of slanders vented from a pulpit against John Calvin, as, the readers of the Examiner may learn from the following narrative. :—

"Mr. William Barrett Fellow of Grenville and Caius College ventured to preach an Arminian sermon before the university of St. Mary's—I say ventured, for it was a bold and dangerous attempt at that time when the church of England was in her purity for any man to propagate Arminianism, and indeed Barrett him-

self paid dearly for his temerity. The university was so highly offended both at his presumption, in daring to avow his novel heterodox opinions, and for mentioning some great divines in terms of the highest rancour and disrespect; that, he was enjoined to make a public recantation in the very pulpit, from whence he had so lately vented his errors. This he did on the 5th of May following, part of his recantation runs thus :

"Lastly. I rashly uttered these words against John Calvin (a person than whom none has deserved better of the church) namely that, *he had presumed to exalt himself against the Son of God*—in saying which, I acknowledge that I greatly injured that most learned, and truly pious man, and I do most humbly entreat that ye will all forgive this my rashness. I also threw out in a most rancorous manner some reflections against Peter Martyr, Theodore Beza, Jerome Zanchy, Francis Junius, and others of the same religion *who were the lights and ornaments of our church*, calling them by the malicious name of Calvinists and branding them with other reproachful terms.

I did wrong in assailing the reputation of these persons and in endeavoring to lessen the estimation in which they are held, and in dissuading any from reading their most learned works, *seeing our church holds these divines in such deserved reverence.*"

The Archdeacon's reproaches against Calvin and those of Mr. Barrett have probably been drawn from some common source. For the Archdeacon's own sake we sincerely wish that he may yet see his error, whether or not he publicly confess it.

I remain yours &c.

T. T.

PRESBYTER.

March, 21st 1838.

ADDRESS OF A COMMITTEE OF THE SYNOD OF CANADA, TO THE PRESBYTERIES OF THE CHURCH OF SCOTLAND ON THE SPIRITUAL DESTITUTION OF PRESBYTERIAN SETTLERS IN CANADA.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, deeply and painfully impressed with a sense of the destitution under which the Presbyterian population, as well as others, in that colony labor, in regard to religious instruction and ordinances, and conceiving that notwithstanding the various representations which have been transmitted to the church at home upon this subject, and the urgent appeals made for aid both to the church and the home government, the distressing case of the population under her charge in this colony is not duly apprehended and sympathised with, resolved at its last meeting to memorialize the Presbyteries of the church of Scotland, setting forth our pressing necessities, our pe-

* Rev. xiv. 6—9.

cular claims upon her fostering care and assistance, and humbly praying that an immediate, a general and a vigorous effort be made for our relief.

We therefore in conformity with this resolution address ourselves to your Reverend body, in the anxious hope that the case of your expatriated countrymen will receive from you the attention it deserves, and in the firm belief that if it does so, it will not merely excite sympathy in your bosoms, not merely call forth the expression of that sympathy in words, but its power in vigorous efforts to procure for them those religious privileges which you yourselves so amply enjoy and know so well to value. While we witness so much zeal displayed, and such abundant resources brought into operation, in sending the gospel and the blessings of education to heathen lands, while equal zeal and equally adequate resources are displayed in establishing and maintaining home missions among the *no less* benighted multitudes to be found in the crowded and demoralized districts of our native country, we cannot believe that either the heart or the means will be found wanting, to send forth the needful, ample and continuous, supplies of the bread and water of life, after which thousands of your countrymen here, who have formerly enjoyed and valued the blessing, are hungering and thirsting, and from the want of which many souls are in danger of perishing, living in the absence of the outward means of grace, seduced to spend their money for that which is not bread, and their labor for that which profiteth not. Surely it ought to be a most powerful motive and encouragement to missionary zeal and philanthropic exertion that the people among whom he is to go forth are prepared heartily to welcome the missionary, to value his labors, to bless the hand stretched out to aid them, and, to a certain extent, to contribute to, perhaps ultimately to repay, the funds which christian liberality may furnish to assist them at the commencement of their operations.

In endeavoring to lay before you the destitution in regard to religious ordinances among us, the Synod of Canada felt that as ample a collection of facts as possible should be submitted to you, and empowered us to issue queries to the Clergy of our connection with this view. The answers to these, from the shortness of the time intervening before your period of meeting, and from the late unfortunate disturbances in this colony, are neither so numerous nor so detailed by any means as we could have wished: but still they afford materials for a picture of the spiritual state of the country as true as it is lamentable. Without farther introduction we shall allow these facts to speak for themselves.

Mr. CHEYNE, of Amherstburgh, reports of the Western District, the finest perhaps in regard to climate and soil of the whole Province: That it contains not less than 4000 square miles with a population not exceeding 12000; That the number of Pro-

testant Clergy regularly officiating is 9, viz. 5 Methodist Circuit Preachers, 3 Episcopalians, and himself—the only Presbyterian minister in this vast district: setting aside the Roman Catholics, about one fourth of the population he estimates to be Presbyterians—vast numbers being of no religious profession. Mr. C. writes of this district that “the moral wilderness is even greater than the natural. It is lamentable to think to what an extent irreligion prevails. All respect for the Sabbath is forgotten; it is more regarded as a day of amusement than of sacred rest, to be devoted to the Lord, and spent in devotion and in attending to the things that belong to salvation. Religion is disregarded, and all religious ordinances are forgotten.” Two missionaries, he thinks, could be supported with little expense to the Mission Fund; and several congregations able to support a minister might eventually be formed—there being various Scotch settlements, each embracing a considerable population.

Mr. ROSS. The extensive district allotted to Mr. Ross, to report on, consists of the townships of Dunwich, Oxford, Howard, and Aldborough, particularly under his own charge—and of Delaware, Carradoc, Adelaide, Eckfrid, Mono, Zone and Dawn. He reports of the first four townships that they consist of 350 square miles, with a population of about 2,500, of which there may be about 900 Scotch Presbyterians, and between 600 and 700 of no profession. In the townships of Delaware, Carradoc and Adelaide, there are few belonging to the church of Scotland; but in Eckfrid, Mono, Zone, and Dawn, containing perhaps 700 square miles, and with a Presbyterian population of from 2000 to 2,500, there is no minister of our church. The remark he makes upon their general religious character is, that religious ordinances are greatly needed, not greatly desired. Alas the less they are desired, the more they are needed, and surely if stirred up by the labors of faithful missionaries among them they might be brought to value, and if to value—poor as they are—to support the ministry of the word.

Mr. ALLAN, Missionary, reports upon 12 townships in the London district, containing upwards of 1400 square miles, with a population of about 18,000. He states the number of religious teachers of all denominations for this vast district to be 28, but that not more than nine of these have any pretention to education, and that many of them, having themselves little knowledge on the subject of religion beyond a few of the peculiarities of their particular sect, are only instrumental in fostering wild, visionary and fanatical views among their ignorant followers. The number of those attached to the church of Scotland, he considers as scarcely exceeding 300, exclusive of Southwold, and Yarmouth. A great part of the population, being of Canadian or American origin, unite with the Methodists or belong to no religious denomination; and there are about 7000 individuals unbaptised. Melancholy as the state of religious ignorance and destitu-

tion which Mr. Allan describes, is, yet he gives hopes from the experience that he has had and from the opinion of many intelligent persons, that congregations in connection with our church might eventually be formed and supported; but that in the mean time the aid of missionaries, partly at least supported by missionary funds, would for a period be required; and of these not less than nine would be necessary, adequately to occupy the stations in the Presbytery of Hamilton. What a mournful picture of a vast population, mostly abandoned to total ignorance of the things needful to salvation, or to the influence of wild and visionary delusions! What a field for missionary zeal! What an opening for our church to make herself honorably useful in the Lord's cause!

MR. GARDINER, of Fergus, in the township of Nichol, states that he is the only minister of our church in the district on which he reports, consisting of about 580 square miles. The Presbyterians he reckons to be about 1300, exclusive of American Presbyterians who may number about 180. He mentions the exertions made by the people of Woolwich, to build a church, and that perhaps, £60 or upwards might be raised towards the support of a minister. He states likewise that there is a considerable Presbyterian population in the township of Erin, poor and scattered, much requiring a missionary who could preach both in English and Gaelic, but not able to contribute more than perhaps £25.

THE GORE AND NIAGARA DISTRICTS. At Puslinch there is a large Scotch population, somewhat divided in their sentiments, but who would nevertheless welcome a minister of our church among them, and contribute a small sum to his support. From this towards the head of the lake, and extending back as far as the Grand River, and to St. Catharines, in the Niagara district, there are only Mr. Stark at Dundas and Ancaster, and Mr. Gale at Hamilton, in connection with our Synod. Here is a wide field for the labor of several missionaries, and stations where several ministers might eventually, and even speedily, be settled—as upon the Grand River, where considerable desire for the establishment of a minister of our church has been manifested, and where perhaps half of an adequate stipend might be subscribed—and likewise in Saltfleet where they have built a church—and in Binbrook, taken in connection with it, a clergyman might ere long be supported entirely, and where at present they have only occasional and very rare visits from ministers of our church.

Mr. McGill has the pastoral charge of the church at Niagara, and Mr. McIntosh has a very extensive missionary range in the district; but there are several stations in the Niagara district where much indifference and much irreligion prevails, which call loudly for the labors of missionaries, and where congregations might in the course of time be formed.

MR. FERGUSON, reports of the district back from Esquesing, that there is a large Presbyterian population, scattered however, and that many have exerted themselves with much zeal to procure the administration of the ordinances of religion among them, but that there are many who are sunk in a sad state of spiritual darkness, and gross neglect of religious duties; that many who make profession of Christ, shew by their neglect of secret and private religious duties that they have only a name to live while they are dead—profess to know God but in works deny him. At Nassagawaga, and at the village of Norval, churches are built and the people, though able to subscribe but little for the support of a minister, might make up from £40 to £50. Even these places, however, are not supplied; and the destitution is otherwise so great that Mr. Ferguson estimates that at least nine or ten missionaries might be regularly and usefully employed in the Presbytery of Toronto. How many souls are here perishing for lack of knowledge and of the means of grace, how many of the rising generation are growing up in ignorance, infidelity, and vice! Surely the sympathy of our christian fellow countrymen will bestir them to lend their aid in removing their evils!

MR. McKILICAN includes in his report, 18 townships surrounding Lake Simcoe, containing a population of upwards of 12000, of which the majority are Scotch. Mr. McKillican is the only minister of our church who labors in this extensive and populous district. There are Episcopal churches in three of the townships, and three Episcopal clergymen in all, one priest, several Methodist Preachers, one independent, and one Scotch seceder. In Thorah, Eldon, Orillia and Innisfail, there are Presbyterian churches, and in West Gwilliambury, there are two. Thorah, Eldon, Brock and Oro, could each furnish sufficient labor for a minister; and Medonte, Sunnidale, and Nottawasaga, could contribute considerably in conjunction with neighboring settlements to support a minister. Difficulties no doubt must be incurred at first in forming congregations even under advantageous circumstances; and foreign aid might be for some time necessary, but, with so destitute, yet so hopeful a field as that described in Mr. McKillican's report, the exertion ought surely to be made to supply it, and the temporary assistance readily afforded. Mr. McKillican says, "our appeal to our father land when our spiritual apathy and destitution are properly represented cannot, and will not, be in vain; but we have a part to perform—let not the fault be ours; the time is come when by a combined effort both here and at home, the difficulties may be overcome."

MR. KETCHAN, in his return, embraces the district of Hastings besides the two townships of Murray and Seymour, in the Newcastle district, containing a population of upwards of 13,000. The actual Presbyterian population is not more than 900, but many, the descendants of Presbyterian parents, are included

among the large number of those who make no religious profession. The state of religion is in general, low, and indifference rapidly increasing from want of sacred ordinances. The Presbyterian population is pretty much scattered, except in Seymour, where they amount to about 340, and where perhaps £100 per annum might be subscribed. Mr. Ketchan thinks that three missionaries would suffice for the Presbytery of Kingston.

MR. McDOWAL, states that in Fredericburgh, Richmond, Ernesttown, and the townships in the rear of them, there is a very considerable number of Presbyterians well affected to our church, and anxious for ordinances; that there is ample scope for 8 settled ministers. At present there is only one minister of our church, and one Scotch independent, besides ministers of the Episcopalian and Methodist persuasions.

MR. MACHAR, of Kingston, reports, in regard to the district of Frontenac, containing five townships and a population of 12,000 and upwards, that there are about 2,500 Presbyterians, with the exception of Kingston, much scattered; that a minister would be required for the townships of Portland, and Loughborough, and another for those of Pittsburgh, and Wolf Island, whose labours would be however missionary for some time, and that perhaps £50 per annum might be raised for each.

MR. ROMANES writes, in regard to the townships of Elmsley, Kidley, Montague, and Wolfred that, besides his own stations, "there is no considerable settlement of Presbyterians which would require a settled Pastor, but one or more ministers might beneficially divide their labors among the several smaller settlements, that some support might be expected from them, but not to any adequate extent. There is, he says, "much spiritual destitution, and at the same time considerable desire for ordinances."

MR. McISAAC, of Lochiel, states, that a great part of the population of the surrounding district have little access to religious instruction, and fears, that those who have been long deprived of the means of grace have become indifferent to them; but believes if the word were once brought to them they would afterwards seek it more earnestly than many. He thinks that the district in his own neighborhood would require three missionaries, though one, he says, would be a great blessing. Education and religious knowledge generally low.

MR. MAIR, of Chatham, Lower Canada, states, that there is around him a field for two or three missionaries. One station at Buckingham might raise £50, and another at the Augmentation of Grenville, where a Gaelic missionary is much wanted, could contribute a little.

Such are a few facts which the reports rendered have enabled us to place before you. It must at the same time be manifest how inadequately they exhibit either the general destitution of the Presbyterian and other

population of the colony, in regard to religious instruction and ordinances, or the spiritual wants of those particular districts to which they refer. The peculiar circumstances of a large proportion of the people of this colony will however, along with the utter insufficiency of the means of grace, enable you to form an idea of the condition of ignorance, and apathy, in which the rising generation especially is necessarily sunk. Having come to the country with the sole view of bettering their worldly condition, the inhabitants have too generally bestowed all their care on this one object. Many are debarred, at first of necessity, by their situation from the outward and public means of grace, and through constant toil, are tempted to put off till a more convenient season concern for their souls, and the use of the private means of instruction and of grace, and consequently, for the souls and spiritual welfare of their children; while they are removed in a great degree from the restraints of a religious society, hid from observation in the solitariness of their forest abodes, sink by degress into a state of practical infidelity, a total forgetfulness of God, and of the truth that they have immortal souls whose salvation ought to be the great end and object of their thoughts and endeavors. How grievous to think, that multitudes who have once tasted the good word of God, who have in solemn covenant dedicated themselves to him at his table, should thus fall away from the faith and sink again into the slavery of sin and Satan. Surely we do not overrate the christian benevolence of our kindred and friends whom we have left in the homes of our fathers, when we confide that they will exert themselves adequately to our necessities in affording us relief. And surely we may with no less confidence trust that among the number of the unemployed preachers of our church at home, the talents, the piety, and the zeal exist which will fit them for the work and incline them to engage in it. It is true we have only laborious exertion and small temporal remuneration, with many sacrifices to hold out to them; but if the Lord calls for laborers for his vineyard, what shall be thought of the profession of those who from fear of sacrifice draw back from the cause and turn a deaf ear to his call? We cannot estimate so low the christian principle of our young brethren in the church as to believe that even the destitution of their expatriated countrymen and their urgent calls for aid, properly represented to them, there would not be many who would press forward with ardor in the cause of christian benevolence, and count it even a privilege to be permitted to leave father and mother and sisters and brothers and houses and lands for the Lord's sake—for the salvation of perishing souls, and for ministering the motives, the hopes, the graces, and consolations of the gospel to those who in a weary and parched land are hungering and thirsting for the bread and water of life. Yet let them not overrate the hardships and difficulties. The liberality of a christian public at home, and the exertions of the religiously disposed here, will not permit them to go

forth on their labors without a measure of support; and going forth in divine strength to fight the battles of the Lord, he will provide.—“Bread shall be given unto them and their water shall be sure.” And if the excitement, I might almost say, the adventure of the mission, is not so great as in going among the heathen and the savage, yet proportionably great are the attractions, of being surrounded by countrymen and amid the wilds of nature, meeting with familiar faces and being greeted by a familiar tongue.

We would earnestly entreat that every member of the General Assembly would come forward with his public and his private influence, to make a strenuous effort for aiding our cause, by providing the needful funds and inciting preachers to the work. It would be honorable to themselves, and not ungratefully acknowledge by their destitute countrymen; and they would find an anxious and zealous endeavor on the part of our Presbyteries here, to second and render as beneficial as possible their exertions. While to preachers would every where be extended the hand of brotherly kindness, cordiality, encouragement, and assistance. The means for fully carrying this object into effect, necessarily considerable at first, would be rapidly diminished by combining the people of this country in missionary efforts, and in the formation of congregations; for the resources are not so much wanting as the means of calling them forth, and putting them in operation, and each of our Presbyteries might, were they in the field, speedily be enabled to bear the whole charge of supporting two or three missionaries within each of their boundaries.

Mr. Bryce, of Glasgow, gives some admirable hints in a letter published by him in regard to sending missionaries to this country, which you will readily estimate and avail yourselves of. He would obviate the disinclination which preachers have to the idea of leaving their kindred and country for ever, by limiting the period of their missionary labor to three years, during or after which period they might if they found a suitable field and encouragement, and were inclined to adopt this colony as the scene of their labors and their country, they might remain to cultivate and foster the growth of the word in that field, which they had prepared and sown; or having faithfully fulfilled their entrusted and responsible office during the time for which they were engaged, they might return home with honor, and meet with that encouragement and assistance in their future views from the members of the parent church there, which they who have gone forth to work the work of the Lord in distant and rude countries so well deserve. Such ought to be distinguished by testimonies of peculiar regard rather than looked down upon as they often are, as unsuccessful candidates for a field of labor at home. We feel convinced that such a plan would be productive of the happiest consequences both to the interests of religion here, and to the church at home. Remaining here, they would labor in a wide field of

usefulness, and such only would remain as were engaged heart and soul in the work; returning home, they would serve to disseminate just views of our condition and necessities, and be our warmest advocates and best friends; and trained up in the laborious exercise of the practical duties of their office, amid all variety of professions, characters and dispositions, they would be peculiarly well fitted for advancing the spiritual interests of those parishes which might be committed to their charge.—While upon this subject it will be proper to state that the preachers selected for missionary labor should not only possess piety but talents, cultivation of mind, and an engaging propriety of deportment. It is a great mistake to suppose that any sort of person who has zeal and piety, will answer in this new country. It must be remembered that emigrants however much their mode of life may in many or most instances be changed, bring hither along with them, their previous information and previous tastes; and that under the plain garb of the farmer, or within the humble walls of the rude forest log-house, may often be found the vigorous capacity, the enlightened mind, and the cultivated taste; and the minister here perhaps peculiarly requires every suitable qualification to win his way and to insure respect where artificial distinctions of rank and wealth are not often found, and not much valued.

In drawing this report to a close, one thing must especially be mentioned, that although missionaries and missionary funds are what is wanted in the mean time, yet to render permanent the fruits of these, the church at home must give us the vigorous aid of its influence to induce Government to do justice to our cause, by making some permanent and adequate provision for the support of religion in this country. We do not desire that ministers should be altogether freed from a dependence upon the free will offerings of their people; but we do maintain that to keep them respectable and make them useful, free from the temptation to flatter the vanity, and to feed the prejudices of their people—from seeking for filthy lucre and the approbation of men rather than the praise of God—they must to a certain extent be made independent of voluntary contribution for their support; and it belongs to the respectability of the parent church that she should see that those in her own communion and attached to her by every tie, should be protected from the risk of any taint or impurity of merchandise being made of the word and ordinances of God.

One other remark and we conclude. The interests, of general education depend most materially upon the existence of a regular and stated ministry. Education, at present upon a miserably defective system, and consequently at a miserably low ebb in this country, would be greatly benefitted especially among the population of our own connection, by the superintendence of a well educated and influential ministry. While our native country is pouring annually such vast numbers of her people into this colony, can she be in-

different to all these objects, or will she refuse her most strenuous exertions to extend to us the same blessings and privileges by which she herself has long been so nobly distinguished? The possession of these would bind us still faster to the happy island that gave us birth, and to which—her scenes, her people, and her hallowed institutions—we still look back across the wide Atlantic with an inextinguishable regard. We trust that this appeal to the reverend Presbyteries of our parent church will not be in vain;—that it will be loudly and affectionately responded to by every member of their several flocks.

M. Y. STARK, Convener of Committee.

Hamilton, 8th March, 1838.

N. B. The Committee having received only one return from Lower Canada—and a considerable majority of the ministers in Upper Canada, having also failed to communicate any information respecting the districts assigned them—the foregoing report embraces but a small portion of the bounds of the Synod—and presents only a faint and imperfect sketch of the religious destitution which prevails over the length and breadth of the land.

NOTE BY THE EDITOR OF THE EXAMINER.

It is on several accounts matter of profound regret that so many ministers and sessions have failed to return answers to the queries circulated by the Moderator of Synod in November last. In this negligence there is a very palpable dereliction of duty. Can ministers and elders forget that submission and obedience which are due to ecclesiastical authority? Did they not, at their ordination deliberately and conscientiously assent and subscribe to the 8th question of the formula. "Do you promise that you will subject yourself to the several judicatories of this church?" This question every minister and elder must have solemnly answered in the affirmative, and they are therefore bound to render due obedience. But from forgetfulness of this obligation, more than one half of the ministers have disregarded the injunction of the Synod, and have failed year after year to send in their annual returns, and have even neglected to answer that special inquiry which the Moderator of last Synod was ordered to make. We are firmly persuaded that the temporal interests of our church in Canada have suffered irretrievable detriment from this continued neglect. In consequence of it the Synod, or its commission, have never been able to furnish to the Government, or the General Assembly, any thing beyond a most meagre statement of the number and spiritual destitution of the adherents of the Presbyterian church. We have reason to know that the BLUE BOOK made up by the Colonial Government and

sent home for the information of the ministers of the Crown, contained ample statistical accounts of the Episcopal church in this country, while of the Presbyterian church it contained scarcely any information at all. We are surely much to blame for this. The erroneous and partial statements of ecclesiastical affairs in this country set forth in a late number of Blackwood's magazine, and the misrepresentation made by Mr. Pakington in the House of Commons in a late debate on Canadian affairs, should arouse us from our supineness and negligence. This latter gentleman affirmed "that in Upper Canada the number of the Episcopalians is more than one third of the population—that in Lower Canada it is above one half of the British residents—that there are above 200,000 members of the English church scattered over that great country." It is not necessary to say to the Canadian public that these statements must be dreadfully exaggerated. It is probable, however, they are believed in England. Indeed we cannot free ourselves from the suspicion that the information sent from this country by interested parties, may have been the basis of these statements. We have heard of a Rector in Upper Canada whose congregation seldom exceeds twenty persons, who in his own fancy claims a parish of several townships, and is in the habit of estimating his parishioners at several thousands! And if Mr. Pakington procured his statements from a few such persons as fond of hyperbole, he might perhaps venture on the assertion, that "more than one third of the population in Upper Canada are Episcopalians." Waiving, however, all remark on this matter for the present, we can sincerely declare, that we have no wish to diminish their actual numbers, even by one individual; although we wish to stand on our guard against every exaggeration of them which the political churchman may make for his secular ends. We have merely alluded to these things in passing to stir up those ministers who have not reported to the Moderator, to do so without delay. They owe this to themselves, to the church of which they are members, to the unborn generations. If many of those ministers who have not sent in their answers to the Moderator's queries have such statements to make as are contained in the following letter received too late to be adverted to in the preceding address, it would be rendered more evident that the presbyterian population in Canada is not so insignificant a portion of the community as some of our enemies endeavour to represent it. The Rev. Duncan McMillan of Caledon, thus writes to the Moderator:—

CALEDON, APRIL 12th, 1838.

DEAR SIR,

I regret that my answer to the queries contained in your circular of November last, has been so long withheld. Among other causes that led to this delay, I would only mention the inconvenient extent of the district assigned me which contains seven or eight townships, and extends over a surface of upwards of 100 miles, in length, and my great distance from the Post Office, the nearest being 20 miles from my place of residence.

The result of my enquiries is as follows:

Caledon contains a population of 1500 souls of whom 750 belong to our church, 250 may belong to other Presbyterian bodies, the remainder divide among the Baptists, Methodists, and the Roman Catholics.

I do not know what the whole population of Erin is, but I have reason to believe the Presbyterians number at least 450 they all belong to our church.

There are in the upper part of Chinguacousy say 350 Presbyterians.

The population of Mono is 800 of whom about 500 are Presbyterians, of these 150 are in connection with our church the rest are Episcopalians and Roman Catholics.

The Presbyterians of Mulmer number about 150, Nottawasaga and Sunnidale contain 311 Scotch Presbyterians.

I am informed that there are 100 or upwards of Presbyterians in St Vincent.

The only part of the district above described that enjoys in any measure religious ordinances or have any access to them, is that which comprises the townships of Caledon, and Mono. A minister in connection with the United Synod has been lately settled in Mono, and besides myself three others labor more or less in Caledon viz. a Baptist who stately preaches to a few of that communion, and a methodist and Roman Catholic who occasionally visit the township. All the rest of the section of the country, together with several adjoining townships, is utterly destitute of the means of religious instruction.

In regard to the character of the people as to religious knowledge, ordinances, and duties, various shades of difference may be expected; but such of them as have access to the public ordinances of the gospel are easily distinguished from the generality of the others for freedom from flagrant vices as well as for orderly and blameless conduct. Among these drunkenness, Sabbath-breaking, and similar vices, are more rare, and I have reason to believe that they are more exemplary in their families.

According to the above statement it appears that the aggregate Presbyterian population of the district to which my attention has been directed is, 2861, in the different townships above named, the Presbyterians are generally settled in close neighborhoods; but they are nevertheless, too few that can join in any one place, as well as too poor, to be able for a long time to come without help from some other source to support a gospel ministry; so much so that though many of them have expressed the strongest desire to enjoy gospel ordinances their knowledge of their own weakness in these respects has hindered them from making any effort to get ministers settled among them. In respect to the number of missionaries that would be required to labor, within the bounds of this Presbytery, I have no doubt that others of the brethren more able than I am to form a correct judgment in the case, have given you their opinions. I would state as my opinion that three at least would be required to do any justice to our missionary field.

I am

Dear sir,

Yours Truly,

DUNCAN M'MILLAN.

The Rev. A. Gale, Hamilton.

estly requesting immediate attention to it on the part of those concerned.

REVEREND SIR,

The Presbytery of Hamilton having been appointed by the Synod, to prepare and transmit to the Synods of the church of Scotland, a memorial, representing the wants of this colony—especially of the Presbyterian population thereof—in regard to religious instruction and ordinances—have directed me to call your attention to the following queries, and to request that you will furnish them with full and accurate information on the various subjects of inquiry suggested by them.

These queries proceed on the supposition that you will assign to yourself a defined district (a certain number of townships, for instance) within your Presbytery to which your report will refer; and it is expected that the brethren of each Presbytery will by mutual understanding, so arrange the subdivision, as that no part of their bounds shall be omitted.

With regard to those parts of your district which fall least within the sphere of your personal observation, I am instructed to suggest that satisfactory information may be obtained by application to intelligent persons resident therein.

The Presbytery direct me to request that your Report be forwarded to me (post paid) on or before the first day of January next.

1. What is the extent and population of the district which your report embraces?
2. What is the number of religious Teachers stately laboring within it, and to what denominations do they belong?
3. Are the people in general connected with one or other of the religious denominations, receiving the ordinances and supporting the ministry in that connection, and what proportion of them have no such connection?
4. What is the character of the people, as to religious knowledge, or ordinances and duties?
5. What is the number of Presbyterians in the district you describe, and are they settled in close neighborhood, or otherwise?
6. What access have they to religious instruction and ordinances, and what desires have they manifested in this respect?
7. Is there any settlement of Presbyterians in the district you describe, so numerous as to require a settled Pastor, and what provision might be expected from the people for the support of one?
8. How many missionaries would be required to supply, in a satisfactory manner, the wants of the scattered Presbyterian population in your Presbytery—supposing that a district of moderate bounds were assigned to each Missionary?

N. B.—Besides the statements which these queries may call forth, it is requested that you will include in your report, any other information that may assist the Presbytery in giving a distinct account of the religious condition of the country.

ALEXANDER GALE, P. C.

Hamilton, 31st Oct. 1837.

We subjoin a copy of the moderators circular ear-

TO THE EDITOR.

DEAR SIR,

If consistent with the plan of your miscellany, I would offer a few thoughts on the subject of education which, I have no doubt you will agree with me in thinking, has never yet, in this province, met with that general attention, which its importance merits. While, for a few years past, great exertions have been made, in almost every part of Europe, and in the United States of America, scarcely any thing has been done here, to improve the state of our common schools. The first improvement necessary is a more liberal support. The miserable pittance which the teachers at present receive, presents no inducement, but to the lame and the lazy; and, though we have many respectable men in the province, filling the humble but useful situation of teachers, they are encouraged more by the hope of better times, than any present remuneration they receive for their labors.

I have lately read Mr. Cousin's report on the Prussian system of education, Duncombe's reports, Simpson's Philosophy of education, Chambers's educational course, Stow's Training system, and Taylor's District School, all of which I would recommend to the consideration of such as have these works within their reach. They throw much light upon the subject, and show that vast improvements are yet to be made, in this important science. Simpson, indeed, wishes to exclude religion as the basis of all useful education, which is entirely wrong. The experience of the last half century clearly proves, that education without religion is a curse to mankind, rather than a blessing. The happy effects of the wise and judicious conduct of the church of Scotland, in making religion an essential part of the parochial system of education, were long, and still are visible, in the intelligence, industry, morality and religion of a large proportion of her sons. It is only since this system was relaxed, and religion began to be neglected, in the schools of our native land, that the enemy has been more particularly successful in sowing tares among the wheat. But though I differ from Simpson on this subject, yet, in other respects, his work deserves attention, and may be read with advantage.

The monitorial system of Bell and Lancaster, the infant system commenced by Owen, at the Lanark cotton mills, and improved by Wilderspin and others—and the Intellectual system of Sheriff Wood of Edinburgh, have all contributed something to the better understanding of this interesting science. But of all the improvements lately introduced into the system of education, none, I think, is so important, or so likely to benefit the rising generation, as the Training system, lately introduced into Scotland, by the Glasgow Educational Society. The Normal school, lately established by this Society, under the superintendence of Mr. McCrie, their rector, is now in full operation. Many teachers trained and instructed, according to

this system, have already been sent out from the seminary. Indeed the call for qualified teachers after the advantages of the system had become apparent, was so great that the society, in less than a year, is not able to supply half the demand. Much higher salaries are consequently offered for teachers, from the Normal Seminary, by those who are anxious to obtain them. The death of the late rector, Mr. McCrie, who had been at much pains and expense, to qualify himself for the difficult task he had to perform, is a serious loss to the institution. He had been employed, for about two years, before he took charge of the institution travelling on the continent of Europe, at the expense of the Society, I believe, and making himself intimately acquainted with the Prussian system, as well as with the various improvements lately introduced into France and Germany. After his return, and while arrangements were making for the establishment of the Seminary, he delivered a number of lectures in Glasgow, tending much to disseminate correct and useful information, on the subject of education. Though his death, so soon after the institution had been brought into full and successful operation, was felt as a serious loss, yet it is a comfort to know, that he has left behind him several of his pupils, fully qualified to take his place; so that there will be no interruption to the progress of the good work.

When the Rev. Dr. Lang left Scotland, last summer, for New South Wales and Van Dieman's Land, he not only took out with him a number of ministers, but about as many teachers, properly instructed in the training system, at the Glasgow Normal Seminary. They are probably already arrived at their destination; so that, in these distant colonies, the training system will be in operation, before one half of our population know, that there is such a thing in existence. The deep interest taken in this excellent mode of education, in our native land, may be learned from the following extract from a Scotch paper:—

"THE GLASGOW EDUCATIONAL SOCIETY are receiving orders, to a greater extent than they can at present supply, for TRAINED TEACHERS, of different grades and qualifications, from various parts of the United Kingdom; but more especially young gentlemen of good talent, extensive acquirements, and decided piety. The emoluments offered, for these latter, vary from £80 to £150 a year. Appointments are generally made after the parties spend a certain portion of time in the seminary, and prove themselves capable of adopting the complete TRAINING SYSTEM, physical, intellectual, and moral. A period of at least six months is necessary to acquire the system, and the several professional branches of instruction."

The training system is simply an advance upon the plan adopted in infant schools; and when Mr. Owen stumbled upon this system, at first merely by accident he little suspected what important consequences would arise from his discovery. The proper education of the *mind*, is the object to be gained. This has hitherto been far too much neglected. To tell youth what is

the summit of human happiness, and to teach them those things which lead to the possession of that blessing, are the proper duties of teachers. But are even half our teachers qualified to do this? I fear not. Many of them know not that education means any thing more than a capacity to read, write and cipher. The object of education is the increase of human happiness, and these are only *some* of the means, by which this is to be acquired.

I have long waited, session after session, in the hope that the Legislature of this Province would do something decisive, extensive, and worthy of the subject; but hitherto in vain. Every candidate for Legislative honors promises freely, *upon the hustings*, if he be elected, to support education and the improvement of the roads. But how are these promises kept? No sooner do they reach the capital than other—and *to them*, far more interesting subjects—engage their attention. To remedy the evil, at a small expense, I would propose the following plan. Let all who take an interest in the improvement of education talk to one another, and especially to their representatives in the provincial parliament, and try to persuade them, at their next session, not only to make a more liberal provision for the support of common schools, but also for sending home an active young man, a teacher of one of our district schools, to Glasgow, to learn the training system. On his return, let all the other district teachers find substitutes for six months, till they learn the system from him; afterwards let all the district schools be considered Normal schools, at which all the teachers of common schools should be required to attend, at least three months, before their appointment by the Board of Education.

But all this would not have the desired effect, unless some interest in favor of education, were excited among the people generally. In order to this, I would recommend that ten or more copies of Taylor's District School, and of Stow's training system, for each inhabited township in the province, should be purchased at the public expense, and placed in charge of suitable persons, to be lent out for a limited time, to all who are inclined to read them. This would tend to arouse our population from mental apathy, show them what education really is, and the importance of having it so conducted, as to lead our youth to form moral and religious *habits*. The time in which we live abounds with religious *instruction*, but moral and religious *training* has been sadly neglected. Hence it is, that thousands among us *know* what is right, yet *do* what is wrong. The training system is admirably fitted to remedy this evil; and were it generally adopted, we might reasonably expect soon after an immense accession to human happiness. It is founded upon the scripture precept, "Train up a child in the way he should go, and when he is old, he will not depart from it." In proportion to the neglect of this, human misery will be found to prevail; in proportion to its observance, will the happiness of the human family be increased.

Another means of extending the blessings of education, especially in the higher branches, and at a very trifling expense, would be the establishing of a circulating school in every district, upon the plan of the Gaelic schools in Scotland. The teacher might remain at each station, a month at a time, teaching the outlines of Grammar, Composition, Geography, Natural History, Astronomy, Natural Philosophy &c. branches not taught in common schools. In the afternoon, or evening, he might deliver a plain, and popular lecture on one or other of these sciences, accompanied with a few simple experiments. This would be attended by many who had been otherwise employed during the day. Teachers of common schools, in particular, should be enjoined to attend, and thus become better qualified for the discharge of their duty. By these means, the inhabitants of the most remote townships would have education brought home to their doors; and no doubt, all who have any taste or desire for improvement, would avail themselves of the opportunity thus afforded them.

Let not the expense of this plan be an obstacle in the way. The cost would be a mere trifle compared with the benefits that would follow. Give the people sound instruction in religion, morals, science, and politics; and you may rest assured that industry, contentment, and general happiness will be the result. Governments, as well as individuals, are sometimes penny wise and pound foolish. Had from one to two thousand pounds a year, for the last ten years, been expended in the way I have proposed, the leaders, in the late unnatural rebellion, could not have found a hundred followers in the whole province. What a trifle would even a liberal provision for education be, compared with the military expenses of the last four months. By the simple means I have recommended, the King of Prussia has enlightened and elevated his subjects—made them industrious and happy—and, though his rule is still in some degree despotic, there is not a people in Europe so united and attached to their government as the Prussians are—and all through a wise and liberal system of education.

I remain,

Yours Truly,

WILLIAM BELL.

Perth, 24th March, 1833.

REMARKS ON THE SYNOD LIBRARY.

MR. EDITOR,

When the commission of the Synod met in January last, it was amidst the alarms of war: and this circumstance occasioned the deferring of the consideration of many subjects. Amongst other business which was not then entered on, was that which relates to the Synod Library. The Commission, it is conceived, would, had they at all taken up this subject, have passed a vote of thanks to

the Rev. Dr. Burns of Paisley, for the liberal donation of Books which he himself has sent, and for the promptness, with which, he acted on some hints thrown out I believe, Mr. Editor, in your journal, in originating contributions for a Library for the church here.—If his eye see these lines, he may perhaps be satisfied with the explanation here given for the want of any formal acknowledgment hitherto from the church for his benefaction. And, it is fondly hoped that the use which may be made of the Books already received, and especially the exertions that may be called forth to obtain a large addition to these Books will prove to him that his liberality has been well bestowed.

The commission would probably also have instructed the brethren now in Great Britain, to use their best exertions towards procuring donations of Books for the Library. And, of these lines meet the eye of any such, they may be reminded of the duty of pleading our cause with Booksellers, and Book collectors clerical and laical; and of visiting the dusky *wynds* of Edinburgh, and Glasgow, so rich in Literary treasures, to adventure some purchases on our behalf.

We all admit, that a theological college for the training of ministers is indispensable towards the efficiency of our church in these Provinces: and, we are pretty well agreed too, I believe in thinking, that, such an institution ought to be commenced without delay. Now a Library is an indispensable appendage to such an institution: and, while the collecting of it, may be immediately begun, immediate advantages result from it. There are many Books not ordinarily found in a minister's Library to which he yet occasionally desires to have access. He is sometimes led to explore the doctrine and external form and condition of the church in different periods and he wishes to discover these not in the narrations of historians only, but also in the writings of the men of those times; and so, to acquaint himself with the external relations of the church, he covets access to the writings of the annalists and memoir writers of the period which he is studying: as in the interpretation of scripture, he may often sigh for access to the fountains of criticism from which Lexicographers and Translators themselves have drawn. Now, it is really an object for a minister to know where an apparatus for enabling him to solve controverted matters of history, or of interpretation is to be found; and, it is a still higher object for him to have access to such an apparatus. So that, in the present destitution of public Libraries in these provinces, it would be a boon to the ministers even in the remotest extremes of the colony—such as Québec, and Amherstburg, to have a well furnished theological Library established in some central place, such a Library should contain chiefly those works which from their scarcity or great price are found in the Libraries of few ministers. To this class, belong such Books as the following:

The early Greek and Latin Fathers. The works of the Reformers. Histories, Memoirs, and Biographies, that illustrate the Reformation. The Acts of the General Assembly from the Reformation until the present time. The Edinburgh Christian Instructor from its commencement. And the principal commentaries and bodies of divinity of the Dutch and German theological schools. But it is unnecessary to swell this index of *Books desired*. Donations of any kind at present are not likely to be slighted: and, while private individuals amongst ourselves are invited to exercise liberality in this way, Presbyteries are respectfully recommended to take the subject into consideration, to devise such measures as they may deem most conducive for furthering through the establishment of one or more Libraries the literature of the church. From the minutes of the Library committee printed on the cover of the Examiner, it will be seen, that the REV. W. T. LEACH OF TORONTO IS INTERIM LIBRARIAN, and that he is empowered to receive donations for the Library and to announce the same through the Examiner.

Allow me, Mr. Editor, to make one other suggestion on this subject. Dr. Burns, it is well known, has been honorably distinguished amongst the ministers of the church of Scotland, for his zeal in planting the church in these cis-atlantic regions, and we may say of him in truth, that he has been the earliest, most laborious, and most constant friend of our church. His services in the Saviour's cause, will we trust have an enduring memorial, apart from any efforts of ours to commemorate them. Yet, it is respectfully suggested to the brethren, whether it might not be a proper mark of our esteem for his services, to give his name to the Library which we are about to found, or rather, which he has already founded for us. The name of Archbishop Leighton, dear to all the lovers of Evangelical Truth from the writings which he left behind him, is yet more especially remembered in the Presbytery of Dunblane in Scotland, from the Library they possess—it having been bequeathed by him, to the clergy of what had once been his diocese: and, methinks, the Presbyterian Church of Canada has very powerful reasons for remembering with gratitude the name of Robert Burns of Paisley, apart from the consideration of the hundred volumes of Books which he has sent to the Synod as the nucleus of a Library—so that, it would be no improper, nor perhaps to him, unwelcome expression of our gratitude, if we should call our Synod, or College Library, as it may be, THE BURNS LIBRARY.

I remain,

Yours &c.

A MEMBER OF THE COMMISSION.

S.

March, 28th 1838.

MISCELLANIES.

FOLLY MORE EXPENSIVE THAN VIRTUE.—“The duties paid on tobacco in Great Britain and Ireland for 1829, were stated to be *two millions eight hundred and fifty nine thousand pounds*. Add to this the cost of production, the expenses of freight, the profits of the manufacture, wholesale merchant, and retailer, and the whole will amount to an annual sum, which, in the course of fourscore years, would almost pay off the national debt. And all this is of course paid by the consumer. The proportion of duty for Scotland in 1829 was £273,000. Suppose £400,000 paid for the article by the consumers, which is probably too low a calculation, and that there are a thousand parishes being a few more than the actual number; this gives £400 as the average for each parish. Such is the annual sum paid for an article of luxury, the using of which arises from a mere idle habit, and which cannot be shewn to be beneficial in any shape whatever”—*Chamber's Edinburgh Journal*.

This sum expended on the gratification of a filthy and disgusting habit is perhaps greater than the whole amount that is expended—both from public and private benefactions—in promoting education and religion in a country distinguished for both. It sounds somewhat strange that Scotland should expend more annually on tobacco and snuff—than in maintaining her churches and schools! Could this sum, by an improvement in the practical wisdom and piety of the people, be set free from its present abominable misapplication, and be devoted to the support of those benevolent objects in which our parent church is engaged—parochial education, and church extension, and foreign missions would advance at a rate to which history furnishes no parallel. But judging from experience, we tremble lest the appetite which feeds on the noxious weed shall continue to triumph over those higher principles which should lead the christian to promote the intelligence and conversion of the world! “Oh—what a riddle of absurdity is man.”—Ed. Ex.

PUNISHMENT FOR DRUNKARDS.—The extent to which the debasing sin of drunkenness has obtained in this city (Glasgow), especially for the last six months, has been a subject of serious reflection with our authorities, and with every well disposed citizen. It is absolutely shocking to witness the mass of people who are carried to the Police Office, in the last stage of intoxication, on a Saturday night, and during the Sunday morning and forenoon. Indeed, to such a disgraceful extent has it gone, that it has been seriously proposed by the visiting Commissioners of Police (the officers not being able to overtake the job), that a caravan, something like one of Wombwell's we suppose, should be got to scour the streets, and pop in, and carry to the office, all those who should be deemed properly qualified by the *Conducteur*. It must be confessed this would create a sensation at the Cross about 12 o'clock on a Saturday night. We think we hear the machine coming heavily along High-Street, drawn

by eight horses at least, and see the half-seas-over fellows scampering in all directions, and darting down closes like rabbits into their burrows. George Cruickshank could make a capital caricature of the thing, but we daresay that is all that could be made of it.—We beg, however, to suggest a revival of the good old system, which we advocated some years ago, and which was carried into operation with the most marked benefit to the morality of the city. Let the heads of all and sundry who are taken to the office drunk be *shaved*! Well do we remember the effects produced by this *unique* punishment; and how astonished were those who had been “dressed” the preceding night, when they appeared before the Magistrate in the morning. Their hands wandered over their smooth pates—in some instances they could not be convinced of their own identity—they imagined the bar officer had brought forward the wrong man; and upon the whole, so well did the system work, that it was a perfect rarity to see a shaved man brought back to the office a second time. Indeed, so alarmed did the habitual tipplers become from the new method, that one incorrigible of the squad always carried a wig in his pocket, in anticipation of finding himself *docked* some morning. Nothing but shaving can now effectually check the evil.—*Herald*.

MORTALITY IN FRANCE.—From 1827 to 1835 inclusive, it is estimated that 46,288 accidental deaths have occurred, 17,524 suicides, and 413 executions for capital offences. The yearly average number of suicides is shown to be 1947. In 1827 the number was 1542, and in 1835 it was 2235. In Paris alone, from 1831 to 1836, there were 1333 suicides, of which 849 were men, and 484 women; and the most usual means resorted to for self-destruction, it appears, has been suffocation by the vapour of charcoal, with both sexes; and the number of persons who thus deprived themselves of life in the period mentioned is 524. The deaths among the French galley-slaves during the 20 years from 1816 to 1837, amounted to 9320, of which 9157 were natural in the hospitals; and in that period only six suicides took place; 25 were put to death while in a state of revolt; 88 in pursuance of their sentence; 30 died suddenly in their apartments; 63 at work, and 2 were murdered. The number of deaths in proportion to the population, appears to vary extremely among them. The minimum was 24 in a thousand in 1816, 63 in a thousand in 1833, and 58 in a thousand in 1835. The proportion of deaths is much greater in the central prisons of France, varying, from 1827 to 1835, from 9 to 6 in a hundred. The greatest mortality appears to prevail at Rochefort, the average number of deaths being for some time 148 in a thousand. In 1835 the proportion had decreased to 74 in a thousand. Amongst the galley-slaves of L'Orient the number was only 32 in a thousand.

THE RELIGIOUS NEWSPAPERS IN LONDON.—The following statement, founded on the Stamp returns, shows that the *Watchman*, the Wesleyan Journal, in point of circulation, maintains its position at the head of the religious press of the metropolis:—

	No. of Stamps charged.	Average of each Publication.
<i>Watchman</i> , Weekly,	82,000.....	3,153
<i>Christian Advocate</i> , do.	24,525.....	943
<i>Record</i> , Twice a-Week,	152,600.....	2,934
<i>Patriot</i> , Ditto,	124,500.....	2,294

Average excess of the *Watchman* over the *Record* (Church,) 219,—over the *Patriot* (Dissent, and Voluntary,) 759,—and over the *Christian Advocate* (do. do.) 2,210, each publication.

Of the whole body of scientific and literary men in England, Scotland and Ireland, the names of only twenty-six are to be found on the pension list. In science, there are no more than *six*, viz., Sir David Brewster, £297; Dr. Dalton, £300; Ivory, £300; Faraday, £300; Sir James South, £300; and Mrs. Somerville, £300. In literature, ten, viz., the poet Campbell, £184; Dr. Jamieson, £100; Millingen, £100; Southey, £455; James Montgomery, £150; Sharon Turner, £200; Tom Moore, £300; Banim, £150; Sir William Ouseley, £100; Miss Mitford, £100, and the widow and descendants of Paley (eight persons) £200, or £25 each. The total sum bestowed upon the literature and science of Great Britain and Ireland is therefore about £4,000, in a pension list of £132,554, or less than one-thirtieth of the whole!!

CABINET OF SCIENCE.

GEOLOGY.—The superficies of our planet is calculated to contain about one hundred and ninety millions of square miles; but could we be raised to a sufficient height above the earth, so as to have its whole enlightened hemisphere for our horizon, we might perceive as it revolved under our feet, how small a portion is fitted for the habitation of man. More than three fifths of the earth's surface are covered by the ocean; and if from the remaining part we deduct the space occupied by polar ice and eternal snow, by sandy deserts, sterile mountains, marshes, rivers and lakes, the habitable portion will scarcely exceed one fifth of the whole of the globe. Nor have we reason to believe that at any former period, the dominion of man over the earth was more extensive than at present. The remaining four fifths of our globe, though untenanted by mankind, are for the most part abundantly stocked with animated beings, that exult in the pleasure of existence, independent of human control, and no way subservient to our necessities or caprice. Such is and has been for several thousand years the actual condition of our planet; hence we may feel less reluctance in admitting the prolonged ages or days of creation, when numerous tribes of the lower orders of aquatic animals lived and flourished, and left their remains imbedded in the strata that compose the outer crust of our planet.

The ocean has been an important agent in effecting vast changes on the surface of our globe. The average depth of the sea has been differently estimated; according to Laplace this depth cannot be less than ten miles, to account for the height of the tides by the laws of gravitation. No admeasurement by soundings has exceeded the depth of one mile and a quarter.—*Bakewell.*

ORIGIN OF BOGS.—The origin of many bogs, from the decay of ancient forests, is strikingly illustrated by the fact that the roots of successive generations of trees have been found rooting upon each other. A beautiful instance of a succession of forests upon the same spot occurs near Portmore, in the county of Antrim. The superficial stratum of bog timber in this district consists of oak, often of very great dimensions; beneath them we find another stratum of timber, consisting almost entirely of the trunks of fir trees. In the parliamentary reports concerning the bogs of Ireland, there is an account of a bog in which there is a succession of three layers of roots of firs,

proving that three forests have flourished in succession on the same spot. In Westmeath, according to Archdeacon Vignolles, three layers of trees are to be found, alternating with as many beds of peat, from three to five feet in thickness. The trees in each layer appear to have arrived at maturity, and could not have been co-existent. These trees are of enormous size, and many of them bear the marks of fire. It may appear strange to some how fir-trees should be able to support themselves on the unstable surface of a bog, but at present there are many thriving plantations of fir-trees in such situations in several parts of the country.—*Dublin University Magazine.*

SOLIDITY OF SNOW—SUFFERING FROM THIRST.—It must appear strange to readers ignorant of the Polar regions, to hear that the people suffer more from thirst, when travelling, than from all the other inconveniences united. By us, at home, where the snow can never be very cold, where it can therefore be easily melted by the ordinary heat of the body, and where it can even be eaten as a substitute for water, the very different temperature of the same substance in that country is easily overlooked, as many persons are even ignorant of this fact. No great inconvenience can occur as to this matter, where its heat is rarely much below the freezing point, and scarcely ever falls as low as twenty degrees. It is a very different thing, when perhaps the highest temperature of the snow, during the winter months, is at Zero, and when it often falls to minus fifty or more, or to eighty degrees below the point at which we should attempt to thaw or eat it in England. Were it not so bad a conductor as it is, we could, in this country, no more take it into the mouth, or hold it in the hands, than if it was so much red hot iron: but from that cause this consequence at least does not follow. The effect, nevertheless, which it does produce is that of increasing, instead of removing, the thirst which it is endeavoured to quench; so that the natives prefer enduring the utmost extremity of feeling, rather than attempt to remove it by the eating of snow.

CHARCOAL, DIAMOND, AND LOAF SUGAR.—The charcoal of commerce contains salts and other impurities; the purest is that sold under the denomination of lamp-black.—Chemically considered the diamond is pure carbon. The identity of these substances, so apparently dissimilar, is proved by a variety of experiments. By combustion in oxygen gas, it forms the same gas (carbonic acid) as carbon. The oxygen may be separated from this by igniting potassium in it, and the carbon is liberated. Whether the diamond or common charcoal have been employed in the formation of carbonic acid, the residual carbon, after the decomposition of the gas by potassium, is black and opaque. Mr. Hemming (in a late lecture) said that the incredulity of those who consider it impossible that the diamond was only a purer kind of charcoal might, perhaps, be shaken, if he could prove by an experiment that a substance almost as dissimilar in appearance to charcoal, namely, loaf sugar, was really little besides charcoal. A piece of fine white loaf sugar was then dissolved in water, and on adding sulphuric acid to it, the whole mass became instantaneously an opaque black solid substance, which was charcoal.

CABINET OF THEOLOGY.

THE EVIDENCE FROM MIRACLES AND PROPHECY.
ITS NECESSITY AND NATURE.

We must admit also that the great laws of the material universe are so uniform in their operations as that if any marked suspension takes place—if in the midst of their even and regular career they are suddenly stopped, and a power greater than their own interposes to control them, that power is God's—and if the man in whose favour such interpositions are granted, claims to be commissioned to reveal the will of God to man, and such interpositions is brought upon the laws of nature in such connection with his revelation as to evince that claim, it is the testimony of God—it is the great seal of Heaven stamped upon his commission—it discloses the omnipotence of God, sanctioning his claim to inspiration.

A voice from heaven would not answer the purpose. If a man were to inform the world that he had heard a voice from heaven, how few would believe him! How much room would there be for skepticism and ridicule! You heard a voice, did you? You heard a voice, saying, "I am God, and such is my will," &c.? But how do you know it was the voice of God? Other invisible spirits may speak, possibly, and claim to be God. How do you know but it may have been they who spoke? A bright angelic visitant, with sparkling eyes, and glittering wings, and glowing tongue, would not suffice, without the proper signature of God to his own mission. For who can tell whether he was truly an angel of light, or Satan transformed? Our faith would not rest on God, but on the angel; and whether he came from heaven or not, would rest on his own testimony, not on the testimony of God. Suppose a *man* should present himself to me and say, "Sir, I perceive you are in great darkness, and I am sent to teach you the way to God." I would reply, "Sir, I am much obliged to you, but what evidence have you to show that heaven has sent you? I am much in the dark, and need teaching, but I want to know who my teacher is, and whence he derives his commission to teach." He says, "I can perform a thousand wonderful feats, whose manner of operation you cannot explain." "True, but they contain no evidence of superhuman power—I know that you know how you do them, though I cannot tell the manner, and I see no reason to think them above the cunning, craftiness and dexterity of man. They are all sleight of hand. They are none of them works which none but God can do. They are lying wonders, and give me no confidence in your authority." "Well, I can perform things superhuman, and show you wonders which no mortals can perform." It may be so; and yet these wonders may not surpass the power of created agents; for heaven and hell are full of mighty spirits; and how am I to know that your aid is not from the father of lies to deceive me? Can you govern the laws of nature at your bidding—can you command or stop the showers of heaven—can you send pestilence and drive away diseases—can you raise the dead—can you stop the sun? These are the seal of Heaven. Show me this seal on your commission, and I will believe you are sent of God, and are authorised to teach his will.

I know that if he can do all this, he must come from God. If he can stop the sun in his course—if he can produce rain for ten days at a given hour—if his

power be to shake the pillars of heaven, I ask no more. I am certain this is God. No man, nor devil, nor angel, can do that. I know that God is with him, and have confidence that his mission is authentic.

But such are the evidences upon which we rely to substantiate the Bible as the word of God's revelation for our guidance, for time and eternity. And this evidence is contained in the miracles and prophecies connected with that book.

A miracle is such a control of the laws of nature, as none but God, who made the world, can accomplish. And in such relations to a revelation as give it the divine attestation.

And prophecy is such a record, in the revelation of future events—such and so many as no finite mind could foresee or conjecture.—*Beecher*.

THE JUDGMENT.—When the first day of judgment happened—that of the universal deluge of waters upon the old world, the calamity swelled like the flood, and every man saw his friend perish, and the neighbors of his dwelling, and the relatives of his house, and the sharers of his joys, and yesterday's bride, and the new-born heir, the priest of the family, and the honor of the kindred—all dying or dead, drenched in water and the Divine vengeance; and then they had no place to flee unto—no man cared for their souls; they had none to go unto for counsel, no sanctuary high enough to keep them from the vengeance that rained down from heaven; and so it shall be at the day of judgment, when that world and this, and all that shall be born hereafter, shall pass through the same Red Sea, and be all baptized with the same fire, and be involved in the same cloud, in which shall be thunders and terrors infinite; every man's fear shall be increased by his neighbors' shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roll upon its own principle, and increase by direct appearances, and intolerable reflections. He that stands in a church-yard in the time of a great plague, and hears the passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death, dressed up in all the images of sorrow, round about him, is not supported in his spirit by the variety of his sorrow: and at doomsday, when the terrors are universal, besides that it is itself so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious, when there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects: and that shriek must needs be terrible, when millions of men and women, at the same instant, shall fearfully cry out, and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution and eternal ashes.—*Jeremy Taylor*.

P O E T R Y .

GRAVES.

BY GEORGE MENZIES, NIAGARA.

Go to the graves, and ask of them,
How notelessly have fled
The days so full of life to thee,
O'er their forgotten dead !

And when thy chequered earthly years
Have run their mystic race,
As hushed will be the foot of time,
Above thy dwelling place.

Go—if thy spirit fain would learn
The blessedness of prayer—
Go to the graves at even-tide,
And breathe thy vespers there.

O ! tread not idly on the spot
Where dreamless sleepers be—
The voiceless dust beneath thy feet,
Once waked and wept like thee.

Each relic there, howe'er minute,
And hid from mortal ken,
Is pregnant with a germ of life,
That will not die again.

The grave is *sacred*—for the dust
Within its dark abode,
Renascent, yet shall walk in all
The glorious light of God !

The grave is *holy*—know ye not,
That He who came to save
The dying from the power of death,
Once slumbered in the grave ?

To Him who owned that earthly grave,
The victory was given—
And hopes are clustering round it now,
That link the soul with heaven.

SCOTTISH MISSIONARY MELODY.

BY THE SAME.

We are verily guilty concerning our brother,—Gen. xlii 21.
There is darkness abroad o'er yon beautiful land—*
The darkness of Mind—the free spirit is cramped;
And lo ! on the brow of the *Christian* a brand
Of rudeness more vile than the red man's is stamped.
Why is it that Mind in that glorious clime,
Should spring into life but to sicken and wither ?
Are we travellers to Zion—then ours is the crime—
“ We are verily guilty concerning our brother.”

We are lighted away to the home of our rest,
In the bright land of promise by Bethlehem's Star;
But to those in the deep forest wilds of the West,
The rays of its glory beam faintly afar.
There are Scotsmen in exile, and with them they bear
Home memories that sorrow and time may not
smother;
But the Sabbaths of Scotland, alas ! are not there—
“ We are verily guilty concerning our brother.”

Away, then, away—the sad struggle is past;
O'er the sleepless Atlantic our vessel is bound;
And the bread that we now on the deep waters cast,
Perchance after many long days may be found.
We have come; but a guerdon more holy than fame,
Hath lured us through anguish and jeopardy hither
And yet there is room—let the loiterers exclaim,
“ We are verily guilty concerning our brother.”

*Upper Canada.

THOUGH HE SLAY ME, YET WILL I TRUST IN HIM.—JOB.

How easy it is to register a vow !
How easy too the willing knee to bow,
And *say* a prayer with soul-deceiving art,
And mock our Maker with an absent heart.
O ! keep my heart by thine almighty power.
Great God of grace, in every passing hour ;
And let thy Spirit all my thoughts sustain—
For surely thou wilt not be sought in vain.
O ! let my trust unshaken stand in thee,
And in thy strength my every purpose be :
What time my heart, deceived from thee would stray,
Then look on Christ, and turn thy wrath away.
When frantic ire and strife around me rage,
And deadly war men with their brethren wage ;
When passions fierce disturb the social frame,
And wicked men profane thy holy name ;
Make plain my path—my heart inclining still,
To read thy providence, and do thy will :
Or if perchance death's shafts about me speed,
A present help be Thou in time of need.
Let not presumption turn me from the way
Of truth and grace, O Lord ! I humbly pray ;
But if thy holy cause my frailties blot,
Then in thine anger, Lord, rebuke me not.

Brockville.

FABIAN.

NOTICE TO CORRESPONDENTS.

The Editor regrets that he has been under the necessity of omitting the “ Practical Sermon ” for the present month, for want of room. We offer our apology to “ A Layman of the Scottish Church,” for delaying so long the publication of his “ *Remarks on the Legislative Incorporation of the Church.* ” They will appear in our next. We think it proper, however, to state that we entirely dissent from some of his opinions; and our hope is, that the insertion of his paper may lead to a profitable discussion of the subject treated of in reference to Canada. B. R. “ *On the influence of Example,* ” and several other Communications not yet noticed, will receive due attention.

NOTICE.

Those Ministers of the Presbyterian Church of Canada, who have not as yet received any of the Tracts, sent last year to Mr. Rintoul, by the Glasgow Colonial Missionary Society and the London Religious Tract Society, are respectfully informed that they may receive a small supply by applying at the store of Messrs. Bryce and McMurich, Toronto.


Should the distributors of these Tracts come to know of any good results following on the perusal of them, Mr. Rintoul will be happy to be the medium of reporting these to our Benefactors in Britain.

The congregations which have not yet paid for their Libraries are requested to remit to Mr. Rintoul, or to Mr. McMurich of the above firm.

Streetsville, April 16th, 1838.

NOTICE OF THE PUBLISHER.

We again respectfully and earnestly request our Agents and friends throughout both Provinces to exert themselves to promote the circulation of the Examiner in their respective localities. The expense of bringing out the second volume, on paper of superior size and quality, and with so much additional letter press, is above one third heavier than that of the first volume. We beg, that it may be observed that when the charge of postage is deducted the amount actually received by the publisher for the 12 numbers, is only 8s. Currency, from such as pay in advance. To secure against loss, at this cheap rate of publication, will require a much larger subscription list than that of the past year; and yet, from various inauspicious occurrences, it has considerably diminished. We offer our sincere thanks to those Ministers and Agents by whose active and increased exertions the falling off in certain quarters has been in some measure compensated; and we proceed in the hope that our labors will merit and will obtain an increasing and more general support. Agents are requested to favor us with the names of such additional subscribers as they may have received.

 The causes which have rendered the appearance of the present number so late will not, it is hoped, be again experienced. The printer gives assurance that he has now made such arrangements, as will enable him soon to recover the time he has lost, and to bring out the numbers successively by the last of each month. The April No. however will not appear until early in May—and the May No. about the 24th of that month. The issues from June will be made about the time specified.

MONEY REMITTANCES.—Whitby, Gananoque, Esquesing, Amherstburgh, Thorold, Fitzroy Harbour, Perth, Kingston, Etobicoke and Caledon, London Upper Canada, Hamilton Gore District, Ramsay.

The Rev. D. Allan is informed that there are a few Gaelic Bibles in the Depository at Niagara, but no Catechisms or Confessions of faith.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS,
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

NUMBER 4.

APRIL, 1838.

VOLUME 2.

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The profits of this work will be devoted to the extension of Missionary labor in Canada.



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RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

ON THE DOCTRINE OF TRANSUBSTANTIATION.

The church of Rome rests the doctrines of transubstantiation upon these words of our Saviour, "This is my body." These words they understand literally ; and they ask, what reason any person can have for understanding them in a figurative sense.

To this I answer, there may be various reasons why we would understand any particular words in a figurative rather than in a literal sense. If the figurative sense be more agreeable to the circumstances in which the words have been spoken ; or more consonant to the common use of those words ; or if the literal sense of them would be contrary to what reason teaches us concerning the character of God ; or contrary to what the scriptures teach us concerning God, or his Son Jesus Christ, then, in either of these cases, we should be authorized to consider the words in question as metaphorical ; and so every sound critic would understand them. This then, is the order which I shall observe : I shall prove that the figurative explanation of the words, "This is my body," is agreeable to the circumstances in which they were spoken, and to the common use of the words them-

selves ; and that the literal sense is contrary to reason, and contrary to the scriptures. After stating these four arguments, I shall consider the reasons which are brought forward by the Bishop of Meaux in favor of the doctrine of transubstantiation.

We are then to consider, first, the circumstances in which these words were spoken. The meaning of any sentence, or any phrase, can never be properly learned by taking the words by themselves. We must take them in conjunction with what is said before, and with what follows after. We must consider the situation of the speaker, and of the hearer, and the intention of the whole discourse. The occasion of the words was this. Jesus Christ was eating the last meal which he was to partake of before his passion. This was his last meeting with his disciples. That very night he was betrayed into the hands of his enemies, conducted before an unjust tribunal, and the next day he expired in anguish on the cross, in company with the most guilty malefactors. By this solemn transaction, he overthrew the empire of sin and death, and delivered his followers from the worst of slavery. Was it not then, naturally to be expected that he should institute some ordinance to perpetuate the memory of this wonderful

and most important event. And what time more proper for instituting such an ordinance than that which he embraced, while he was yet sitting in the most friendly manner with his followers, enjoying for the last time their social intercourse, and preparing their minds for what was so soon to take place? And what particular institution was it more natural to adopt than a repetition of that friendly and social action in which they were then engaged, that of eating and drinking together? The commemoration of great events by eating and drinking together was perfectly familiar to their minds. For that was the very night on which they celebrated the feast of the passover, by which the Jewish nation had for many ages commemorated their liberation from a state of slavery in Egypt. And many christians are of opinion that this very feast was considered by the Jews as an anticipation of the death of the Messiah. At all events no institution could have been framed, that could have had a more serious effect upon all christians than that very action in which our Lord's benevolence and kindness were so conspicuously displayed, performed at his last meeting with his disciples, and accompanied by those pathetic and consolatory discourses which are recorded by the evangelist John. "And he took the bread," says the evangelist Luke, "and gave thanks, and brake it, and gave unto them, saying, 'This is my body,' which is given for you; this do in remembrance of me &c. As if he had said, 'This is the institution which now the last time of my meeting with you before my death, I appoint for keeping up the memory of this solemn event. And in observing this ordinance, you will, in the most effectual manner promote the happiness of your souls. While you thus commemorate my death, you will reflect on all the sufferings I have undergone on your account. You will remember the love which I bore to you even to death. You will call to mind the gracious truths which I have spoken to you. Your souls will thus be fed and nourished by my death. My body shall be pierced, broken and slain; but ye will receive the benefit. My blood shall be poured out; but in consequence of this, my word shall be in you as a well of living water springing up into everlasting life. In all future ages therefore, wherever ye eat this consecrated supper, it will recal to your remembrance the occasion on which I now institute it, and all the solemn events which are now before me. While you eat this bread, ye will receive the benefits which arise from the wounds inflicted on my body. While ye drink this wine, ye will think of the blood which was shed for you. To you, therefore, this bread is my body, and this wine is my blood.'

I can see nothing in this language, forced or unnatural. Every circumstance led to the use of it. Whether, we consider the celebration of their deliverance from bondage, in which the disciples were then engaged, or the solemnity and greatness of the events which were just about to take place, or the great and important benefits to be derived from the death of Christ; every one of these circumstances naturally prepared the minds of the disciples for the highly figurative language which our Lord employed. The contemplation of great and important subjects, the description of interesting events, never fail to express themselves in bold and figurative language. On such occasions we never fail to employ elliptical phrases, and a rapid, animated expression of our sentiments. Witness the following expressions of the apostle John, "God is light," "God is love." Surely no person can suppose the apostle to mean that God is the substance which we call light, or that he is neither more nor less than that social affection which we term love. On the contrary, the simplest reader can clearly perceive the meaning to be, that God is possessed of knowledge and benevolence to an infinite degree. From the circumstances in which our Saviour was, he was naturally led and might be expected, to employ the same kind of bold, energetic, and elliptical expression. The solemn scenes before him, the poignancy of his own sufferings, his benevolent care for the welfare of his followers and his desire to leave a deep impression on their minds of the infinite importance of the sacrifice which he was about to offer up; gave his disciples reason to expect the most fervent language. In such circumstances they could not mistake his meaning. He who had declared Herod to be a fox, and required us to hate our father and mother, might well be expected on this awful occasion, to use language still more forcible.

The whole circumstances of the case therefore, lead us to suppose that the words, "Take eat, this is my body which is broken for you," are elliptical, and ought to be understood thus; this bread represents to you, or recals to your minds, the sufferings of my body. Such an interpretation of the words, is natural, and readily deducible from the circumstances of the case. On the other hand, to suppose our Saviour to mean, that the bread which he held in his hand, was the body of him who held it, is the most extraordinary and the most unnatural of all interpretations. As well might we suppose, when Jesus Christ is called the chief corner stone of the church, that he is declared to be literally a stone. As well might the apostle Paul, when he says, "we are buried with Christ by

baptism," be understood to say, that christians were literally laid in the grave with Christ. And as well might our Lord's declaration that he is the door of the sheep, be construed into an affirmation, that he is truly and properly a wooden or an iron gate. For every one of these interpretations, there is absolutely the same reason, as for that which makes a piece of bread, or a wafer, to be literally the body of Jesus Christ. No circumstance can be pointed out which should lead us to understand the former in a figurative sense, which does not equally, and even more strongly urge us to the figurative interpretation of the latter.

The second argument that the words, "Take, eat, this is my body which is broken for you." ought to be understood figuratively, is, that this kind of language is in reality, often used in the scriptures, in a figurative sense. It is exceedingly common in the sacred writings, to express wisdom virtue, and all the means of christian improvement by the terms, bread, meat, milk, wine, and other substances employed for the nourishment of the body. This kind of language abounds in all the Jewish writings; in the Old Testament, in the apocryphal books, and in the New Testament. To be satisfied of this matter, recourse may be had to the following passage. Proverbs chap. ix. v. 1, 2, 3, 4, 5. Isaiah, chap. lv. v. 1, 2. Jeremiah chap. xv. v. 16; Job. chap. xxiii. v. 12. Ecclesiastics chap. xxiii. v. 19; John chap. iv. v. 34. Rev. chap. xxi. v. 6. and chap. xxii. v. 17.

So general was the use of this language among the Jews, that wicked men are said to eat wickedness and malice. And good men who are desirous of making farther improvements in virtue, are constantly said to hunger and thirst after righteousness.

The examples of this sort of language might easily be extended to a much greater number and variety. And many more instances will occur in reading the scriptures. Those which have been produced, clearly show the extensive use of this language among the Jews. Since then it appears, that a desire to make advancement in religious knowledge and virtue, was called hungering and thirsting; since an acquaintance with the doctrines of religion was called meat and drink; and since those who strive to understand the will of God and to practise it, are said to eat and drink his commandments—it surely need not be thought extraordinary, if the Son of God who has given a complete revelation of the divine will, should call himself the bread of life, and the water of life. We can never regard this metaphor as too bold, if we consider that he alone communicated the words

of eternal life, that he brought life and immortality to light, that it was he of whom Moses in the law and the prophets did speak, and that, for the great importance of his communications he was styled the Word of God. Farther, if we consider not only the importance of the revelation which he hath communicated; but observe also that he offered up his life a sacrifice for us that he might deliver us from misery and from guilt, and that consequently our happiness depends on him, we cannot surely be surprised that he is said to have given us his flesh to eat, and his blood to drink. The common use of these expressions, clearly shows that nothing more was meant than to set forth the high importance of our Saviour's doctrine and sacrifice.

The advocates for the Church of Rome ask why we would understand the words of our Saviour, "Take, eat; this is my body," in a figurative rather than a literal sense. The answer is easy. The general use of such expressions among the Jewish people, leads us, nay requires us, to interpret them in this manner. Were we to consider these words as altogether insulated, and without regard to the use of such language in other parts of the sacred writings, it might then indeed be necessary to understand them literally. But if we compare them with similar expressions in other parts of those books, which is the method pursued by judicious critics in all other cases; we will then find that the figurative interpretation forces itself upon us. We cannot reject it without rejecting at the same time, the general and customary practice of the Jewish language.

The reason which prevented the Jews from understanding these words of our Saviour may be easily ascertained. They did not believe his doctrine to be of that importance which he asserted it to be, and which it certainly is. Neither did they consider his death a sacrifice offered up for the benefit of mankind. It is not surprising then that they should despise his pretension to be the bread of life. Nor is it any wonder that they asked in the language of derision, "How can this man give us his flesh to eat?" For they regarded him as nothing more than a carpenter's son—as a sinner, an impostor—as a blasphemer and an evil-doer, who suffered on the cross the just punishment of his offences. How then could they understand the propriety of calling his doctrine the life of men, or of considering his death as the foundation of their happiness.

We are justified in the figurative interpretation of the words in question by the express direction of our Saviour himself, John vi 63. When the

Jews murmured at what he had said concerning his giving them his flesh to eat, he answered among other things, "It is the Spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto you, they are spirit and they are life." Here we are positively told that the words of Jesus Christ are spirit and life. Hence we plainly perceive the purport of the whole of that language which leads us to consider Christ as the nourishment of men, whether he is called bread or water, or flesh or wine. The meaning of all the passages in which this language is used is the same ; namely, that he feeds our souls with knowledge, and saves them by his death.

The text now quoted, we may farther observe, flatly contradicts the doctrine of the Church of Rome respecting the Eucharist. It asserts that the flesh profiteth nothing ; but the words of Christ are spirit and life. If the flesh of Christ profiteth nothing, where can be the advantage of eating it literally? If the words of Christ are spirit and life, the means of rising from the death of sin to the life of holiness, what then is our duty but to remember and believe them—to meditate on them, and to reduce them to practice ?

It must be admitted, however, that there were some, who were reckoned his disciples, among those who found this saying a hard one, and who therefore went no more with him. But it is to be considered that there were many persons who sometimes associated with our Saviour, who were struck with his miraculous power, and acknowledged him to be a prophet, who yet had by no means correct ideas of the nature and importance of his mission. Of this we have two remarkable instances : one in the desire which they manifested to come and make him a king, another in the reproof which he gave them in these words, "Ye say unto me, Lord, Lord, and do not the things which I command you ;" and again, "Ye seek me not because ye saw the miracle, but because ye did eat of the loaves." These persons must have entertained but a very imperfect idea of our Saviour's character and doctrine. Nor is it any wonder, that they could not understand how he was the bread of life. They must have been very much astonished indeed, to hear him speak as if the happiness of all mankind depended on himself alone. They never could endure so lofty and immoderate pretensions. But the twelve apostles being better instructed in the nature and importance of Christ's doctrine, did not find the same difficulty nor start the same objections. When our Saviour asked if they also would go away: they answered "Lord, to whom shall we go? thou only hast the words of eternal life." This answer clearly demon-

strates the high opinion which they entertained of the importance of his doctrine ; since, they asserted that on it depended their everlasting life and happiness. This answer shows also very clearly the sense in which they understood the discourse that they had just heard, concerning his being the bread of life, concerning his giving them his flesh to eat and his blood to drink. They express the highest possible opinion of his doctrine ; but do not say one word of the necessity of eating his body. But had the latter sentiment made any part of his discourse, it is impossible to conceive that they would observe a total silence respecting a subject in which he had just been instructing them with so much care ; and on account of which so many were on the point of forsaking him. It deserves to be particularly marked, that in these words the apostles expressed the reason why they also did not go away as others were doing. And the reason is, not because his body was really food, but because "he had the words of eternal life."

Q.

W.

To be continued.

PRACTICAL SERMONS.

No. III.

*By the Rev. John Machar, A. M. Minister of
St. Andrew's Church, Kingston.*

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.—Heb. ix 9 14.

We should be acquainted with all scripture ; for "all scripture is profitable." The passage we have read must be an affecting one to all who have been convinced of sin ; and yet its force can be but very inadequately felt by those who are not familiar with the rites of divine service under the ancient dispensation. The Apostle is referring to the sacrifices and offerings and ordinances of purifying under the first covenant, and while as the first tabernacle was yet standing. These were all typical in their nature—figures for the time then present, of that coming period of glory when Christ having appeared, "an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is not of this building ; neither by the blood of goats and calves, but by his own blood, should enter in once into the holy place, having obtained eternal redemption for

us." This was the grand object of all the sacrifices and sacrificial rites under the law ; and he only used them aright, and according to their intention, who looked through them to the day of Christ and was glad. That they could not make the comers thereunto perfect as pertaining to the conscience, was shown by their continual repetition, and by the impossibility that "the blood of bulls and of goats should take away sin." This could only be done by that better sacrifice that was to come—even by Him who presented himself to the Father to be sent into the world, saying, "Lo, I come to do thy will, O God !" And that this *was* now done, was incontrovertibly proved by the efficacy which it was admitted the sacrifices and rites of the first covenant possessed. Though these sacrifices and rites could not perfect as pertaining to the conscience ; though to sanctify morally, could never be their effect, as it was never the intention ; yet they had an efficacy. Applied to their person, they could remove ceremonial pollution and so sanctify to the outward service of God. The ashes of a "red heifer without spot, upon which was no blemish, and upon which had never come yoke," mixed with water, and sprinkled upon those who were unclean through the touch of a dead body, could produce a typical external sanctity by which they could be again admitted into the congregation of the Lord. But if this were so—if these sacrifices and rites which in themselves were so powerless and so mean, and which, instead of putting away sin, only reminded the worshippers of it, were yet by the appointment of God, efficacious to remove from them ceremonial pollution, and to give them access to the prescribed exercises of divine worship under the first tabernacle, surely far more efficacious to remove away from us the guilt and pollution of sin and to give us access with boldness and delight to serve the living God, must be that sacrifice which Christ offered when, having assumed our nature and taken our place, he presented his blood pure to God on our behalf. As we look to the comparative value of the types and the antitypes, and to their comparative fitness to answer their end, and learn that the types did avail to redeem from temporal death, and to give free approach to the worldly sanctuary, can we hesitate as to whether the antitype has obtained for us eternal redemption—has secured our admission into the Holiest. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living

God? "Looking for the teaching of that Spirit of truth whose office it is to take of the things of Christ and show them unto us, let us here contemplate these three things ; first, the defilement of conscience which, till removed, shuts us out from approaching the living God to serve him ; secondly, what Christ did to purge our conscience from this defilement ; and lastly, how what he did does purge our conscience from this defilement to serve the living God.

1. Let us contemplate, first, the defilement of conscience which, till removed, shuts us out from approaching the living God.

This defilement is here called "dead works." By this expression we are to understand sins. This we learn on referring to strictly parallel passages in this Epistle where we are told that Christ "by himself purged our sins," "that he put away sin by the sacrifice of himself," and that persons "once purged" from an evil conscience, "would have no more conscience of sins." Sins may well be called "dead works," or as some render the expression, "deadly works ;" since bring death upon the sinner, expose him to the sentence of death, and bring him into a state of spiritual death or alienation from the life of God. There seems to be in this phrase, however, an allusion to those uncleannesses which an Israelite might contract from the touch of dead bodies and other sources, that disqualified him from all access to the ordinances of divine worship, and without being cleansed from which, according to the appointed rites of purification, he was liable, if he presumed to approach God in the services of the tabernacle, to be cut off from among his people—to die the death as a profane and presumptuous offender. Even thus are we defiled by our sins. Through them we are altogether as an unclean thing, offensive in the sight of a holy God, shut out from all approach to him, seeing that no evil can dwell with him, nor sinners stand in his sight, but that he is a consuming fire to all the workers of iniquity. This we at once learn on turning to the word of God. There we behold "the wrath of God revealed from heaven against all unrighteousness and ungodliness of men." There we find indelibly inscribed the dread sentence, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—There we hear the unalterable judgment, "Though hand join in hand, the wicked shall not be unpunished." And when the conscience which is just the guilty heart disturbed in its slumbers by the Spirit of God, rises up in its might, it confirms all these disclosures of the word of revelation ; it passes sen-

tence of death upon itself as the due reward of its deeds ; it comes out with whatever reluctance, with the acknowledgement, "Righteous art thou, O Lord ! who judgest so." We see this in our first parents as soon as they fell. The approach of God which had hitherto been their delight was now their horror, and we hear from them the bitter cry, "I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself." We see the same thing in David. He "roared because of the disquietness of his heart for his guiltiness ;" he "found trouble and sorrow." "Thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger ; neither is there any rest in my bones because of my sin." And similar to this has been the experience of all who have ever returned unto the Lord ; for through this experience of trouble and sorrow and self-condemnation lies the only path back to him. All who are come unto the city of the living God, have trembled under the apprehended wrath of Jehovah on their guilt, have felt the polluting, loathsome, destructive nature of sin. We trust that some of you have felt this. We trust that some of you have felt the plague of your own hearts—have known what it is to realize the agonizing conviction of your being by nature children of wrath, and to groan beneath the burden and defilement of your sin as unfitting you for being received into the presence of God, and exposing you to his fearful indignation. Could we not indulge such trust to Godward concerning you, how could we proceed to administer to you the peculiar ordinance of this day, since he who never felt the deadliness of sin, assuredly never embraced Christ as a sacrifice for sin, and of course cannot show forth his death at his table with one eucharistic emotion. Oh ! what can the observance of the Lord's Supper be to those who have never trembled for fear of God's judgments on their sin, and who consequently have never fled for refuge to the hope set before them in the gospel of an atoning Saviour? What can it be to such but a mere dramatic representation, an idle and unmeaning pageant in which they put a solemn mockery upon God by the profession of sentiments which they do not entertain, and of affections which they do not feel.

It may be inquired, however, is this sense of the deadly nature of sin commonly to be met with among those who name the name of Christ ? Do we not find multitudes altogether at ease in regard to this matter—living, and so far as we can see, dying without any horror or apprehension of spirit on account of their guilt—without being made to possess their iniquities in the anticipation of the wrath due to them ? This is not denied.

It is true that searedness of conscience widely prevails among those that take the christian name. It is true that multitudes are at ease in their sins ; that in just judgment for their long resistance to the strivings of his Spirit, God has permitted them to sink into a state of spiritual apathy so great that the thought of judgment alarms them not, and that they even congratulate themselves that they are not distracted by any of those terrors under which the servants of the Lord are reported to have exceedingly quaked and feared. There may be those in this assembly who are sunk into this state ; so deeply sunk into it that what we have said of the anguish of a defiled conscience may look to them only an unintelligible mystery, and like the ravings of a distempered fancy. But will God then never make inquisition for iniquity ? Will no "fiery indignation ever devour his adversaries ?" Is sin which transgresses his holy and just and good law, which strikes at his very throne, and which has been an ever welling fountain of bitterness wherever it has found its way since first it entered his universe—is this sin so light a thing that he will never regard it—never come out of his place to punish them who commit it ? If you are tranquil in sin, is your tranquility amiable ? Were it not better that this repose, so unsuitable to your circumstances, were exchanged for even the deepest horrors of mind which an awakened soul ever experienced ? Were it not happier for you that instead of being able to heal your hurt slightly saying, Peace, peace, when there is no peace, it presented itself to you in all its virulence and incurableness, forcing from you the agonizing enquiries, "Wherewith shall I come before the Lord, and bow myself before the High God ? Shall I come before him with burnt offerings, with calves of a year old ? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul ?" The Spirit of the Lord hath not left off to strive with man ; and though multitudes do always resist him, all do not remain obdurate under his reproofs. It was said of him, "When he is come, he will convince the world of sin, and this office he performs in the case of many. Through that word of God which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart," through this word the Spirit awakens many from their security, setting their sins in array before them—and making them feel how deep is their defilement, and how justly obnoxious they are to the wrath of God.

This he does that he may bring them to that fountain where only they can be cleansed—where only “beauty can be given them for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness,”—the fountain opened in the blood of Christ.

2. Which brings us to the second thing to be considered ; namely, what Christ did to cleanse us from our defilement, and so bring us to God. That our conscience might be purged from dead works to serve the living God, “he through the eternal Spirit offered himself without spot to God.” This he did as the God-man, Immanuel—God with us and in our nature. It is of him that it is said, “In the beginning was the Word, and the Word was with God, and Word was God.” He was God. Now, as God, he would not do for us that will of God by which alone we could be sanctified; for as God, he was incapable of either obeying or suffering for us, as indeed he was of obeying or suffering at all. To the end that he might obtain redemption for us by paying our ransom, a body—even a human body, consisting of a true body and a reasonable soul—must be prepared him, and the great mystery realized in his person, the mystery of “God manifest in the flesh.” This great mystery accordingly was realized in him. “When the fulness of the time was come God, sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.” “Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.” “The word was made flesh, and dwelt among us.”

Having thus become man—having realized in his person the wonderful constitution of things in which, “he that sanctifieth and they that are sanctified are all of one,” and thus come into a condition in which he could lawfully perform to us the kinsman’s part, he fulfilled the errand on which he came out from God—he did the will of God, “by which will we are sanctified;” he gave himself a sacrifice for our sins ; becoming “obedient unto death, even the death of the cross,” for us. He became “the Lamb of God,” to “take away the sin of the world.” “He his own self bare our sins in his own body on the tree,” where the curse due to our sins was poured out upon him and exhausted—when he “was wounded for our transgressions and bruised for our iniquities.”

This he did “through the eternal Spirit,” for in the work of our redemption all the persons of the Godhead concur, and each puts forth distinct and appropriate acts. When the Son came forth from the Father to do the Father’s will and finish his

work in our redemption, he was, as has already been noticed, made of a woman, made under the law, as man was. As man’s Redeemer, he actually came into man’s place. It is wonderful to us that he who was the mighty God should become an infant of days, should come into our world in our weakness, and live encompassed by our weakness, and through weakness should be crucified ; yet thus it was, and thus it behoved it to be, since “truth must spring out of the earth before righteousness can look down from heaven.” He came into our state of weakness, and abasement, and subjection, and dependence. “Though in the form of God and thinking it no robbery to be equal with God, he emptied himself of his glories, and took upon him the form of a servant, and was made in the likeness of men, and was found in fashion as a man.” Having come into this state by the Father’s commandment and according to the Father’s will, he lived according to it. He lived a life of continual dependence upon his Father. He lived through “the spirit put upon him,” according to the Father’s promise, “behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him.” He spake through the spirit. He acted through the spirit, doing nothing of himself, but all through the spirit. He at length consummated his offering of himself on the cross through the eternal Spirit—committing himself into his Father’s hands with the assured trust that as he had glorified the Father, so would the Father raise him up and give him glory. “I have set the Lord always before me; because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope. For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.”

And thus was he “the Holy One in the midst of us.” Offering himself through the eternal Spirit, his sacrifice was “without spot.” This it behoved his offering to be, for otherwise it could not have been a sacrifice of a sweet-smelling savor to God. As manifested to take away our sin, it was needful that in him there should be no sin ; and there was none. “He did no sin,” “no guile was ever found in his mouth.” The Prince of this world had nothing in the second federal Adam. He could ever say, “I delight to do thy will. O my God ; yea, thy law is within my heart.” The voluntariness and even delight with which he humbled himself and became obedient to the death of the cross, proclaims the holiness of his offering

to God. None took his life from him on that scene of agony and ignominy—in that hour of darkness and oppression ; he laid it down of himself, and he laid it down with eagerness and delight. Why was this ? It was because he was the *Holy One*—because he loved righteousness and hated iniquity. His thus bearing our sins in his own body to the tree was because he would by no means clear the guilty—because he would “condemn sin in the flesh,” and would see its full curse exhausted. His soul was exceedingly sorrowful even unto death, he was sore amazed and very heavy. We cannot conceive of the bitterness of that cup which was given him to drink ; and as a partaker of our humanity he shrunk from drinking it. But behold how he loved righteousness ! “The cup which my Father giveth me, shall I not drink it ?” I have a baptism to be baptized with ; and how am I straitened till it be accomplished !” As he hangs suspended upon the tree, that we might understand something of that wrath of God that cometh upon the children of disobedience, and get us up and flee from it, there bursts from him the awful complaint, “My God, My God, why hast thou forsaken me ?” Why art thou so far from helping me, and from the words of my roaring ? But mark how he closes it. “But thou art holy,” thou wilt by no means clear the guilty. Thy will is mine ; awake, O sword, and smite the man that is the fellow of the Lord of Hosts—smite him until the accursed thing is eternally demonstrated to be most accursed—until the ransom for iniquity is complete, and they for whom it is paid may see God and live. “Father, glorify thy name ; for for this cause came I unto this hour.”

3. We were to consider, lastly, how the blood of Christ who thus presented himself through the eternal Spirit without spot to God, purges our conscience from dead works to serve the living God. It is through faith that it has this efficacy. It was only when the blood of the bulls and goats slain under the law—when the ashes of the heifer that had been burned—were applied to the person of the defiled Israelite by sprinkling that he was sanctified to the purifying of the flesh and so restored to the outward worship of God ; and had he not made a personal application to these the appointed means of cleansing, but despised them, he would not have been sanctified to the outward service of God but would have been cut off from it as profane. And in like manner it is only when we who are placed under the new covenant make a personal application to the blood of Christ—when we have it sprinkled upon us by faith, that it will purge our conscience from the defilement of sin to serve the living God. When, however, we do make a personal application to the

blood of Christ, we are cleansed from our filthiness and can enter into the Holiest. But how is it that the blood of Christ, when believed in, should have this blessed efficacy ? How should the faith of his spotless sacrifice sanctify to the service of God ? This is seen on considering what we need to the serving of the living God, and how the faith of Christ's atoning blood meets this need. Before we can serve the living God, we must see the righteous sentence of condemnation, pronounced upon us by God for sin, taken away, and we must have a capacity to delight ourselves in God. We must see the righteous sentence of condemnation pronounced upon us by God for sin taken away, for without this we would have no liberty to approach God to serve him ; and we must moreover have a capacity to delight in God, for otherwise we could not delight in him. Now both these things we have through our union by faith to him who, becoming man and receiving the anointing of the Spirit, presented his blood pure to God. On the formation of this union to Christ there is no more condemnation to us, but the handwriting that was against us is taken away—having been nailed to the cross, and we have boldness to come to God as children to a father. And we at the same time receive the Spirit of Christ—the Spirit through whom he offered himself to God, whom he gives to enable us to walk in the sin-consuming vision of the divine love and holiness as he walked in it, and so to follow his steps in presenting ourselves living sacrifices to God—putting his condemnation upon our sins, and having no fellowship with its unfruitful and deadly works. “The last Adam was made a quickening spirit,” that by his dwelling in us we might be conformed to his image, and so be one with him who is one with the Father, according to that prayer of his, “I pray for them which shall believe on me, as thou Father art in me, and I in thee, that they also may be one in us.” And thus is our conscience purged to serve the living God, nor only purged once, but *kept pure*. Thus can we give it as the blessed description of our life, “Truly our fellowship is with the Father, and with his Son Jesus Christ.” Coming to the blood of sprinkling, we are brought into, and kept in, a condition of serving the Lord without fear, in righteousness and holiness before him, all the days of our life. “For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead ; and that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.”

We see here how very awful must be the end

of those who obey not the gospel of God. There may be those now present who are not obeying it. With a name to live, you may be dead ; with a form of godliness you may be destitute of its power ; with a profession of coming to the "fountain opened for sin and for uncleanness," you may be unwashed from your filthiness. But if so, how awful is your case ! "This," says our Lord, "is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Now this is your condemnation. You not only abide in that death—in trespasses and sins, into which you are naturally sunk (a guilt sufficiently great) but when your forgotten and insulted God comes forth to you not in wrath, but with the yearnings of a compassion of which the incarnation and sufferings and death of his beloved Son are the measure, saying to you, yet "will I sprinkle clean water upon you, and ye shall be clean," you add this to all that you have done, that you reply, nay, but we will keep our sins, we will wallow on in the mire as we have done. And do ye thus requite the Lord, O people foolish and unwise, and yet hope to escape his righteous judgment ? How shall you escape if you neglect so great salvation ! "He," we read, "that despised Moses' law died without mercy under two or three witnesses ; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace ?" "It is a fearful thing to fall into the hands of the living God."

All we address are not hardening their hearts against the Lord. Some of you are awakened. You are convinced of your uncleanness, and you see that unless it shall be removed it must bring upon you everlasting destruction from the presence of the Lord. Therefore hath fearfulness surprised you, and you are asking, "Who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ?" Unto you, my hearers, is the word of this salvation sent. How shall not the blood of Christ purge your conscience from dead works to serve the living God ? You have no need to die in your sins, for the Redeemer is come out of Zion to turn away ungodliness from you. You have no need to be outcasts from the face of your God because of your uncleanness ; for in the opened fountain of the blood of the Lamb you may wash your robes and make them white. Come to this fountain, and let its waters be sprinkled upon you. Come to it with the prayer, "Purge me with hyssop, and I

shall be clean ; wash me, and I shall be whiter than snow. Make me to hear joy and gladness." Come to it thus, and you shall be purged and made clean ; you shall have joy and gladness—a joy and gladness not in seeing your sins to be trivial, but in seeing them to be infinitely more sinful than you had ever before conceived, and in seeing your calling to be to join in God's holy condemnation of them. A new song will be put into your mouth, even praise to your God at the remembrance of his holiness. "I will greatly rejoice in the Lord ; my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

But methinks I can hear a voice from the hearts of many, saying, "Where is this blessedness of which you speak ?" and they are those who cannot be said to have altogether neglected the great salvation, but who notwithstanding much to occasion misgivings, we would fondly hope are the children of God. This joy of the Lord, this vividness of tasting that he is gracious, if they were ever yours, are yours no more ; your harp hangs now upon the willow silent and unstrung, and you utter the painful complaint, "O that it were with me as in times past !" Why is this ? Is the fountain of consolation less full than in the day on which you first drank from its reviving streams ? Is access thereunto less free to you than then ! O ! let me guide you, my dear brethren, to the true reason why your state is so depressed—your conscience so full of trouble, your communion with God so broken and interrupted, your life—if life it may be called—so fluttering and ready to expire. The reason is, you are not uniting yourselves to the Saviour by a living faith. You are not abiding in him. You are not feeding upon him in your hearts. Were it not so, would you be in the state in which you often are ? It could not be. "He that eateth me," saith Christ, "even he shall live by me." How shall not the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ! But hear the heavenly voice still addressed to you. Come this day anew to the fountain opened for sin and for all uncleanness. Come to the Table of Communion, and behold Christ's body broken, his blood shed for you, for many for the remission, of sins ; behold this provision, and approach and eat and live for ever. Feed upon this provision not to-day only, but to-morrow and the day following, and evermore ; until your service here is exchanged for the service of the upper sanctuary, and he whom your souls love, calls you to drink of the fruit of the vine, new with him in his Father's kingdom.

ON THE LEGISLATIVE INCORPORATION OF THE CHURCH.

SIR,

In your Number for August last there is an able article under the above title, which gave me much satisfaction, as it shows that some attention begins to be paid to this important matter. At the conclusion the writer invites discussion on the subject; and in consequence I mean to state some circumstances and considerations with which he appears to be unacquainted or to have overlooked.

The subject was taken up by our Ministers and Elders so long ago as 1820, if not earlier. In that year it was officially announced that the Protestant Bishop and his Clergy were incorporated for the purpose of managing the lands reserved for the support of a "Protestant Clergy." It was the erection of this corporation that first opened the eyes of the members of the Scottish Church in the Canadas; and before the formation of the Synod in 1831 they had frequently applied, to the proper authorities in the Mother Country, for relief from the difficulties and disabilities under which they have long laboured. Particularly in 1828, when a gentleman of the bar was sent from this province as Agent for both the Canadas, with petitions to His Majesty and the two houses of the Imperial Parliament. But no person ever suggested an application to our provincial Legislatures for redress; though this appears to be the intention of the article now under consideration. Several reasons exist for applying directly at the fountain-head; but it will suffice to state two only. First, any bill that may be passed by the two houses of Legislature of either province, relating to ecclesiastical affairs, cannot *legally* receive the Governor's assent, but must be reserved for the signification of Her Majesty's pleasure; and even the Royal prerogative is so much restrained by section 42 of our constitutional act, that a copy of such bill must first be submitted to both houses of Parliament for thirty days; and if within that time either house think fit to address Her Majesty, praying that her sanction may be withheld, it shall not be lawful for Her Majesty to assent to the bill. The other reason is, that an act passed in one of the Canadas can have no force or validity in the other; and it is beyond all reasonable hope that the two legislatures will ever agree to the same enactments in any bill that may be proposed to them. But as the authority of the Synod extends over both provinces, it is desirable and necessary that the ecclesiastical constitution of both should be the same. It is true that by our constitutional act, sections 35 and 41, the appro-

riation of the Clergy Reserves, &c. may be varied or repealed by the Legislatures of either province, under the restrictions abovementioned. And the Governors of both provinces, in consequence of instructions from the Colonial Secretary, recommended the matter to the consideration of their respective Legislatures in January 1832; but nothing satisfactory has yet resulted therefrom. In this province no proceedings have been had; and in Upper Canada, the recommendation has been worse than useless from the party spirit which it has engendered, and the intemperate proceedings to which it has given rise, particularly during the session of your Legislature last winter.

This will show the fallacy and inutility of applying to the provincial Legislatures for what we claim and are justly entitled to; but where your Legislature has imposed disabilities on your ministers in regard to the solemnization of marriages, and restricting each congregation to the possession of only *five* acres of land by the act of 1828, (in which they are included under the general name of *Presbyterians*) even though it be purchased or bequeathed to them, you most certainly ought to seek redress, at least in the first instance, from the same power that imposed such galling disabilities and restrictions. But I am not disposed nor prepared to enter into details respecting the relief you ought to claim. However, as Presbyteries now meet regularly in Upper Canada, the degrading enactment requiring our ministers, on being ordained to their congregations, to submit their credentials to the Court of Quarter Sessions, ought to be repealed or greatly amended.

In the "draft of an act of Incorporation," it seems to me there is an omission in not providing by a positive enactment, that whenever any minister shall be suspended, deprived or deposed, he shall at the same time be deprived of all his rights and emoluments as pastor of the congregation to which he had been ordained. And if an act be obtained of the Imperial Parliament (the only competent authority to legislate definitively on the matter), the expressions in several instances will require to be altered. From the whole tenor of the article alluded to, and particularly the third point which it is proposed should be defined in what is technically called "*the Constitution of the Church*," it is evident the writer intends that the minister should be elected by some of the congregation. This I consider wholly inexpedient; for it forms no essential or permanent part of our Church Government; as the practice has not been uniformly the same, and even at this day, patronage still exists to a great extent in Scotland; and it does not

appear that the congregations under patronage are worse served or less moral, religious and pious than those who elect their pastors. Considering what has at different times taken place in this country, it may with confidence be anticipated, that whenever two or more candidates offer for a vacant charge (perhaps even when there is only one) to be supplied by popular election, bad feelings will be produced in the congregation, which may probably continue for years; or may very likely cause an immediate division and breaking up of the congregation, as has happened more than once in Lower Canada. It is unnecessary and would be tedious to enter into particulars; I shall therefore merely refer to the case of St. Andrew's Church in Quebec, which came before the Synod in 1835. That Church was incorporated in 1831, by a provincial act which met with no opposition, but passed exactly according to the wish of those who applied for it. Yet on the first election of a minister from among several candidates, which was done according to law, the dissatisfaction of many members was so great that if the Reverend gentleman who was duly elected, had not resigned, it was evident that the congregation would have been divided and many would have left the Church.

Another consideration impresses forcibly on my mind, the propriety and expediency—I may even say—necessity of submitting to patronage. By section 38 of the constitutional act, Her Majesty may authorize the Governor, with the advice of His Executive Council, to erect Parsonages according to the establishment of the church of England; and to endow them with part of the lands reserved for the support of a Protestant clergy. And, by the 39th section, Her Majesty may also authorize the Governor (the Council not being mentioned) to present an incumbent or minister to such Parsonages when a vacancy occurs &c. But Her Majesty is not invested, by any part of the act, with the power of erecting and endowing corporations of any sort for the benefit of the church of Scotland. On the contrary, when any bill favorable to our church is reserved for the Sovereign's pleasure (which the law requires to be done) it must, as is enacted in section 42, be submitted to both Houses of Parliament for thirty days, before it can be assented to and become a law. Now, our church has very properly urged her claim, under the fourth article of union between the two kingdoms, to all the "rights, privileges, and advantages," in Canada, that are enjoyed there by the church of England. And if our claim be admitted and granted, surely it is not unreasonable that it should be under the same, or similar, con-

ditions as are enacted for the sister church. Besides, it can never be hoped nor expected that the Executive Government will assent to a law authorizing the incorporation and endowment with lands by the crown, of congregations of any church, unless the Sovereign have the right and power of presenting ministers to such congregations, or at least that his approval of the clergyman, or that of his representative, will be required; which last is the case with the two congregations at Quebec, incorporated by provincial acts.

However much patronage may be contrary to the opinions and wishes of many members of the Scottish church, it has, nevertheless, always existed in many parishes at home (except during the short interval from 1690 to 1712) and is not inconsistent with the proper government and discipline of the church. This is fully stated and explained in principal Hill's "view of the constitution of the church of Scotland." It is not to be expected that our church will ever obtain that establishment and support which she claims in this country from the Sovereign and Parliament, except upon some such conditions as have just been mentioned. It will occur to every reader, that, if Presbyteries be careful and strict in examining candidates for licences and for ordination, no improper person can ever be appointed to any congregation, whether under patronage or not.

I am not aware of any passage in scripture, nor in our Confession of faith, that enjoins either popular elections or presentations of ministers by patrons, when their services are required; and therefore it may be inferred, that it is not a matter of conscience nor of great importance which mode is followed: But, from what has come to my knowledge, during a long residence in this Province, I am convinced that, in this country at least, patronage is the most safe, expedient, and least objectionable of the two. Particularly when the King, or Chief Magistrate, is to be the patron; and there can be no other, except some person acting by the Sovereign authority, if we obtain corporations and endowments from the *Crown*, such as we have claimed and are entitled to, both in law and equity. "The patron's right of disposing of a benefice originally arises either from the patron or his ancestors &c. being the founders or builders of the church; from their having given lands for the maintenance thereof; or from the church's being built on their ground; and frequently from all three together."* So that, though by this law, which is founded in reason, we may have some private patrons, yet they are not likely to be nu-

merous, nor to occasion any inconvenience or bad consequences.

I cannot better conclude than by a quotation from a pamphlet published four years ago, in the mother country, by a minister of our church,† exposing the sophistry and fallacies of the voluntary system. "It is almost, however, a new doctrine, to assert the inexpediency and unlawfulness of ecclesiastical endowments for supporting the service of God, and diffusing the light of the gospel. I have stated, in the outset, that I am not anxious to find the exact model of a christian church, either as to its discipline or secular administration, in the New Testament. I look for conformity of spirit rather than of practice, and hold this to be one of those points in which the wisdom of God is manifest, in leaving all such arrangements to be settled according to the means and circumstances of different communities ; always having a regard to the obvious and acknowledged spirit of the gospel."

What has been said on this important subject, will, it is hoped, awaken the attention of your readers and induce some person, better qualified, to come forward and illustrate more fully, and enforce with greater energy, my views and expectations of the policy that should, and I trust will, be adopted by that scion of the Scottish church which is planted in the Canadas.

A LAYMAN OF THE SCOTTISH CHURCH,

Lower Canada, 14th Nov. 1837.

* Encyclopædia Britannica, 4th Edition, Article *Patron*.

† The Rev. James Eisdale, of Perth.

From the Scottish Herald.

BIOGRAPHICAL SKETCH OF JOHN CALVIN.

John Calvin, the distinguished Reformer, was born at Noyon, in Picardy, on the 10th of July 1509. From the respect in which his parents were held, even by the nobility of the district in which they lived, John received a very liberal education with the children of the Mommors, a family of the first rank in the neighborhood. He accompanied them to Paris, where he studied in the College de la Marche, under the celebrated Maturin Cordier, or Corderius. Thence he removed to the College of Montaigu, where he had for his tutor a Spaniard of extensive attainments as a scholar.

Calvin's father, as he wished that his son should enter the church, obtained from the Bishop of Noyon a benefice in the Cathedral church of that city, and afterwards the parochial cure of the village Pont l'Evêque, which had been the birth-place of the elder Calvin. Before leaving France, accordingly, John Calvin officiated for a short time as a curate in the Romish church ; but in the wise Providence of God, he was prevented from continuing long in communion with the apostasy of Rome. His father, thinking that the study of the law presented a better field for the successful exercise of his son's talents, recommended his abandonment of the clerical profession,—a step which the young man was the more ready to take, as, by the divine blessing accompanying his study of the Sacred Writings, he had become disgusted with the superstitions of the Romish hierarchy, and convinced of the accordance of the Protestant principles with the Word of God.

Having come to the resolution of dedicating his talents to the study of the legal profession, he repaired to Orleans for that purpose. And so rapid and astonishing was his progress, that in a short time he was judged capable of filling the chair in the absence of any of the professors, and on leaving the University, he was offered the degree of Doctor, free of expense. His studies, however, were not confined to law, but he spent much of his time in the perusal of the Scriptures, and he was frequently consulted by those who wished to be instructed in the reformed religion. At this period he was accustomed, after a frugal supper, to study till midnight, and employ his morning hours in bed reviewing the studies of the preceding night. Though far from favorable to health, this sustained exertion could not fail in enabling him to store up that mass of solid erudition which so distinguished him in after life.

Anxious to perfect himself in the profession which he had adopted, Calvin attended the lectures of a distinguished civilian at Bourges ; but from this place he was speedily recalled in consequence of the sudden death of his father. After this melancholy event, which deprived him of a valuable counsellor and guide, he removed to Paris, where, in his twenty-fourth year, he published his commentary on Seneca's Epistle concerning Clemency. While in Paris, he became intimately acquainted with a number of those who had espoused the reformed religion ; and so deeply did he become interested in their principles, that he resolved to dedicate himself to the service of God, in connection with the Reformed Church.

His well-known talents and zeal led the Roman Catholics to watch his movements with the utmost suspicion, and they were not long in finding an excuse for raising against him and his friends a keen persecution. He found protection and an asylum, however, at the court of the Queen of Navarre, by whose intercession with the French Government the storm was dispelled.

In the year 1534, the utmost severities were inflicted upon the reformers. Eight martyrs were burned alive in Paris; and the King, Francis, I., declared that he would not spare his own children if they should, by any chance, be infected with these "excecrable heresies," as he called them. Calvin, grieved at the spirit of intolerance and persecution thus manifested towards his friends, determined to leave France, and accordingly he did so, after having first published, at Orleans, a small work in opposition to the doctrine that the soul sleeps when in a state of separation from the body.

In retiring from France, he proceeded as far as Basle, where he devoted himself to the study of the Hebrew language, and published his *Institutes of the Christian Religion*, which have long been highly valued as an excellent system of theology. After completing this incomparable work, he set out for Italy to visit Renee, the Duchess of Ferrara, and daughter of Louis XII., King of France. The interview was very pleasing to both parties, and tended to confirm the Duchess still more strongly in her attachment to the reformed principles. During the rest of Calvin's life she continued his sincere and steady friend.

From Italy he passed again into France, where he settled his affairs, and brought along with him Anthony Calvin, his only surviving brother. His intention was to return to Basle or Strasburg, but in consequence of the war which raged in various intervening places, he was led to change his route, and thus was conducted by the mysterious arrangements of Providence to Geneva,—the city which proved the scene of his useful and laborious efforts in the cause of Christ throughout the whole of his future life. The Gospel had before this time, been introduced into Geneva by the joint exertions of two very distinguished characters, William Farel and Peter Viret. On reaching the city, Calvin, waited upon these good men, when Farel took the opportunity of urging him to remain with them and share their labors. For some time Calvin was resolute in refusing to comply with the arguments, powerful though they were, which were brought forward, when at length Farel, with a solemnity and pathos sufficient to awe the mind, burst forth in these words: "I denounce unto you, in the name of Almighty God, that if, under the pretext of prosecuting your studies, you refuse to labor with us in this work of the Lord, the Lord will curse you, as seeking yourself rather than Christ." Terrified by this dreadful denunciation, Calvin surrendered himself to the disposal of the Presbytery and Magistrates, who, with the consent of the people, appointed him preacher, and invested him also with the responsible office of Professor of Divinity.

No sooner had Calvin become connected with the church in Geneva, than he devoted his powerful mind to the consideration of its internal condition, which was yet unsettled. Besides publishing a formulary of doctrine, and a catechism, he induced the citizens openly

to abjure the errors of Popery, and on the 20th July 1539, the senate and the people, openly preceded by a public scribe, solemnly avowed their adherence to the doctrine of the Christian religion. For some time a violent opposition was made to the exertions of Calvin by the Anabaptists, but so completely did he silence them in a public disputation, that they almost disappeared from the church of Geneva. Another and a more copious source of discouragement, however, arose from the divided state of the city. Besides the profligacy which prevailed among certain classes of the community, ancient family feuds happened about this time to be revived. In this state of matters, when the minds of the people were agitated with civil broils, Farel, Calvin, and Couraut, openly declared that they could not conscientiously administer the Lord's Supper. This so enraged the chief men of the city, who were themselves opposed to Calvin and his colleagues, that these faithful servants of Christ were ordered to leave the city within two days. When Calvin was informed of the decree which had passed, he calmly said, "Certainly, had I been in the service of men, this would have been a bad reward; but it is well that I have served Him, who never fails to repay his servants whatever he has once promised."

The banishment of these three devoted men produced a great sensation in the Reformed churches throughout Switzerland and Germany. Various attempts were made to prevail upon the governors and people of Geneva to recall them; but in vain. They remained firm to their purpose. Calvin accordingly went first to Basle, then to Strasburg, where, with the sanction of the senate, he was appointed professor of divinity, with a liberal stipend. The ability with which he filled the chair to which he had been chosen, soon raised his fame; and such was his influence over even the civil authorities of the place, that he succeeded in planting a French church, and introduced such discipline as he approved. Nor did he forget his poor persecuted flock at Geneva, but by his letters encouraged and comforted them under all their trials, predicting that brighter days yet awaited them.

While at Strasburg, Calvin published his "Christian Institutions" in a more enlarged form, his "commentary on the Epistle to the Romans," and a valuable treatise on the Lord's Supper. At this period also the Reformer married, by the advice of Bucer, Idelette de Bure, the widow of a leader among the Anabaptists.

In 1541 Calvin was appointed by the ministers of Strasburg to represent them in the conferences which Charles V. ordered to be held, first at Worms, then at Ratisbon, for the purpose of attempting a reconciliation between the Protestants and Roman Catholics. His appearances on both these occasions gave great satisfaction, and Melancthon in particular was so highly delighted, that he often honoured him with the name of "the divine."

The time was now come when the Lord was pleased to revive his own work in Geneva. Of the four chief persecutors of God's servants, two of them were dead, and the other two banished, and a desire was universally manifested that Farel and Calvin should be recalled. The former, who had taken up his residence at Neuchâtel, refused their request. A deputation was accordingly sent to Strasburg that they might prevail upon the citizens to part with Calvin. To this they were very reluctant, and though the Reformer still loved the people of Geneva, he declined to quit a place where the Lord had so strikingly blessed his labors. At length, however, he was constrained to yield, and on the 13th of September 1541, he returned to Geneva, heartily welcomed both by the senate and the people. The understanding at Strasburg was, that his removal from them was merely temporary, but the people of Geneva did not rest until he was established permanently among them. As the only condition, however, on which he would consent to remain, he stipulated that the Presbyterian plan of church government should become the adopted system of the Genevan churches. A decree was accordingly passed by the senate to that effect.

Being now settled in the former scene of his labors, he exerted himself more vigorously than ever in his varied and important duties. In every fortnight he preached one whole week; thrice every week he delivered lectures; on the Thursdays he presided in the meetings of the Presbytery; on the Fridays he expounded the Holy Scriptures to the congregation. Besides these employments he wrote many learned commentaries upon the sacred books, produced controversial writings of various kinds, and carried on an extensive correspondence. These, however, were merely his public avocations. His society was so much courted by enlightened men, that visitors from every part of Europe came to Geneva to ask his advice in religious matters. And such was the versatility of his powerful mind, that in the midst of his weightiest and most important studies, he was accessible to all who sought his counsel or assistance. And in seasons of peculiar trial to the Reformed Churches, the kindness of this great and good man was remarkably shewn. In consequence of persecution, great numbers driven from Italy and France resorted to Geneva, where they obtained an asylum and in the devoted Calvin they found a friend.

The attention which Calvin paid to his own flock was incessant. He visited, warned, exhorted them; and when the city was beset with the plague and famine, he stood forward regardless of his own life, anxious to promote the spiritual and temporal welfare of the poor distressed people. Wherever his services were required he was ready at his post. But it was more peculiarly in seasons when the cause of religion was in peril, that the energies of Calvin were put forth. Whether in opposition to the Roman Catholics, the Anabaptists, or the Libertines, he wielded his pen

manfully in defence of the truth. The work which he published on the necessity of reforming the church, and which appeared at the time the diet was assembled at Spiers, attracted peculiar notice, and was, under God, one of the great means of awakening attention to the subject.

The fidelity of Calvin in discharging his pastoral duties exposed him to much obloquy and opposition from the immoral portion of the population of Geneva. He remained resolute and unmoved however, boldly declaring the word of truth, and reproving with all earnestness the vices which prevailed in the city. Nor was this faithfulness in God's work unattended with its reward. The church of Geneva wonderfully increased in numbers, and the estimation in which the Reformer was held, rose higher still, from the attention which he shewed to the suffering Protestants who flocked thither from all quarters.

About this period, though for a season he enjoyed a cessation from public disputes and contentions, he suffered a severe stroke in the death of his wife, who appears to have been much esteemed for her piety and Christian prudence. Her last words were peculiarly refreshing, "O glorious resurrection! God of Abraham and of all our fathers! not one of the faithful who have hoped in thee, for so many ages, has been disappointed: I will also hope."

The Genevan church now assumed in all its extent the Presbyterian polity; and in addition to public preaching the consistory resolved that every minister should visit every family from house to house, expounding the Scriptures, and catechising the inmates, with the view of ascertaining the extent of their knowledge of divine truth. All festivals were abolished, and no other day was permitted to be kept holy except the Sabbath. These arrangements were not made, however, without violent opposition, so violent as to have broken the spirit and discouraged the efforts of any other man than John Calvin. He bore all with christian resignation and invincible patience. In the midst of all opposition he remained firm in the maintenance of those doctrines which he believed to be consistent with the Word of God, and calmly but courageously obviated the objections which were offered against them. The language which he employed in speaking of the enemies of the truth was, we admit, in some cases strong, but were we in possession of all the circumstances, our opinion, in this respect, might be considerably modified. The charge has been made against our Reformer that he was too harsh in his treatment of heretics, and more particularly that he was accessory to the burning of Servetus. The punishment, however, of this arch-heretic, it ought never to be forgotten, was the decree of the senate, not of the church; and though Calvin and his colleagues might not consider themselves justified in interfering with what they regarded as the rightful prerogative of the magistrate, we ought to be cautious in blaming where we

are not sufficiently acquainted with the state of the case.

In the condition of foreign churches, Calvin took a particular interest. By his correspondence he animated and encouraged the persecuted Protestants in Poland, France, and England; and the refugees from these countries, who came to Geneva, he treated with all kindness and christian regard.

About this time he was attacked with a severe illness when preaching, and obliged to leave the pulpit. Rumors immediately spread that the Reformer was dead, and the Roman Catholics rejoiced at the intelligence so greatly, that a day of public thanksgiving was appointed at Noyon, his native place. The intelligence, however, was false, for Calvin speedily recovered his wonted health and activity. Soon after he had regained his strength, he published his admirable commentaries on the Psalms. For some months his mind was much occupied with the gloomy state of affairs in France. A persecution had broken out with great atrocity and violence at Paris, and the blood of many Protestants was ruthlessly shed. At the instigation of Calvin the German states interfered, and by their friendly intercessions put an end to the calamities of the church.

In little more than a year from his former illness, Calvin was seized with a quartan ague, which, continuing for eight months, reduced him to a state of debility, from which he never afterwards completely recovered. By the advice of his physicians, and at the urgent request of his friends, he was prevailed upon to refrain from preaching in public, and delivering his theological lectures. He still, however, continued to devote his days and nights to the dictating and writing of letters to various parts of Europe, and he very frequently exclaimed amid his constant employment, "How unpleasant to me is an idle life!" Nor did he cease to take an interest in public matters. It was by his advice and encouragement, indeed, that amid all the troubles to which the republic of Geneva was at this time exposed, the inhabitants established an extensive seminary or college for the instruction of youth. As soon as his health would permit, he resumed, though in great weakness, his labors, both in the pulpit and the theological chair. His strength, however, gradually diminished, and on the 6th of February 1564, he delivered his last sermon with difficulty, in consequence of an oppression on his chest. From that day he taught no more in public, unless when he was carried occasionally to the church, and addressed his people in a few words. The disease under which he labored in his last illness was very severe and complicated, but in him "patience had her perfect work."

In giving an account of the dying scene of this truly useful and eminent servant of God, we cannot do better than quote the language of one of his most devoted and constant friends, Beza:—"On the 10th of March, we, his brother ministers, on paying our visit

together as usual, found him dressed, and sitting at the little table where he was accustomed to write or study. On seeing us, he sat silent, resting his forehead on his hand for some length of time, as he frequently did when engaged in study and meditation; and then, with a voice occasionally interrupted, but a kind and cheerful countenance, he said, 'I return you, dearest brethren, my most hearty thanks for all your solicitude on my account, and hope in a fortnight I shall be present, for the last time, at your consistory,' (which was established for discipline of morals,) 'for I think that the Lord will then manifest his pleasure with respect to me, and take me to himself.' He did attend the consistory on the 24th of March, as usual, and when the business was finished in a peaceable manner, he observed, that he felt some further continuance was granted him by the Lord. He then took up a French New Testament, read to us himself some of the marginal annotations, and requested the opinion of his brethren, since he had undertaken to correct them. He was worse on the following day, having been fatigued with the labors of the preceding; but on the 27th, he was carried to the door of the senate-house, and being supported by two of his attendants, walked into the hall, and after proposing a new rector of the school to the senate, he uncovered his head, and returned them thanks for the favors already conferred upon him, and particularly for their attentions in his last illness. 'For,' he said, 'I think I have entered this house for the last time.' Having uttered these words with difficulty, and a faltering voice, he took his last farewell of the senate, overwhelmed with sorrow, and bathed in tears. On the 2d of April, which was Easter-day, although suffering from great debility, he was carried to church in a chair, was present with the whole congregation, received the Lord's Supper from my hand, and conjoined in singing the hymn, with a trembling voice, but with manifest expressions of joy shining forth from his dying countenance."

A few days after he sent to inform the syndics and senators that he wished to meet them once more, and he intended, therefore, next day, to be carried to the senate-room. The senators, however, afraid that his health might be injured by the exertion, repaired in procession from the senate-room to the house of Calvin. The address which he delivered to the civil authorities on that occasion was peculiarly solemn and affecting. The important admonitions with which it closes are well worthy of attention.

"If you would preserve this republic in security, see to it with unremitting care, that the sacred seat of authority, in which God hath placed you, be not defiled with the pollution of sin; for he is the only sovereign God, King of kings, and Lord of all lords, who will honor those that honor him; but on the other hand, will cast down, and cover with disgrace, those by whom he is despised. Worship him therefore, according to his precepts, and let your minds be more

and more intensely directed to the obeying of his will, for we are always at a very great distance from the performance of our duty. I know the temper and manner of you all, and am aware of your needing exhortation. There is none, even of those who excel, without many imperfections; and let each in this case examine himself with care, and ask of the Lord the supply of his known deficiencies.

"We see what vices reign in the greatest number of the assemblies convened in the world. Some, cold and indifferent to the public interest, pursue with eagerness their own private emoluments; others, are only intent upon the gratification of their own passions; some make a bad use of the distinguished talents bestowed upon them by God; while others are vain-glorious, and confidently demanded that the rest of their fellow-counsellors should sanction their opinions.

"I admonish the aged not to envy such young persons as they find to be endowed by God with particular gifts; and I warn younger persons to conduct themselves with modesty, and to avoid all presumption. Let there be no interruption of one another in the performance of your duties. Shun animosities, and all that acrimony which has diverted so many from a proper line of conduct in the discharge of their office. You will avoid these evils, if each of you confines himself within his proper sphere, and all perform with fidelity the part intrusted to them by the State. In civil trials I beseech you to avoid all favor, or enmity; use no crooked arts to pervert justice; let none, by any plausible address of his own, prevent the laws from having their due effect; nor depart from equity and goodness. If the evil passions excite temptation in any one, let him resist them with firmness, and look to him by whom he has been placed on the seat of judgment, and ask the same God for the guidance of his Holy Spirit.

"Finally, I beseech you to pardon all my infirmities, which I acknowledge and confess before God, and his angels, and in your presence also, my honorable lords."

Having finished his discourse, he offered up a prayer in behalf of the senators, gave his right hand to each of them separately, and bade them adieu. The dying man next sent for the ministers of Geneva, and having exhorted them, in a very touching manner, to zeal and perseverance in the good work of the Lord, he commended them to God individually. They parted from him in tears, lamenting the loss of one by whose counsel and prayers and instructions they had so much profited.

The closing scene is thus described by Beza:—"Calvin spent the remainder of his days, until death, in almost constant prayer. His voice, indeed, was interrupted by the difficulty of respiration; but his eyes, which retained their brilliancy to the last, uplifted to heaven, and his serene countenance, were certain proofs of the fervour of his devotion, and of his trust and

confidence in God. He often in his prayers repeated the words of David, 'Lord, I opened not my mouth, because thou didst it;' and at times those of Hezekiah, 'I did mourn like a dove.' Once also I heard him say, 'Thou, Lord, bruise me, but I am abundantly satisfied, since it is thy hand.' His doors must have stood open day and night, if all had been admitted who from sentiments of duty were desirous to see him; but as he could not, from difficulty in speaking, direct his discourse to them, he requested they would rather pray for him, than be solicitous about paying their visits. Often, also, though I always found him glad to receive me, he was very scrupulous respecting the least interruptions thus given to the duties of my office, so sparing was he of the time which he knew ought to be spent in the service of the church; and his conscientious feelings, lest he should give the smallest trouble to his friends, exceeded the bounds of moderation. Such was the manner of comforting both himself and friends until the 19th of May, when we ministers were accustomed to meet relative to the censure of morals, and to take a friendly meal together two days before Whitsuntide, and the celebration of the Lord's Supper. He expressed a wish that the common supper should on this day be prepared at his house, and rallying his little strength that remained, was carried from his bed to the adjoining chamber, when he said, 'I come to see you, my brethren, for the last time, never more to sit down with you at table.' Such was the commencement of one of the most melancholy repasts we ever took. He then offered up a prayer, took a small portion of food and discoursed with us at supper in as cheerful a manner as his weakness permitted. Before supper was fully finished, he ordered himself to be carried back to the adjoining chamber, and addressing the company with a distinctly smiling countenance, said, 'This intervening wall will not prevent me from being present with you in spirit, though absent in body.' His prediction was fulfilled, for from this day he always lay in a horizontal posture, his small body, except his countenance, which was very little changed, being so much emaciated, that breath only remained. On the 27th of May, the day of his death, he appeared stronger, and spoke with less difficulty; but this was the last effort of nature, for about eight o'clock in the evening certain symptoms of dissolution suddenly manifested themselves. When one of his domestics brought one of the brethren, and me, who had only just left him, this intelligence, I returned immediately with all speed, and found he had died in so very tranquil a manner, that without his feet and hands being in any respect discomposed, or his breathing increased, his senses, judgment, and in some measure his voice, remaining entire to his very last grasp, he appeared more to resemble one in a state of sleep than death."

Thus died one of the brightest characters that has ever adorned the page of history. His death was bewailed by all classes of the community. In him

him the church of Geneva lost a faithful and devoted pastor, the city a wise, philanthropic, and public spirited citizen, the college a learned and able professor, and all, a common parent and friend. His funeral was attended by the authorities, civil and ecclesiastical, of the town, and a great proportion of the citizens. Many tears were shed on the occasion, and for some days a gloom seemed to be thrown over the city. According to his own directions no monument was erected to his memory. Neither was this necessary. Calvin can never be forgotten. *Si monumentum quaeris, circumspice.* "If you wish to see his monument, reader, look around you."

THE RELIGIOUS INDIFFERENCE OF CANADA AND ITS POLITICAL EFFECTS.

We find the first evidence of the religious indifference of our Provincial community in the very general opposition that has been raised against all public provision for the maintenance of sacred institutions. This opposition has oftener than once been manifested even in the deliberations and decisions of the popular branch of the Legislature. Its origin, we are aware, may be traced to the illiberal and unwise policy which the local government has uniformly pursued in maintaining the exclusive right of the Episcopal church to the whole of the munificent endowment made for the support of the Protestant religion in this colony—and it has of late been greatly increased by the jealousies of sectarian rivalry; but its true and more latent cause may be discovered in that prevailing indifference to religion and all its institutions, which forms so remarkable and sad a feature in the character of our Canadian population. To multitudes among us it is a matter of small concern in what form religion exists, or whether it exist at all; and while they are loud and virulent in their condemnation of every legislative measure which may favor its support—they themselves will not assist it—no not with one of their fingers. On such a question as that of religious endowments we admit that there may be a diversity of opinion even among wise and good men; for alas! it cannot be denied that they have often been so grossly abused—so prostituted to unholy purposes—so often granted for the dissemination of error—that very colorable pretexts might be alledged against them; and the enemies of religion in this country have most industriously availed them-

selves of these accidental circumstances to turn the public mind against them. Nay, we have sometimes had the mortification to witness, those whom we esteemed the true disciples of Christ, lending their aid to the infidel and profane to alienate and destroy those resources for the support and extension of religion, which under the control and management of an enlightened and christian administration could not fail to be of signal advantage to the country. But to prove that this opposition has arisen in general from indifference to *all* religion, we might ask the attentive observer, whether the opponents of a legislative provision for the support of religion have appeared to evince their concern for it by liberal voluntary aid? Are they found among the zealous supporters of the gospel in their own neighborhood? Do we find them acting for this end with that unwearied spirit and energy, and with that personal sacrifice which the love of God and the faith of a christian, and concern for the souls of their own family and those around them, would inspire? On the contrary, is it not rather observed that these opponents are chiefly found among such as have put off all regard even for the outward forms of religion, or who are contented with such occasional and imperfect ministrations of it as chance may throw in their way? We have no fear in hazarding the assertion that if all in this province were as deeply convinced of the importance of sacred institutions as they ought to be—both for their own and their country's good—they would manifest their convictions not only by a greater liberality from their own substance, but they would rejoice in any other mode of extraneous aid which the providence of God might open up. And whenever the spirit of a devoted piety shall pervade our population and legislators, religion will share in their legislative beneficence as well as education. The training of young men for usefulness in the state is an object worthy of the statesman's care; and when the fear of God, and the knowledge of Christ's gospel shall be regarded as essential elements of all that is great and good in the human character, the means by which these may be instilled into the national mind will not be left to precariousness and adventure. Meanwhile as to these, our provincial community is in an unsettled and perilous stage of its existence. Gathered together from the four winds, each has imported with him—along with whatever he may have possessed of true and good—the prejudices which he imbibed from his native soil; and the condition of the people in a recent colony seems peculiarly favorable to the growth of opinionativeness and conceit. From these causes, there arise daily a discordancy of opinion and sen-

timent, both on political and religious subjects, which if not kept in check by christian charity, may produce very ruinous consequences. We think this feature in our provincial character should awaken the most anxious solicitude, and should lead all who fear God and love their adopted country to embrace the most effectual methods of diffusing among the people a spirit of "truth, unity, and concord." And we speak on the high authority of God's word when we affirm that there is not another instrument more powerful for effecting this unanimity than that gospel, touching which so many are indifferent. We appeal to you, whom we now address—claiming as we do the alliance of birth with different countries, whether there be not a kindly uniting principle in the religion we profess; whether, after reverently worshipping God in his temple we have not felt inspired with kindred sentiments; and whether when we sat down at the Lords table, commemorating the redemption of the world—we did not feel that we were one in Christ Jesus, hastening to be where he is that we may behold his glory. And we at least from an experimental knowledge, may assert that peace and union follows in the train of pure and undefiled religion. In defiance of the sectarian contention with which we are surrounded we shall indulge the pleasing anticipation, that it shall yet blend us as a people into one harmonious family, making us kindly affectioned one towards another in brotherly love. And when that period shall have arrived we shall not have to deplore, as now we do, that our legislators, contrary to the practice of christian states, transact the business of their country—business involving its entire well-being—without invoking the direction and blessing of the God of nations, because they cannot agree what minister of Christ shall conduct their devotions before God. When that period shall have arrived it will be deemed of as much importance to the country's welfare, that the remote and solitary settler in the woods, famishing for the bread of life, shall be supplied with this blessing, as that canals and roads and bridges should be constructed. And then we shall have no reason to deplore before God as a national characteristic, an indifference which places religion—man's best comfort in time, and only preparation for eternity—in the meanest rank in the catalogue of a nation's wants.

Another ground on which we hazard the assertion that religious indifference is among us a national sin—is the open and undisguised neglect of all the institutions of christianity, even when the observance of them, might with a slight effort be attainable. And that we may be impressed with

the extent and enormity of this evil, let us confine our attention to our own district.* It contains a population upwards of 33,000. To this multitude we know of only 12 stated and regular ministers—having pastoral charges—besides several itinerant preachers. Now, on the most favorable supposition, we believe it will be found that the average number of those who attend regularly on the Sabbath, the public worship of God, throughout the whole district, will not exceed 2,000, that is there is only one in ten of the population of our district who profess to regard even the outward form of religion. Lest however we may have erred in this calculation—let us turn to a smaller territory where greater certainty may be attained: let us look at our own Town and Township.* In its population of nearly 3,000, how many may be found walking in the regular observance of christian ordinances? We much doubt whether 500 among all sects on an average, meet together for the public worship of God, on the day that God has set apart for that solemn purpose. Even in the town, with all the advantage for public worship which it enjoys—can we number 400 out of nearly 2000 who make it a point of conscience and of duty to give regular attendance in the sanctuary of God. Reckon up its families, and we greatly fear you will not find one in six who pay any stated and conscientious regard either to the domestic or public rites of religion. The Sabbath bell summons them to the house of prayer, but they are deaf to its sound; and the few scattered worshippers, who wend their way to do homage to the God of heaven, as they pass along the road, discover too many evidences that the Sabbath brings no holy or religious rest to multitudes around them. Tell us not that these careless people may worship God in their families and homes, although they do not choose to meet with their fellow christians in public assembly for that purpose. This is contradicted by all observation. For the history of Christ's church teaches that wherever religion prospers in the family, its blessed influence will appear in a greater desire for the public ministration of the word and ordinances: and enlightened christians know that divine grace is to be obtained only in the way God has promised to communicate it, and those who turn aside from that way in contempt of divine authority, will not obtain God's blessing in any other, however much they may delude themselves to the contrary. But would that this evil were not aggravated beyond the point of mere indifference. Alas! it often proceeds beyond this, even to a contempt of the de-

* Niagara.

cencies of a christian community. Have we not heard the stillness of the Sabbath morn broken by the noise of the drunkard returning from his revel? Is not our ear frequently stunned with the stroke of the axe— as if the six days allowed by God were not sufficient for human toil? Do we not sometimes witness an ostentatious recreation on the evening of the solemn day which should be consecrated to the concerns of immortality? These are proofs too painfully conclusive of a prevalent indifference to the things of God, and should press upon our souls feelings of humiliation, lest on account of them He should visit us with righteous indignation.

The criminality and danger of this religious indifference is of a magnitude sufficiently appalling when viewed even in its immediate effects upon the community; but when we contemplate its future consequences it must become an object of still greater anxiety and alarm to every christian mind. It is the natural and universal tendency of irreligion to confirm and perpetuate itself; and to inundate the country where it prevails with all that moral and political disorder which is noxious to its well-being. The prospect of such an evil in our circumstances would be dreadful, even were our Canadian population to accumulate only in the ratio of natural increase. But when in addition to this we consider that tens of thousands are yearly added to the number by emigration from the mother country, and that not a few of these are infected with the same spiritual malady that prevails among ourselves, the evil assumes a much more threatening aspect. For let us ask what is the description of people who leave their native land to seek with their families a home in this country? Is it not for the most part the poor, and the poorly educated who are borne on the tide of emigration—the very class who in their native country, least desired and profited least by its religious advantages, and who when they are removed into a new country, are most likely to cast off the restraints which kept them in some degree of order in the land of their birth—and to fall headlong into the vices of the new community into which on this side of the Atlantic they are introduced? Follow them through these vast tracks of forest into their new settlements, and do you not perceive a great likelihood that they will add to their original vices those which are peculiar to their new associates? Visit these poor emigrant families and contemplate as a christian what meets your eye. Behold a parent too ignorant, perhaps too ungodly, to afford any solid religious instruction, or any good example to his children. Behold these children, the future hope of our country, growing up in ignorance and spir-

itual destitution. There is no village school to which they can repair. Sabbath comes, but the church-going bell sounds not in the forest, and none of the Sabbath exercises are enjoyed. If at wide intervals any one penetrate to their settlement in the garb of a Christian Missionary, there may be that in the style of his address, in the modes of his worship, and in the peculiarities of his doctrine, which, when compared with what they were accustomed to, tends rather to unhinge their religious sentiments than to strengthen them; and the conflicting dogmas of their different visitors, while they gradually wear out from their minds the exclusive veneration for the creed in which they were brought up, substitute nothing else in its room. That we do not in this matter speak unadvisedly, we need only appeal to what has taken place in our town township. We find on its assessment roll for 1828,* in a population of 2,856, no fewer than 331 persons who distinctly own that they do not know to what division of the Christian family they belong, or whether indeed they assume the Christian name at all! That attachment to a particular sect and creed, which even in the absence of vital godliness answers some good ends, is entirely destroyed. This is an unavoidable consequence of permitting the youthful mind to grow up unimbued with religious principles; strange to religious discipline, left without a guide, to be tossed about in the most impressible period of life, by the storms of conflicting opinions which every wandering, unauthorised teacher as he passes along may raise in their vicinage. Similar processes of unhingement and infidelity are at this moment going on every where around us—processes which, if not checked, are pregnant with evils, the extent of which cannot by us be foreseen or estimated, to our fresh and rising country. To us calmly reflecting on these things, the impression is irresistible, that both the parent state and the provincial legislature, are very blameable for the indifference which they have hitherto manifested regarding the spiritual destitution of Canadian settlers. We do not deny that it is the duty of every Christian people who have the ability, not only to provide for their own spiritual edification, but also to do what they can to disseminate the gospel throughout the world. But surely this ability is not possessed by thousands upon thousands in this vast uncultivated territory, struggling with the hardships and penury of new settlements, and with whom years of constant toil must pass away, ere they can hope to attain any thing beyond the merest necessities of life. Meanwhile if they do not obtain foreign aid,

* No religious census has been taken since that period.

they become habituated to their religious destitution ; the desire for the spiritual privileges they once enjoyed dies away ; their children grow up in hardened indifference ; and ere they have gained the power of supporting religious ordinances, they have lost the inclination, and have ceased to feel that religion to an immortal and accountable being is the one thing needful. Would it not then be a policy worthy of an enlightened and Christian nation to employ every means to avert a calamity, than which there cannot a greater befall any people, either in a political or moral point of view ? For is not the happiness of every community dependant on the sound moral and religious feeling that pervades it ? If it be God's prerogative to "speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it," may we not fear that his judgments will fall upon the people who do evil in his sight, and obey not his voice ? How criminal then must be that national supineness and improvidence which would suffer a people to deteriorate in that which constitutes their highest excellence ! Does the parent state act the part of a parent when she sends forth her teeming thousands into her unpeopled provincial solitudes, and leaves them to feed on what the earth may produce, without making a single effort to prevent them from relapsing into heathenism—to raise them in the scale of intelligence—to qualify them for discharging the duties of good citizens—or to aid their preparation for their immortal destiny ? On the men whose toil increased her wealth, whose courage defended her bulwarks, whose blood flows in a numerous kindred left behind—the sinews of their country's strength—are these to be transported as exiles, treated as aliens and outcasts, sold for a morsel of bread ; while all that is valuable in them as the children of reason and the heirs of immortality, is to be put in hazard and peril ? Far be from Britain such wrong—such impolitic and unchristian wrong to her subjects. Let her rather foster those institutions, educational and religious, by which her people may be instructed to act the part of freemen in the state, and be qualified by their intelligence and their virtue, to diffuse the faith sent by the God of mercy, to heal the afflictions, and compose the strife of a jarring world.

N.

M.

From the Inverness Herald.

ON THE THE CONNECTION BETWEEN POLITICS AND RELIGION.

That there ought to be no connection between politics and religion, is so frequently urged on every side, that many are apt to look on this as a question on which there can be no difference of opinion among reflecting men. One class of men, when strongly pressed by the undeniable tendency of their measures to exclude the Deity from any real recognition in the government of a world which he made and continually preserves, think it quite sufficient to assert boldly, that religion has nothing to do with politics. The same assertion is urged by the nominal Christian, when his political opinions and deportment are in utter opposition to the doctrines which he professes to embrace, as those of revelation. And the sincerely religious are not unfrequently led by this opinion to forget their duty to the King of kings, when blinded multitudes madly endeavor to break his bands asunder, and justify their impious enterprise, by placing the maxims of false philosophy where the oracles of God ought to be always paramount. It is a matter of no ordinary importance to endeavor to ascertain, whether a sentiment, which would exclude religion from all control over relations, more than any other, productive of human happiness or misery, be really founded on the dictates of truth.

That man is bound to employ all his faculties and talents, in strict obedience to the will of Him in whom he lives, and moves, and has his being, will be denied by none who believe that the same God who at first created, does continually sustain and govern all his works. This elementary maxim of human duty ought at once to settle the whole question, and to stamp, as entire rebellion against the supreme Ruler, all attempts to govern his creatures irrespective of his will, to whom rulers and ruled are alike amenable. But sceptics of all classes endeavor to evade the force of this truth, which strongly appeals to the conscience of every reflecting man, by suggesting the impossibility of ascertaining his will, in a world where so many opposite systems are maintained by an appeal to the same authority. However conclusive such reasonings may appear to minds which are still floating in utter uncertainty as to what is truth, they are wholly baseless in the view of those who have actually ascertained the Divine will, by means of a revelation, accredited by a blaze of evidence, which has, in all ages, commanded the obedience of the wisest and best men who ever trode this earth. For men to profess to believe certain things on such authority, and then to refuse to act in conformity with them in every circumstance, is the strangest absurdity, and shows how much professed belief there may be, where there is no real conviction of having actually found the truth. It is striking to observe, how much of what passes a-

mong the unreflecting for liberal legislation and liberal opinions, may be traced to no other source than blank infidelity or universal scepticism—a system that undeniably overturns the only secure basis on which the foundations of social order can rest. The first French revolution was produced and urged forward by political doctrines of this description, emanating directly from the schools of Voltaire and Rousseau; and this mighty event caused their rapid and extensive circulation over all the countries of Europe. But surely, if the fallacy of any theory ever was demonstrated by experiment, this was the case with the doctrines of the philosophers and politicians of France; which seemed to beam with benevolence and patriotism when they were hailed by their unthinking admirers, as lights destined to introduce a happier order of things than the world had ever witnessed. A state of civil disorganization ensued, such as human society had never before exhibited, changing at once one of the most civilized nations in the world, whose government had been settled for ages, into an arena of confusion, violence, and massacre, which exceeded that of the most barbarous countries; and which was at last repressed, not by the dangerous enthusiasts, who were utterly unable to guide or allay the storm they had raised, but by the strong hand of the most perfect military despotism which has existed in modern times. It is difficult to say, whether the separation of politics from religion, as displayed in this great national experiment, appears most opposed to the authority of God, or to the welfare of man. Political relations being those in which the most extensive evil may be perpetrated, and in which the temptations to neglect the rights of others are strongest; are just those in which, most of all, man ought to be called to feel his responsibility to the everlasting King; being that salutary restraint, which universal experience has shewn to be alone able to shield society from the desolating effects of human passions, urged onwards by unrestrained selfishness. Even the deluded Voltaire, amidst all the mist which infidelity had cast over his mind, seems to have discovered, at one time, the utter ruin which the disjunction of religion from politics must sooner or later bring upon society. For when writing on this very matter, he declares, that as a subject, he would dread his rulers casting off all the restraints of religion, as in such a case nothing could effectually prevent them from contriving to overthrow the rights and liberties of the people; and, on the other hand, he declares, that as a ruler, he would dread his subjects casting off the restraints of religion, as what would render his life insecure, when deemed by them opposed to their own imaginary interests.

The great men of antiquity, who laid the foundations of the mightiest empires which flourished in the world, were quite aware, amidst all their ignorance of the true God, of the utter impossibility of establishing any permanent system of civil government, without the sanctions religion. Their historians and

philosophers uniformly held the same sentiment. Plato calls religion the 'bulwarks of government, the first of all society, the firmest support of legislation,' and in his book *De Rep.*, asserts, 'that religion ought to be the principal object of care in every republic;' Aristotle, in his book *De Polit.*, assigns the first place, among political duties, to 'the concern about divine things;' the first law in the twelve tables of the ancient Roman institute, inculcated reverence for religion; Archytas declared, that the first law of the constitution, ought to be for the support of what belongs to the Gods; Cicero, in his books *de Nat. Deor.* and *de Legib.* pronounces 'religion the foundation of human society,' and shews how important it is for rulers, who would benefit their country, to do all in their power to uphold its authority; and Plutarch says, 'religion is the first thing which claims attention in the framing of laws, for you may as easily build a city without ground as preserve order among the citizens without a belief of the deity,' and this he illustrates by referring to the original legislators of Rome, Sparta, Athens, and Greece in general. To teach men, in their political duty, to disregard the authority of God, was a doctrine considered perfectly impious among heathen politicians. No doubt, the indispensable necessity of religion to the maintenance of social order, has led many unreflecting men to look upon it generally, as the invention of legislators, in order to impose a restraint on human passions. But if the matter be carefully considered, the admission that, unrestrained by this principle, society will be continually in danger of being rent asunder, and communities of men assimilated to the wild herds of the forest, is of itself, a strong collateral argument for the divine origin of religion. No subject requires a stronger hold over the passions of men than politics; and, if uncontrolled by the fear of God, they exert over the mind the same influence as habits of gaming; rendering their victim insensible to the personal, domestic, and social misery, which thicken around him, as he incessantly presses on, with his mind almost wholly absorbed in pursuit of the object of his ambition; while his feelings are harrowed up by numberless anxieties, from the frequent uncertainty to which he is exposed as to the issue of the projects, on which his eyes are fixed with an intentness, such as makes him more and more indifferent to all besides. Let politics be separated entirely from religion, and not only is legislation like an edifice built on the shifting sand, but if political agitation come to spread widely over a country so circumstanced, the disorganization will spread to the minutest sections of the social body. Hence it happens, that the village politician is often as remarkable for his disregard of the duties of his own station, as he is for his quick-sightedness in discerning the tendency of measures introduced into the national legislature; quite forgetting that no external form of government can produce a happy or prosperous country, if the citizens be individually corrupt, and indifferent to their domestic and relative duties as members

of society. No man can be truly said to be the friend of 'the people' while inimical, or even indifferent, to the cause of national godliness. Nations, once most illustrious, have declined, and perished from their exalted station, when public virtue disappeared, which never long survives the destruction of private principle. What signify alterations in the form of political institutions, which many seem to consider the only tests of patriotism, if that influence be neglected, which can alone prevent the machinery thus erected from being applied to the purposes of general and extensive injury?

But, clearly as we might shew the connection between religion and politics, from the nearly universal consent of mankind, the dictates of sound reason and the principles of social expediency, it is not on these we wish to rest the chief support of our argument. The necessity of having our politics in subjection to our religion, is distinctly asserted in the doctrines of revelation. There, the Deity asserts his right to govern the nations of the world, declares his determination to punish disobedience to his will by the infliction of national judgments, and solemnly assures kingdoms, that such evils can be averted only by turning in true repentance from what has caused these tokens of his anger. A brief summary of the political duty, enacted by the highest authority, may be found in these words, spoken by Jeremiah, xviii. 7—10. 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.' Can any man receive these words as the declaration of the unchanging God regarding the principles of his government over kingdoms of the world, and then maintain that religion has nothing to do with politics? For what are politics, but the principles on which the actings of nations proceed? And if those be in opposition to the divine will, what believer in the doctrines of revelation can anticipate any result from actings thus directed, but national ruin? Every consistently religious man, whether consulting the welfare of 'the people,' or the honor of religion, is loudly called on to do his utmost, that the politics on which the legislation of his country proceeds, be agreeable to the mind and will of Him, whose hand unseen directs the destinies of nations.

Many, who admit entirely the general principle we have been laying down, feel deterred from asserting it in the face of world, by their dread of encountering the arguments brought against it from the undeniable hypocrisy of many, who have used the sacred name of religion only to advance their own interested pur-

poses. But is there any reason for this fear? Has not the insincerity of many professing Christians led unbelievers to stigmatize, as hypocrisy, every profession of earnest zeal regarding religion? And ought true Christians to be deterred on that account, from publicly avowing their attachment to him, whose they are and whom they serve? It is not to be denied, that many have endeavored to enlist religion on one side of politics, who had no real concern for that which they only call to their aid in the season of extremity. But should that prevent others from opposing every system of politics, which they believe to be opposed to the Bible? And ought they to be ashamed of avowing, that the reason of their opposition is drawn, not from their adherence to any of the shifting parties of this world, but from their zeal for the authority of God, which no country can long forget with impunity? Men are not ashamed to avow their connection with those who are recognized as the leaders of the several parties of their day; and is it not most disgraceful for men to profess to believe the Scriptures of truth, and yet to fear to be ranked as supporters of the principles of legislation, which are there held forth?

But, when we contend for the connection of religion with politics, we do not mean, by religion, that abstraction which may be any thing or nothing, but that precise system of truth which is set forth in the holy Scriptures. And, to be still more particular, we hold religion to be not one or other of the various corruptions of this system, which the waywardness of the human mind has produced; but that doctrine, which the fathers of the Reformation asserted, when they raised the standard of Protestantism against the monstrous apostacy of Rome. This is the religion which was interwoven with the whole fabric of the British Constitution, at the memorable Revolution, and which has secured to Britain more internal peace and outward prosperity, than ever was enjoyed by any country. The same arguments which lead us to believe, that there is but one book which contains the revealed will of God, lead us to conclude, however much we may be opposed to the mock liberality of the day, that this revelation cannot have two meanings essentially opposed to each other. Could we but persuade men to make this true religion, for the preservation of which our fathers were more anxious than for the maintaining of all their other privileges, the rule to direct their political exertions, the result would be quite the reverse of what ill informed persons anticipate as the inevitable effect of religious controversy.

Religion points out to politicians the great rule by which legislation ought to be directed, and at the same time prescribes the temper and weapons, by which the cause of truth ought to be maintained in the world. Men, no doubt, have maintained what they termed religious controversy, in utter neglect of the temper and spirit prescribed by true religion; but this ought

no more to make us indifferent to assert its sacred and unchanging claims, than the undue manner in which other great objects have been advocated, ought to make us regardless of them. Is there any thing valuable and important in the world, which has not at some period been maintained in an unbecoming and injurious manner? The clamour often raised thoughtlessly against the union of religion with politics, ought to be strenuously resisted by every man who understands the interests of his country, or has a shred of zeal for the rights and cause of religion.

Let men but be taught to believe, that for the omission or wrong performance of the duties resulting from their political relations, they shall be brought to judgment; and this will at once give an exalted character to those duties, altogether apart from the success with which they may be attended, and cause every effort springing from such relations to display a moral dignity; instead of those disgraceful scenes, and that extensive destruction of sound principle, so often produced by the conflict of political parties; and which, however much they may advance the ephemeral elevation of individuals, inevitably deepen the nation's guiltiness, and accelerate the nation's doom. Such collisions are frequently dreaded by the true friends of the people, as what comes like a moral blight, especially over the towns and more numerous classes of the community, just because religion has often been practically excluded from politics, where, beyond all other scenes, its influence was required to prevent the bounds of duty from being trodden under foot amidst the overwhelming excitement of parties.

A.

LETTER FROM THE REV. DANIEL ALLAN, MISSIONARY WITHIN THE BOUNDS OF THE PRESBYTERY OF HAMILTON.

REV. SIR,

Your printed Circular of 31st October last, forwarded to me by order of the Presbytery of Hamilton, was very late in coming to hand; and this circumstance, together with the unhappily disturbed state of the country, which especially during the last five weeks, has rendered travelling a matter of more than ordinary difficulty, put it quite out of my power to reply earlier. As soon after receipt of your letter as my other engagements would permit, I set out in quest of the information required by the Presbytery; and with that view visited the following townships, viz., Malahide, Bayham, Dereham, Middleton, Houghton, Walsingham, Charlotteville, Woodhouse,

Walpole, Townsend, Windham and Norwich. The following are my answers to the queries, arranged in the same order in which the latter are put by the Presbytery.

1. The whole extent of the above townships, in addition to those of Southwold and Yarmouth, which likewise I have been requested to embrace in my report, is as nearly as I have been able to ascertain, about 1,411 square miles, and contains a population of 13,100.

2. Within the above district there are in all about 23 religious teachers, viz., 3 ministers of the Church of England whose stations are, St. Thomas, Port Burwell and Simcoe; 13 Methodist teachers, 3 only of whom may be considered as preachers, the rest being exhorters, &c., &c., 9 Baptist teachers, 2 only of whom seem worthy of being called preachers, 1 Seceder minister in Southwold connected with the United Associate Synod, 1 respectable old gentleman at Simcoe, assuming the name of Presbyterian, but whose connection I had not the means of ascertaining, and any one of a pretty numerous body of American Quakers, in the township of Norwich, who may conceive himself moved to assume the office of instructing his brethren. In short, within these bounds, exclusive of the 3 English ministers referred to, there are about 6 tolerably respectable spiritual guides, each of whom, I have understood, receive, either from the people or from the Society by which he is sent out, an annual salary varying from £20 to £40 currency.

3. In many instances the preachers receive a considerable share of their support from individuals who have no other connection with them than hearing them preach occasionally. About one fourth of the whole population of this district, have at present no connection whatever with any religious body.

4. The character of the people generally as to religious knowledge, ordinances and duties, may easily be inferred from that of the greater number of those who profess to be their teachers. These are generally speaking, a set of well-meaning perhaps, but very illiterate men, under the influence of the wildest fanaticism, incapable of enlarged or consistent views of any religious system, and whose knowledge can scarcely be said to extend beyond a few peculiarities, either in doctrine or in discipline, by which their particular party happens to be distinguished. The necessary consequence of which is, that the great bulk of their followers have but very few just or rational ideas of religion. It is a melancholy fact that the greater number of those of them who make pretensions to superior piety, are really no better than a

set of mere visionaries, who appear to take it for granted that reason, common sense, and even common decency, ought to have as little as possible to do with religious duties, just as if, because they are among the things generally speaking, "highly esteemed among men," they must therefore be "an abomination in the sight of God." More than once have I heard allusions made to such scriptural expressions as these, with the professed view of justifying the grossest and most indecent extravagancies by their acts of divine worship. This poison of Arminianism too, less or more mixes itself up with all their ideas of christian doctrine; and many of them are so ignorant, or so unsettled in their religious opinions, that I know not what absurdity, be it ever so monstrous, they may not by a little tact and management, be induced to assent to and receive. Sabbath desecration is, in many instances, so common as to have almost ceased to be regarded as criminal; though I am told it is much less general than it was some years ago. More than a third part of the population of this district, or about 7,000 individuals are unbaptized.

5. With the exception of Southwold and Yarmouth, the number of Presbyterians throughout this district, is extremely small—scarcely 300 including both Scotch and Irish of that denomination. The great bulk of the inhabitants are Canadians and other Americans, who are in general either attached to one or other of the Methodist bodies, or have no religious denomination. There are a great many Dutch settlers, especially in Walsingham and the contiguous townships, who generally connect themselves with the Baptists. In the township of Walpole, there are about 130 Scotch and Irish Presbyterians; about 70 in Simcoe, Victoria, Port Dover and the vicinity of these villages; about 40 in the township of Bayham; and probably 100 more scattered up and down through the other townships, particularly Malahide and Houghton along the lake shore.

6. The situation of the Presbyterians in respect to religious instruction and ordinances, is truly deplorable. In several instances I have met with persons who had not heard sermon from a minister of our church, for twelve, sixteen, eighteen and twenty years, except on one occasion some years ago, when the Rev. Mr. Bell was among them. A great many of their children are unbaptized. They have no other public means of grace than those which are afforded by the occasional visits of Methodist and Baptist preachers or exhorters, whose mode of expounding scripture, and of dis-

pening religious ordinances in general, they so much dislike, that in most cases they prefer remaining at home to uniting with them in acts of public worship. There are, as I have stated, only three stations in the whole of this district, occupied by the Church of England; and except for the very few individuals belonging to that body, who are scattered up and down the country, it would not in all probability greatly improve the moral and religious aspect of society here, were that number trebled; as many individuals, both of the natives and of the old country settlers here, have repeatedly assured me, that among the people generally, the forms of that church are extremely unpopular, and that many would willingly connect themselves with a Presbyterian congregation, were one formed in their vicinity, who have long resisted all such connection with the Episcopalians. The smallness of their number, and the circumstance of their being so widely scattered, seeming to forbid all hope of obtaining a settled minister, have hitherto prevented the Presbyterians within this district, from giving practical evidence of those desires which I believe they have long and ardently cherished on this subject. But all of them with whom I have conversed, express their willingness to aid the Presbytery of Hamilton, to the utmost of their power, in supporting a Missionary of our church, should the Presbytery at any time have it in their power to locate one among them.

7. If regard be had exclusively to the number of Presbyterians it is manifest from the preceding statements, that no opening at present presents itself within these bounds for a minister of our church. If however any importance can be attached to the opinion, once and again expressed, of several very intelligent and respectable Scotchmen, long resident in these parts, there is sufficient reason to believe that were a faithful minister of our church once located in any of the now populous parts of the district, or for example in Simcoe or Bayham, many individuals of other denominations would gladly contribute to his support. I do not think that from the Presbyterians alone at each of these stations more could be obtained annually for the maintenance of a minister than from £30 to £40 currency. The Presbyterians in Walpole, though much more numerous, could not, I am persuaded, afford so much, as they are generally speaking, in very straitened circumstance.

8. To supply the wants of the Presbyterian population settled up and down within the bounds of this Presbytery, in a satisfactory manner not fewer than nine missionaries would be necessary viz. three to the east of the Grand River, three be-

between the Grand River and London, and the remaining three to the west of London.

DANIEL ALLAN.

London, 8th January, 1833.

NOTE. Mr. Allan, in the foregoing letter having deemed it unnecessary to communicate any particulars respecting the village of St. Thomas, and the township of Southwold and Yarmouth, we think it important to state that in the above mentioned village and township, there is a very considerable body of Presbyterians who have erected a handsome church and addressed a harmonious call to Mr. Allan to become their pastor, offering £100 per annum for his support. Mr. Allan has declined this call; but we trust the persevering exertions of this interesting congregation will speedily be crowned with success.

MR. EDITOR,

I hope the following Address will be readily inserted in your columns. It is quite of an uncommon description and possessed of great beauty. It was written considerably more than a year before the author's death, and found in his repositories after it. It is very solemn to think of a man of great learning and deep-toned piety, in the possession of ordinary health, and in the daily and vigorous discharge of the most varied and arduous duties, bidding farewell to all created things in the manner exhibited in this address. I had the pleasure of being intimately acquainted with Dr. Kidd, and know that not a few of your readers were so too. Some of them have studied under him, and others probably have been either his occasional or stated hearers. Now that these persons are removed far from the city of their earlier studies and gospel privileges, by the broad waters of the mighty Atlantic, and the dark unexplored forests of Canada, the perusal of their departed friend's farewell in a Canadian publication, will no doubt interest them, and remind them of times past and places never to be revisited. Dr. Kidd was naturally a man of strong mind; and by unwearied perseverance and indefatigable application had distinguished himself in learning and science. He spared no pains to promote the improvement of those who studied under his care. His zeal for the Redeemer's cause and glory, was unaffected and ardent, and his labors as a minister of the gospel were almost unequalled. He was born on the 6th of November, 1764, and died on the 24th of December, 1834.

A QUONDAM PUPIL OF DR. KIDD'S.

FAREWELL ADDRESS OF THE REV. JAMES KIDD, D. D. MINISTER OF GILCOMSTON CHAPEL, AND PROFESSOR OF ORIENTAL LANGUAGES IN MARISCHAL COLLEGE AND UNIVERSITY, ABERDEEN.

Aberdeen, 3d October, 1833.

I feel myself advancing fast to the grave; and up

P

on a back look of past life, I can say in truth that God hath been very merciful to me; and I now leave my testimony to His providential care of me from my infancy hitherto. He has given my heart's desire to me in my standing in society; and I bless and praise him for all, and am willing to lay down my Professorship and my Ministry when he may please to call me to do so.

I now bid adieu to the universe and all things beneath the sun. Farewell ye sun, moon and stars, which have guided my wanderings in this valley of tears: to you I acknowledge much assistance in all my attainments.

Farewell, thou atmosphere, with thy clouds and thy rains, and thy dews—thy hail and snow and different breezes, which contributed so much to my health and comfort.

Farewell, ye earth and sea, which have borne me from place to place where Providence has ordered my lot, and with your productions have supported my bodily wants so often and so long.

Ye summers and winters, adieu.

Farewell, my native country and every place where I had my abode. Adieu, Aberdeen! May peace and prosperity for ever be in you. To all your inhabitants I bid farewell.

Farewell, Marischal College and University, in which I had the honor of a Chair so long. May learning and true religion flourish in you till the latest posterity. Adieu, ye members of the Senatus Academicus. May ye enjoy many years of health, peace and prosperity.

Farewell, all ye who studied under my care. May you be useful, faithful and successful ministers of the gospel.

Farewell, Chapel of Ease. May peace be within thy walls—for my friends and brethren's sake—peace be within thee, I say.

Adieu, ye Eldership, ye Heads of families, ye young. May the Lord in tender mercy bless all I have baptized, and all I have admitted to the Lord's table for the first time. I follow all with my most earnest prayers as long as I live.

Farewell, ye little children in general, all around, whom I have so often met in kindness, and saluted with my best wishes for your good. May all good be your portion in this world and the next.

My own children; I commit you to God in life and in death; May He fulfil to you the promise—Psalm xxvii. v. 10 With mixed distress I leave you under the care of Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Farewell!

I bid adieu to my Library, and to my BIBLE which has been my companion from my earliest days. I leave the volume, but I carry with me as the ground of my own hope, the contents found in Psalm lxiii. v. 23, 28; John xiv. v. 3; Psalm cxxxviii v. 7, 8; and Psalm xxiii. These I take before God as my dying support and comfort.

Farewell, Time!—Welcome, Eternity! Farewell, Earth!—Welcome, Heaven!

Amen, and Amen!

JAMES KIDD.

MISCELLANIES.

HERCULANEAN MANUSCRIPTS.—Every body knows the difficulty of unrolling the Herculanæan manuscripts, but I had no idea that the labor was so tedious and unpromising. If the process goes on at the same rate as at present, another eruption may bury the whole lot afresh, before the work is completed. There are few hands employed, and only five interpreters of any ability; besides, those to whom we principally owe what has been already brought to light are either past work or gone to the tomb. The papyri are deciphered by the aid of a lens of only very moderate power; a strong magnifier is found to render the letters more or less illegible, by bringing into view the fibre of the materials on which they are written. The subdued steady light of the shade answers best; and no lens is so good as the naked eye, when the sight is clear. It seems next to impossible that any error should make its way to the press, from the care that is taken with the copies. After the text has been committed to paper, and undergone a strict scrutiny by the Academia Ercolanense, it is then engraved on copper carefully collated with the originals, which are kept preserved in frames, for future reference: the whole is then subjected to a fresh and final examination and revision, by the academy, before the last irrevocable step of sending it to the press. The quantity of matter in each page of the originals, is generally equal to an octavo page of our ordinary pica type. The lines contain only about 22 letters; but to make up for the deficiency, there are commonly 47 lines in a column. The authors cut into type do not amount to a dozen; they are all Greek but one, and fathered, with few exceptions, upon Epicurus and the eternal Philodemus. The greater number of the 1300 undeveloped papyri are compacted so firmly as to render any attempt at unrolling absolutely hopeless. It was under an arched roof in Herculaneum, that the least injured manuscripts were found; and their preservation is supposed to be owing to their protection, under the vault, from either extremes of heat or moisture. Those are first selected for the operation of unrolling, which, after perusing a portion of the matter, the interpreter deems most likely to reward his pains. But, before he can form any opinion about this, it is often necessary to continue the examination for a good half year. In some rare instances the author's name is alluded to early in the work or may be inferred from the text before much labor has been expended: but this happens very seldom, as the first few columns are almost always destroyed by the fire, and the name of the writer not discovered until the whole of the volume is unrolled; and then they are found in the concluding column, for the custom was to subjoin, as well as prefix, the title. It is provoking to see the process creeping on at this snail's pace. Why are not some

hundreds of these idle ecclesiastics put in requisition for the work? We are told, that Hayter unrolled forty MSS. in two years, and with the same industry the whole collection would be unfolded in little better than half a century. Sir Humphrey Davy despaired of arriving at a speedier process, and in his own attempts sacrificed not fewer than twenty-five volumes; at last owning his belief, that no better plan of development was ever likely to be hit upon than that which is at present in practice. The common opinion is that the manuscripts found in Herculaneum belonged to a private collection, and that we may fairly hope, if the excavations be carried on, that we shall one day arrive at the treasures of a public library. It is very gratifying to hold out such expectations, but *cui bono*? While the process of development goes on as at present, our enjoyment of this treasure might be reserved for the millennium. The lines and letters in some of the papyri have a regularity almost typographical, and no doubt were executed by professional copyists; others are scrawled hastily in such a way as to suggest the idea of their being done by the author himself; a suggestion further corroborated by corrections which have every appearance of being the result of reconsideration. The persons employed in the slow, sedulous, and most bilious occupation of unfolding these carbonaceous scrolls, are miserably remunerated. The highest price for unrolling and engraving a column on copper, is twenty-six ducats; subordinate laborers get ten ducats a month.—*Sir B. Faulkner's Tour.*

COLUMBIA RIVER COUNTRY.

From a letter of the Rev. Mr Spalding, Missionary to the Indians beyond the Rocky Mountains.—*Boston Missionary Herald.*

We left Snake Fort the 22d of August, and arrived at Fort Wallawalla the 3d of September. Wallawalla is on the south side of Columbia river, nine miles below the mouth of Snake or Lewis river, and at the junction of Wallawalla and Columbia rivers. It was built by the Hudson's Bay Company fifteen years ago. No timber except flood-wood is found within twenty-five miles. The soil is good in small spots on the Wallawalla river. All kinds of grains and vegetables produce well. Cattle surpass in fatness any thing I ever saw in the United States. Horses are as plenty and about as cheap as sheep in our country, beautiful and usually milk-white or cream color. All animals feed out through winter, as there is but little snow. The grass is of a superior quality, called the buffalo grass, a fine, short, bunch grass, covering the whole face of the earth. This grass is one among the thousand marks of the goodness of God in providing for all climates, and sections of the earth. It might naturally be supposed, there being no rain or dew in this country for six or seven months in the year, every thing would be parched by the sun, and

there would be no means of subsistence for animals ; but this grass remains through the season quite fresh, retaining all its virtue, and forms very hearty food for winter. As soon as we came to it, about six days before arriving at Wallawalla, our animals would leave the green grass on the streams and seek this on the sand-hills and plains.

With regard to the country through which we have passed, nothing probably could have set me right but actual observation, so different is the reality from what I had previously imagined. The fact that the vast interior of North America is a barren desert, is not, so far as I am aware, very extensively known in the United States. On the 22d of June we entered the Rocky Mountains, and came out of them the 1st of September of the same year. Till we reached the forks of the Platte we found some timber and considerable fertile soil on the water courses, though both diminished to that point. From that place, excepting a little spot at Fort William, Fort Hall, Snake Fort, Grand Round, Wallawalla, till we came within a hundred miles of this fort, (Vancouver) the whole country is a barren desert, with only here and there a little patch of grass and willows, planted, it would seem, by the hands of a kind Providence, just often enough for stops at noon and night, reminding one of the great Sahara of Africa. In the morning we would mount our horses and ride hour after hour through plains of burning sand, or over mountains of rocks, till about mid-day, when ourselves and animals had become thirsty and hungry and tired, we would suddenly come upon a cool spring or a stream of water, a few acres of excellent grass for our horses, (excepting the route from Fort William to Rendezvous, where they suffered much,) and a little cluster of willows for fuel. So we would travel in the forenoon, till we came upon a similarly favored spot, about the hour when we wished to encamp for the night. A few days we were compelled to travel all day, some twenty-five or thirty miles, to find water and grass. The region of the Snake or Lewis river, especially, is the most barren of our whole route. We camped but a few times on the river, and always found a limited supply of grass and willows. Except these few spots, we could not discover a green thing upon its borders, from Fort Hall, where we struck it to Snake Fort, where we left it, there is nothing but a vast plain of burning sand, with here and there a mountain of burnt rocks. Our route lay generally some miles from the river, where we found food and water as above mentioned. The river passes through a channel of cut rocks, from 100 to 500 feet deep, with frequent rapids, and four or five considerable falls. It is not navigable on account of the rapidity.

So far from being a country of game, except the buffalo, it is a country of comparatively no game. Since leaving Fort Hall we have travelled days, and I do not know but I can safely say weeks,

without seeing a living creature, except a few crows in the air, and herds of large black crickets upon the ground. We saw but two bears in the whole route. However, I learn that in the mountain, deer, antelope, elk, and bear can be found to some extent, even in the most destitute parts of the country. The rivers abound in fish. The Columbia and its branches teem with salmon three or four months in the year, during which time 200 or 300 barrels are salted at Fort Vancouver. A little care during the salmon season, and all the settlers of the Columbia may supply themselves with salt salmon for the year. The salmon find their way far into the mountains, up the several tributaries of the Columbia. We found them plenty at Salmon Falls ten days below Fort Hall, perhaps a thousand miles from the ocean. They continue to beat their way up the rivers and small streams till their strength is exhausted, and they float lifeless upon the shore. Not one of the countless shoals that enter the mouth of the Columbia, every season, ever return. They are mostly dead by the first of October. The Columbia also abounds in sturgeon and seal.

A few days before our arrival at the rendezvous, myself and several others with our animals, came well nigh being swallowed up in the earth. I drove my wagon on what I supposed to be a dry white sand plain, with a few scattering bunches of sedge. All at once I saw the whole surface for a distance around agitated with a tremulous, quivering motion. I instantly cried to Mrs. Spaulding, riding some distance before, to stop, and remain unmoved. At that moment both my horses went down nearly out of sight. Fortunately the wagon did not. I turned to look for help, and saw one of Doctor Whitman's pack-horses go down and several others at the same time. Mrs. Spaulding's horse was led back by Mr. Fitz Patrick without getting in. By the mercy of God we all escaped with our animals, unhurt. It was a bed of quicksand mire, crusted over by the heat of the sun. We saw several places where it was evident that buffaloes had plunged and disappeared, after struggling perhaps for hours.

There is said to be no rain or dew in the region of the mountains during the summer season. We witnessed the last shower of rain on the 24th of June, except a light shower of about five minutes on the 18th of July. The night air is very refreshing to one sleeping out under the open canopy of heaven. It is usually cool, and sometimes too much so to be comfortable, especially when in the neighborhood of snow capped mountains. As we drew near Vancouver the scene assumed its natural appearance again—clouds in the heavens, timber upon the face of the earth, and dew in the mornings upon the grass, though there is no rain even to the Pacific, during the summer ; but it rains almost constantly in the lower Columbia during the winter.

The geological structure of the earth, except a tract of beautiful granite, through which we travelled for a few days near the Black Hills, and one or two bad specimens on Snake river, is one and the same, viz. basaltic. It would seem that the entire Rocky Mountains, extending even to the Pacific ocean, have been thrown up from the bowels of the earth by internal fires. The country of the Columbia river especially, is a beautiful specimen. The Bluffs on either side rise to the height of from 100 to 1,200 feet, in benches of perfect flutes, closely piled, all perpendicular, with the exception of two small piles I observed in passing from Wallawalla to this place—one horizontal the other oblique. For one whole day, while passing the Blue Mountains, two days from Wallawalla, we were upon cut stone, or stone broken fine by some natural agency, and resembling very much continued heaps of such broken stone as is prepared for covering roads in the States. This day's travel injured the feet of our animals more than the whole journey besides. In fact we found but little difficulty till we reached these mountains. Most of our animals made the whole journey without being shod. We drove a wagon to Snake Fort, and could have driven it through, but for the fatigue of our animals. We expect to get it at some future time.

The whole face of the country, from Fort William, at the foot of Black Hills, till within six or seven days travel of Wallawalla, is covered with the mountain sedge, a species of wormwood, with a fibrous stalk of the size of a man's wrist, and from three to four feet high, having a dead appearance. No creature, I believe, eats this bitter herb, unless compelled by hunger. This sedge was some obstruction to the wagon, though but little to the pack-horses.

Three days before we reached Fort Hall we passed what seems to me one of the greatest curiosities in the world—a natural soda fountain of unknown extent, having several openings. One of them is about fifteen feet in diameter, with no discovered bottom. About twelve feet below the surface are two large globes, on either side of this opening, from which the effervescence seems to rise. However, a stone cast in, after a few minutes, throws the whole fountain into a violent agitation. Another of the openings, about four inches in diameter, is through an elevated rock, from which the water spouts at intervals of about forty seconds. The water in all its properties is equal to any artificial fountain and is constantly foaming and sparkling. Those who visit this fountain drink large quantities of water with good effect to health. Perhaps in the days when a rail-road connects the waters of the Columbia with those of the Missouri, this fountain may be a source of great gain to the company that shall accomplish such a noble work, if they are beforehand in securing it. For I am sure if visitors can come from the far east to see the Niagara Falls, they would not value a few days more to visit the west and see the great soda fountain of the Rocky Mountains.

DAVID HUME AND THE FRENCH REVOLUTION.—“In the year 1763, the celebrated Infidel, David Hume,—a man, compared with whom, the Infidels of our day, in point of intellectual stature and attainments, are timid and imbecile dwarfs—was reaping the harvest of his bad fame in Paris. Writing to a friend in Britain, he says:—‘Here I eat nothing but ambrosia, drink nothing but nectar, breathe nothing but incense, and tread on nothing but flowers. I feel little inclination to the factious barbarians of London.’—Who would imagine that in this elysium of our Arch-Infidel, and, in the very hour he wrote this pompous sentence, that his opinions, and those of his fulsome flatterers, were ripening to all the horrors of revolutionary phrenzy! Hume moved in the politest of the Parisian circles; among them the demon of unbelief had found a distinguished place; and the accomplished Ladies of Paris did, what some *vulgar* women have done with us,—avowed themselves Infidels!

“The consequences too soon appeared. Not many years after, the French, a people celebrated through the earth for their suavity and politeness, were suddenly transformed into democratic fiends. All softer passions were swallowed up in one boundless appetite for blood. Murder was aided by mechanical skill, and thirteen heads were severed in one short minute.

“So fixed and indulged was the passion for slaughter, that a solitary or dual execution would not collect a crowd;—it was only when numbers bled, that spectators could be obtained. The unearthly mania raged from the capital to the extremities of the empire. Louis was no more, and Robespierre reigned.”—*Sermons by the Rev. J. Bromley*

POPULATION OF IRELAND.

Established Church.....	851,792
Presbyterians,.....	635,587
Protestant Dissenters,.....	21,518
Roman Catholics,.....	6,428,162

7,937,162

Dr. Cook gives the number of Presbyterians much larger than this. He says, “As to our numbers, they are variously estimated. I have myself calculated the Presbyterians of Ireland at 700,000; others have estimated them at a million. One of my fellow-deputies, not negligent of statistics, calculates the people of the Synod of Ulster at 800,000.”

CABINET OF SCIENCE.

ON THE VASTNESS OF THE UNIVERSE.

1. The aspect of the world, even without any of the peculiar lights which science throws upon it, is fitted to give us an idea of the greatness of the power by which it is directed and governed, far exceeding any notions of power and greatness which are suggested by any other contemplation. The number of human beings who surround us—the various conditions requisite for their life, nutrition, well-being, all fulfilled;—the way in which these conditions are modified, as we pass in thought to other countries, by climate, temperament, habit;—the vast amount of the human population of the globe thus made up;—yet man himself but one among almost endless tribes of animals;—the forest, the field, the desert, the air, the ocean, all teeming with creatures whose bodily wants are as carefully provided for as his;—the sun, the clouds, the winds, all attending, as it were, on these organized beings;—a host of beneficent energies, unwearied by time and succession, pervading every corner of the earth;—this spectacle cannot but give the contemplator a lofty and magnificent conception of the Author of so vast a work, of the Ruler of so wide and rich an empire, of the Provider for so many and varied wants, the Director and Adjuster of such complex and jarring interests.

But when we take a more exact view of this spectacle, and aid our vision by the discoveries which have been made of the structure and extent of the universe, the impression is incalculably increased.

The number and variety of animals, the exquisite skill displayed in their structure, the comprehensive and profound relations by which they are connected, far exceed any thing which we could in any degree have imagined. But the view of the universe expands also on another side. The earth, the globular body thus covered with life, is not the only globe in the universe. There are, circling about our own sun, six others, so far as we can judge, perfectly analogous in their nature: besides our moon and other bodies analogous to it. No one can resist the temptation to conjecture, that these globes, some of them much larger than our own, are not dead and barren;—that they are, like ours, occupied with organization, life, intelligence. To conjecture is all that we can do, yet even by the perception of such a possibility, our view of the kingdom of nature is enlarged and elevated. The outermost of the planetary globes of which we have spoken is so far from the sun, that the central luminary must appear to the inhabitants of that planet, if any there are, no larger than Venus does to us; and the length of their year will be eighty-two of ours.

But astronomy carries us still onwards. It teaches us that, with the exception of the planets already mentioned, the stars which we see have no immediate relation to our system. The obvious supposition is that they are of the nature and order of our sun: the minuteness of their apparent magnitude agrees, on this supposition, with the enormous and almost inconceivable distance which from all the measurements of astronomers, we are led to attribute to them. If then these are suns, they may, like our sun, have planets revolving round them; and these may, like our planet, be the seats of vegetable and animal and rational life:—we may thus have in the universe worlds, no one knows how many, no one

can guess how varied:—but however many, however varied, they are still but so many provinces in the same empire, subject to common rules, governed by a common power.

But the stars which we see with the naked eye are but a very small portion of those which the telescope unveils to us. The most imperfect telescope will discover some that are invisible without it; the very best instrument perhaps does not show us the most remote. The number which crowds some parts of the heavens is truly marvellous. Dr. Herschel calculated that a portion of the milky way, about ten degrees long and two and a half broad, contained two hundred and fifty-eight thousand. In a sky so occupied, the moon would eclipse two thousand of such stars at once.

We learn too from the telescope that even in this province the variety of nature is not exhausted. Not only do the stars differ in colour and appearance, but some of them grow periodically fainter and brighter, as if they were dark on one side, and revolved on their axes. In other cases two stars appear close to each other, and in some of these cases it has been clearly established, that the two have a motion of revolution about each other; thus exhibiting an arrangement before unguessed, and giving rise, possibly, to new conditions of worlds. In other instances again, the telescope shows, not luminous points, but extended masses of diluted light, like bright clouds, hence called *nebulae*. Some have supposed that such nebulae by further condensation might become suns; but for such opinions we have nothing but conjecture. Some stars again have undergone permanent changes, or have absolutely disappeared, as the celebrated star of 1572, in the constellation Cassiopea.

If we take the whole range of created objects in our own system, from the sun down to the smallest animalcule, and suppose such a system, or something in some way analogous to it, to be repeated for each of the millions of stars thus revealed to us, we have a representation of the material part of the universe, according to a view which many minds receive as a probable one; and referring this aggregate of systems to the Author of the universe, as in our own system we have found ourselves led to do, we have thus an estimate of the extent to which his creative energy would thus appear to have been exercised in the material world.

If we consider further the endless and admirable contrivances and adaptations which philosophers and observers have discovered in every portion of our own system, every new step of our knowledge showing us something new in this respect; and if we combine this consideration with the thought how small a portion of the universe our knowledge includes, we shall, without being able at all to discern the extent of the skill and wisdom thus displayed, see something of the character of the design, and of the copiousness and amplex of the means which the scheme of the world exhibits. And when we see that the tendency of all the arrangements which we can comprehend is to support the existence, to develop the faculties, to promote the well-being of these countless species of creatures; we shall have some impression of the beneficence and love of the Creator, as manifested in the physical government of his creation.

2. It is extremely difficult to devise any means of bringing before a common apprehension the scale on which the universe is constructed, the enormous proportion which the larger dimensions bear to the smaller, and the amazing number of steps from large to

smaller, or from small to larger, which the consideration of it offers. The following comparative representations may serve to give the reader to whom the subject is new some idea of these steps.

If we suppose the earth to be represented by a globe a foot in diameter, the distance of the sun from the earth will be about two miles; the diameter of the sun, on the same supposition, will be something above one hundred feet, and consequently his bulk such as might be made up of two heinisphears, each about the size of the dome of St. Paul's. The moon will be thirty feet from us, and her diameter three inches, about that of a cricket ball. Thus the sun would much more than occupy all the space within the moon's orbit. On the same scale, Jupiter would be above ten miles from the sun, and Uranus forty. We see then how thinly scattered through space are the heavenly bodies. The fixed stars would be at an unknown distance, but, probably, if all distances were thus diminished, no star would be nearer to such a one-foot earth, than the moon now is to us.

On such a terrestrial globe the highest mountains would be about an eightieth of an inch high, and consequently only just distinguishable. We may imagine therefore how imperceptible would be the largest animals. The whole organized covering of such a globe would be quite undiscoverable by the eye, except perhaps by colour, like the bloom on a plum.

In order to restore this earth and its inhabitants to their true dimensions, we must magnify them forty millions of times; and to preserve the proportions, we must increase equally the distances of the sun and of the stars from us. They seem thus to pass off into infinity; yet each of them thus removed, has its system of mechanical and perhaps of organic processes going on upon its surface.

But the arrangements of organic life which we can see with the naked eye are few, compared with those which the microscope detects. We know that we may magnify objects thousands of times, and still discover fresh complexities of structure; if we suppose, therefore, that we increase every particle of matter in our universe in such a proportion, in length, breadth, and thickness, we may conceive that we tend thus to bring before our apprehension a true estimate of the quantity of organized adaptations which are ready to testify the extent of the Creator's power.

4. The above statements are vast in amount, and almost oppressive to our faculties. They belong to the measurement of the powers which are exerted in the universe, and of the spaces through which their efficacy reaches (for the most distant bodies are probably connected both by gravity and light.) But these estimates cannot be said so much to give us any notion of the powers of the Deity, as to correct the errors we should fall into by supposing his powers at all to resemble ours:—by supposing that numbers, and spaces, and forces, and combinations, which would overwhelm us, are any obstacle to the arrangements which his plan requires. We can easily understand that to an intelligence surpassing ours in degree only, that may be easy which is impossible to us. The child who cannot count beyond four, the savage who has no name for any number above five, cannot comprehend the possibility of dealing with thousands and millions: yet a little additional development of the intellect makes such numbers manageable and conceivable. The difficulty which appears to reside in numbers and magnitudes and stages of subordination, is one produced by judging from our-

selves—by measuring with our own sound-line; when that reaches no bottom, the ocean appears unfathomable. Yet in fact, how is a hundred millions of miles a great distance? how is a hundred millions of times a *great* ratio? Not in itself: this *greatness* is no quality of the numbers which can be proved like their mathematical properties; on the contrary, all that absolutely belongs to number, space, and ratio, must, we know demonstrably, be equally true of the largest and the smallest. It is clear that the *greatness* of these expressions of measure has reference to our faculties only. Our astonishment and embarrassment take for granted the limits of our own nature. We have a tendency to treat a difference of degree and of addition, as if it were a difference of kind and of transformation. The existence of the attributes, design, power, goodness, is a matter depending on obvious grounds: about these qualities there can be no mistake: if we can know any thing, we can know these attributes when we see them. But the extent, the limits of such attributes must be determined by their effects; our knowledge of their limits by what we see of the effects. Nor is any extent, any amount of power and goodness improbable beforehand: we know that these must be great, we cannot tell how great. We should not expect beforehand to find them bounded; and therefore when the boundless prospect opens before us, we may be bewildered, but we have no reason to be shaken in our conviction of the reality of the cause from which their effects proceed: we may feel ourselves incapable of following the train of thought, and may stop, but we have no rational motive for quitting the point which we have thus attained in tracing the Divine perfections.

On the contrary, those magnitudes and proportions which leave our powers of conception far behind;—that ever-expanding view which is brought before us, of the scale and mechanism, the riches and magnificence, the population and activity of the universe;—may reasonably serve, not to disturb, but to enlarge and elevate our conceptions of the Maker and Master of all; to feed an ever-growing admiration of His wonderful nature; and to excite a desire to be able to contemplate more steadily and conceive less inadequately the scheme of his government and the operation of his power.—*Whewell*

OF ANIMAL FORMS.—It is surprising with what perverse ingenuity men seek to obscure the conception of a Divine Author, an intelligent, designing, and benevolent Being—rather clinging to the greatest absurdities, or interposing the cold and inanimate influence of the mere elements, in a manner to extinguish all feeling of dependance in our minds, and all emotions of gratitude.

Some will maintain that all the varieties which we see, are the result of a change of circumstances influencing the original animal; or that new organs have been produced by a desire and consequent effort of the animal to stretch and mould itself—that, as the leaves of a plant expand to light, or turn to the sun, or as the roots shoot to the appropriate soil, so do the exterior organs of animals grow and adapt themselves. We shall presently find that an opinion has prevailed that the organization of animals determines their propensities; but the philosophers, of whom we are now speaking, imagine the contrary,—that under the influence of new circumstances, organs have accommodated themselves, and assumed their particular forms.

It must be here remarked that there are no instances of the production of new organs by the union of

individuals belonging to different species. Nor is there any foundation in observation for the opinion that a new species may be formed by the union of individuals of different families. But it is contended, that, although the species of animals have not changed in the last 5000 years, we do not know what might have been the effect of the revolution before that time; that is, previous to the present condition of the world. But, on subjects of this nature, we must argue from what we know, and from what we see.

We do perceive surprising changes in the conformation of animals; some of them are very familiar to us; but all show a foreknowledge and a prospective plan, an alteration gradually taking place in preparation for the condition, never consequent upon it. It will be sufficient for our purpose, if we take the highest and the lowest examples. Man has two conditions of existence in the body. Hardly two creatures can be less alike than an infant and a man. The whole fetal state is a preparation for birth. My readers would not thank me, were I to show how necessary all the proportions and forms of the infant are to his being born alive,—and yet nothing is so easy to demonstrate. Every one may see that from the moment of birth there is a new impulse given to the growth, so as finally to adapt the proportions of the body to the state of perfect manhood. Few, however, are aware that the fœtus has a *life* adapted to its condition, and that if the confinement of the womb were protracted beyond the appointed time, it must die!—from no defect of nourishment, but simply, because the time is come for a change in its whole economy!

Now, during all the long period of gestation, the organs are forming; the lungs are perfected before the admission of air—new tubes are constructed before the flood-gates, which are to admit the blood, are opened. But there are finer, and more curious, provisions than these. If we take any of the grand organs, as the heart, or the brain, and examine it through all its gradations of change in the embryo state, we shall recognize it simple, at first, and gradually developing, and assuming the peculiarities which finally distinguish it. So that it is affirmed, and not without the support of a most curious series of observations, that the human brain, in its earlier stage, resembles that of a fish: as it is developed, it resembles more the cerebral mass of the reptile; in its increase, it is like that of a bird, and slowly, and only after birth, does it assume the proper form and consistence of the human encephalon. But in all these changes to which man is subject, we nowhere see the influence of the elements, or any other cause than that it has been so predestined. And if, passing over the thousand instances which might be gathered from the intermediate parts of the chain of animal existence, we take the lowest link, and look to the metamorphosis of insects, the conclusion will be the same.

For example, if we examine the larva of a winged insect, we shall see the provisions for its motion over the ground, in that condition, all admirably supplied in the arrangement of its muscles, and the distribution of its nervous system. But if, anticipating its metamorphosis, we dissect the same larva immediately before the change, we shall find a new apparatus in progress towards perfection; the muscles of its many feet are seen decaying; the nerves to each muscle are wasting; a new arrangement of muscles with new points of attachment, directed to the wings instead of the feet, is now visible; and a new distribution of nerves is distinctly to be traced, accommodated to the parts which are now to be put in motion. Here is no budding and stretching forth under the influence of the surrounding elements; but a change operated on all

the economy, and prospective, that is, in reference to a condition which the creature has not yet attained.

These facts countenance the conclusion drawn from the comparative anatomy of the hand and arm—that with each new instrument, visible externally, there are a thousand internal relations established: a mechanical contrivance in the bones and joints, which alters every part of the skeleton: an arrangement of muscles, in just correspondence: a texture of nervous filaments, which is laid intermediate between the instrument and the very centre of life and motion; and, finally, as we shall discover from what follows, new sources of activity must be created in relation to the new organ, otherwise the part will hang a useless appendage.

It must now be apparent that nothing less than the Power, which originally created, is equal to the effecting of those changes on animals, which are to adapt them to their conditions: that their organization is predetermined, and not consequent on the condition of the earth or the surrounding elements. Neither can a property in the animal itself account for the changes which take place in the individual, any more than for the varieties which take place in the species. Every thing declares the species to have its origin in a distinct creation, not in a gradual variation from some original type; and any other hypothesis than that of a new creation of animals suited to the successive changes in the inorganic matter of the globe—the condition of the water, atmosphere, and temperature—brings with it only an accumulation of difficulties.—*Bell*.

CALORIC.—The necessity of one body being endowed with a greater power to conduct caloric than another, is apparent in many instances: but perhaps the nature of snow in this respect renders us a more important service than any other substance. Owing to the distance of this globe from the sun, and to the vast mountains of ice at the poles, the atmosphere over a large portion of the earth is at times reduced to so low a temperature, that, were it not for a wise provision of nature, all vegetable life must be destroyed. Caloric has always a tendency to equilibrium; there, if the temperature of the air be lowered, the earth cools in proportion: but when the atmosphere is reduced to 32°, the water which it held in solution becomes frozen, and precipitates in the form of snow upon the earth, covering it as with a carpet, and thereby preventing the escape of that caloric which is necessary for the preservation of those families of vegetables that depend upon it for their support and maturity. Be the air ever so cold, (and in the northernmost parts of the Russian empire it is sometimes 70 degrees below the freezing point,) the ground, thus covered, is seldom reduced below 32°, but is maintained equally at that temperature for the purpose above mentioned. How multiplied are the means which Nature has adopted for the preservation of all her productions! —*Parkes's Chemical Catechism*.

POETRY.

IS IT NOTHING TO YOU, ALL YE THAT PASS BY? BEHOLD,
AND SEE IF THERE BE ANY SORROW LIKE UNTO MY SOR-
ROW, WHICH IS DONE UNTO ME, WHEREWITH THE LORD
HATH AFFLICTED ME IN THE DAY OF HIS FIERCE ANGER.
—LAMENTATIONS. i 12.

Is it nothing to you that a message of glory
Was brought unto man by the Holy and True?
And O! if the Stranger's mysterious story
Be written in blood—is it nothing to you?

Is it nothing to you that the valley of tears—
Of the shadow of death, must be trodden by One
To whom the far sweep of eternity's years,
Is as brief and as bright as a gleam of the sun?

Is it nothing to you, that when vengeance was nigh,
The Meek and the Lowly was mighty to save—
That a sceptre of light, and a kingdom on high,
Were exchanged for the cradle, the cross and the grave?

Lo! bearing his cross, the lone Sufferer appears,
Slowly, wearily struggling up Calvary's steep;
The pang of that hour is unsolaced by tears,
And the curse of the scoffer is bitter and deep.

He is nailed to that cross; but for you is the prayer
That the hour of fierce agony wrings from his heart;
Ah! think ye no bitterer anguish was there,
Than the rack to that quivering frame can impart?

Ye know not the terrible mystery that crushed
The life of his soul when the Father withdrew,
And the voice of his ministering angel was hushed—
"It is finished!"—O! say, is it nothing to you?
Niagara. GEORGE MENZIES.

THE SABBATH MORN.

BY J. CUNNINGHAM.

Dear is the hallowed morn to me,
When village bells awake the day,
And by their sacred minstrelsy
Call me from earthly cares away.

And dear to me the winged hour,
Spent in thy hallowed courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud "Amen,"
Which echoes through the blest abode,
Which swells and sinks, and swells again,
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art—
That holy, heavenly harmony,
The music of a thankful heart.

In secret I have often prayed,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire descends and dries them all.

Oft when the world with iron hands,
Has bound me in its six days' chain
Thou bursts them like a strong man's bands,
And lets my spirit loose again.

Then, dear to me the Sabbath morn,
The village bells, the shepherd's voice—
These oft have found my heart forlorn,
And always bid that heart rejoice.

Go, man of pleasure, strike thy lyre,
Of broken Sabbaths sing the charms—
Ours are the prophet's car of fire,
Which bears us to our Father's arms.

TO A SPRIGHTLY LITTLE GIRL,

*Who having heard that the Author was a Poet, re-
quested some verses from him.*

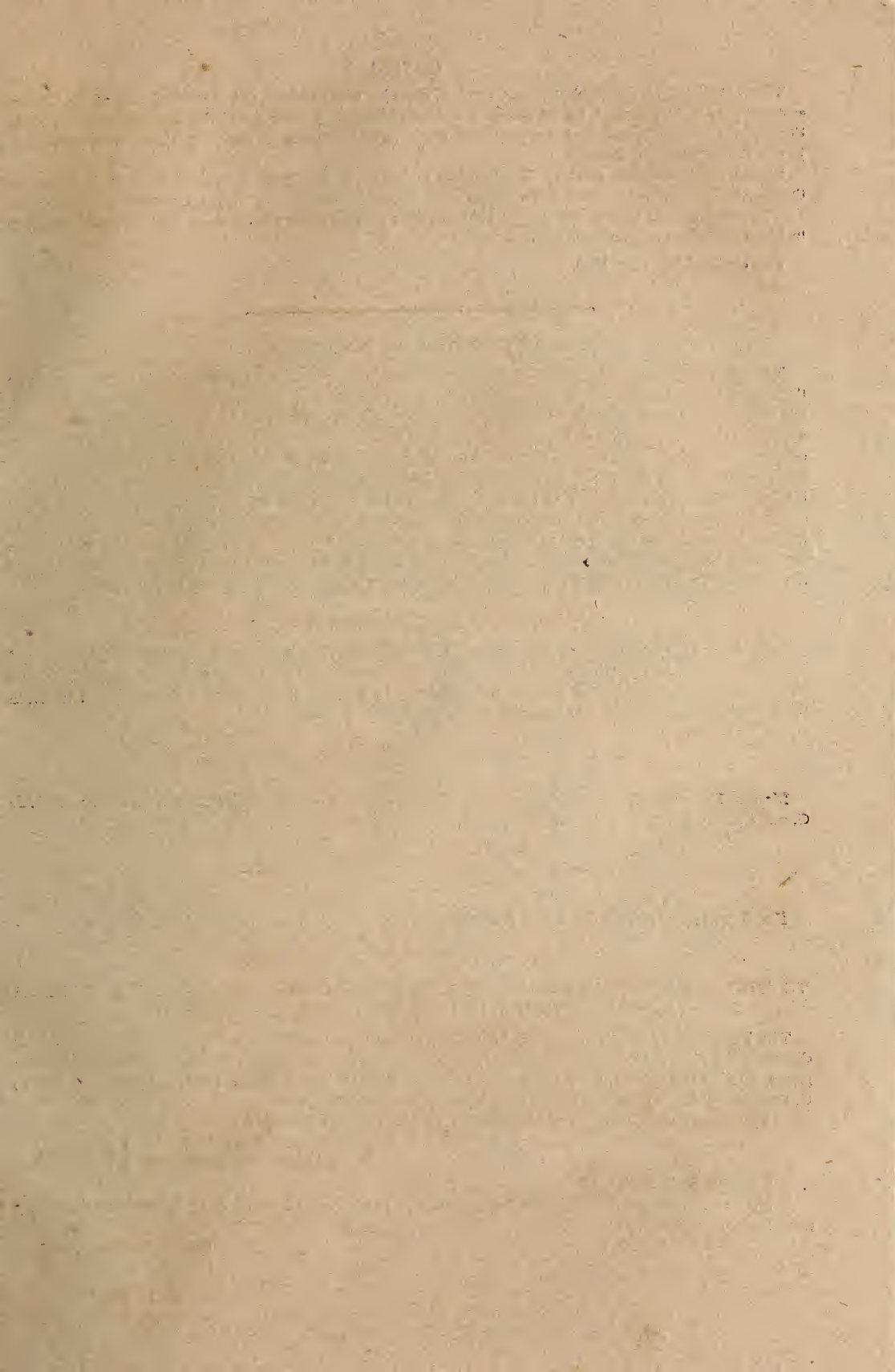
BY JAMES MONTGOMERY.

Margaret, we never met before,
And, Margaret, we may meet no more,
What shall I say at parting?
Scarce half a moon has run her race
Around this gay and giddy place,
Sweet smiles and blushes darting;
Yet from my soul I frankly tell,
I cannot choose but love thee well.

I dare not wish thee store of wealth,
A troop of friends, unfailing health,
And freedom from affliction;
I dare not wish thee beauty's prize,
Carnation lips, and bright blue eyes—
They look through tears, they breathe in sighs;
Then hear my benediction—
Of these good gifts be thou possessed,
Just in the measure God sees best.

But, little Margaret, may you be
All that his eye delights to see—
All that he loves and blesses—
The Lord in darkness be your light,
Your help in need, your shield in fight,
Your health, your treasure, and your might,
Your comfort in distresses,
Your hope through every future breath,
And your eternal joy in death!

ERRATUM.—In page 114, line 11, for "2,000," read
"3,000;" and for "there is only one in ten," read
"there is only one in eleven."



NOTICE.

Those Ministers of the Presbyterian Church of Canada, who have not as yet received any of the Tracts, sent last year to Mr. Rintoul, by the Glasgow Colonial Missionary Society and the London Religious Tract Society, are respectfully informed that they may receive a small supply by applying at the store of Messrs. Bryce and M'Murich, Toronto.

Should the distributors of these Tracts come to know of any good results following on the perusal of them, Mr. Rintoul will be happy to be the medium of reporting these to our Benefactors in Britain.

The congregations which have not yet paid for their Libraries are requested to remit to Mr. Rintoul, or to Mr. McMurrich of the above firm.

Streetsville, April 16th, 1838.

NOTICE OF THE PUBLISHER.

We again respectfully and earnestly request our Agents and friends throughout both Provinces to exert themselves to promote the circulation of the Examiner in their respective localities. The expense of bringing out the second volume, on paper of superior size and quality, and with so much additional letter press, is above one third heavier than that of the first volume. We beg, that it may be observed that when the charge of postage is deducted the amount actually received by the publisher for the 12 numbers, is only 8s. Currency, from such as pay in advance. To secure against loss, at this cheap rate of publication, will require a much larger subscription list than that of the past year; and yet, from various inauspicious occurrences, it has considerably diminished. We offer our sincere thanks to those Ministers and Agents by whose active and increased exertions the falling off in certain quarters has been in some measure compensated; and we proceed in the hope that our labors will merit and will obtain an increasing and more general support. Agents are requested to favor us with the names of such additional subscribers as they may have received.

Agents are requested to collect and preserve as many of the numbers as they can for January and February, from those subscribers who have discontinued after the first volume—that it may be in our power to complete the 2d volume to all our new subscribers. It is expected that most will be disposed to return these numbers gratuitously—and as a gift to the Missionary surplus.

MONEY REMITTANCES.—From the Rev. A. M'Intosh, Bellville, Streetsville, Embro, Grimsby, 30 Mile Creek, Clinton, Perth, Smithville.

No. 5 will appear about the end of the present month.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS, } Secretaries.
JAMES HENDERSON, }

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

THE CANADIAN

CHRISTIAN EXAMINER,

AND

PRESBYTERIAN REVIEW.

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MAY, 1838.

VOLUME 2.

RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

ON THE DOCTRINE OF TRANSUBSTANTIATION.

(Continued from page 100.)

Our third argument is, that the doctrine of Transubstantiation is inconsistent with what reason teaches us concerning the perfections of God. Reason and nature teach us that God is omnipotent and that nothing is impossible to be done by him. But though God is Almighty, we are not thence to ascribe to him contradictions. A contradiction consists of two contrary propositions, of which either the one or the other must be false. But no falsehood is to be ascribed to God. No contradiction is to be imputed to him.

That the doctrine of Transubstantiation contains a contradiction, may be easily shown. We admit that God may, if he pleases, convert the body and blood of Christ into the appearance of bread and wine. But the doctrine of which we speak, requires us to believe much more than this. It asserts that Jesus Christ while he was sitting in company with his disciples, discoursing to them and consoling them, at the same instant came into their hands in the form of bread. He was eaten, swallowed, and digested by them in the same manner as other bread; yet all this time he remained in his place, and continued to reason with

them, to admonish and comfort them. It is now time to ask, what miracle is there recorded in the gospel, which bears any resemblance to this. We are told that God might as easily effect this, as give sight to the blind, or restore the dead to life. But the cases are not at all alike. In the former there is a manifest contradiction: in the latter there is none. Had our Saviour, in restoring Lazarus to life declared him to be alive, whilst to the eyes of all the spectators he appeared to remain in the grave, without motion, activity, or sensation; this would have been a miracle similar to that of transubstantiation. Had our Lord declared the blind man's sight to be restored, whilst he could see nothing; or had he asserted the blind and deaf man to be healed, though he could neither speak nor hear, these would have been similar to the miracle of the Eucharist. Had our Saviour, in these cases, declared Lazarus to be restored; had he asserted the blind man to have recovered sight, and the dumb and deaf to have received the powers of speaking and hearing, we should then have been under the same necessity of believing these things, contrary to the senses of all present, that the church of Rome maintains, we are under to believe the transmutation of Christ's body into bread. But is there in fact any such miracle in the

gospel as either of these ? Did Christ ever require his disciples to believe that any diseased person was healed, without showing him to be healed ? Or does he ever require them to believe that any dead person was restored to life, without first showing him dead, and then presenting him alive ? Transubstantiation is the only instance in which we are supposed by the gospel to believe any thing contrary to our senses. It is a thing altogether peculiar, and totally unlike any other miracle that men ever were required to believe. It is not therefore to be explained or illustrated by a comparison with any other instance of the almighty power of God, either in creation or providence.

What is a miracle ? It is a suspension of some of the laws of nature, effected by the power of God who appointed these laws. The appointment of these laws was itself a miracle, and indeed the greatest of all miracles. The instantaneous curing of the sick and maimed, the raising of the dead to life, the creation of the world, are instances of miraculous power that astonish our imagination, that convince us of the vanity of all human power, and force us to acknowledge the authority of the Sovereign Lord of all. But when a person offers us bread, and declares that it is himself, though he continues to be seen as before, to converse and reason with us all the time we are receiving or eating it, here we can see no miracle. There is nothing here which immediately strikes us as the effect of omnipotence. In fact, there is nothing but contradiction. A person requires us to believe that we see not what we do see, nor hear what we do hear—that we feel not that which we do feel, nor eat what we are eating.

Nor can the imperfection of our senses be pleaded in explanation of this contradiction. For it is admitted that the senses of our Lord's disciples informed them rightly. It might have happened through some disease of the eyes and ears of these persons, that they might have imagined they saw and heard our Saviour when they did not. By the effects of some other disease, they might have been mistaken in what they felt and ate. But here there is no room for this solution of the difficulty. Their senses informed them rightly, although this testimony of their senses was contradicted by our Saviour's declaration. Some of them saw him at the head of the table, others sat next to him ; yet he declared they were eating him : and we are required to believe both these statements. In all other cases, when our senses give us contradictory information, we suppose them to be disordered, and that one part of the informa-

tion must be false. In this case, the declaration which the disciples heard from Christ, contradicted what they saw and felt ; yet we are required to believe that their senses in both cases were equally sound, and equally correct ; and that what they heard and what they saw, however contrary, were both true.

Let us farther inquire, what is the use of a miracle ? It is to prove that God requires some doctrine to be believed, or some duty to be performed. The prophets and apostles were endowed with the power of working miracles, in order to prove that they derived their commission from God. Jesus Christ worked miracles for the same purpose. And it is easy to see how miracles serve this purpose, because no person can perform them except God himself, or those whom he empowers to do it. But the miracle of the Eucharist can never serve this purpose. It can never be offered as a proof of any doctrine ; since it is of itself more difficult to be proved than any other doctrine that ever was proposed to the faith of mankind.

In the last place, let us inquire by what testimony a miracle can be proved. We believe the miracles recorded in the scriptures, because those who saw them have given us the clearest proofs that they were honest men who would not wilfully deceive. Since they were honest, we infer that the account which they give of what they saw must be true, inasmuch as a great number of persons could not readily be deceived respecting those facts which came under their observation. Had they told us things which they heard from others, or doctrines which they were convinced of by reasoning and argument, we should not have believed them so readily. But when they simply tell us what they saw, and we know that they were honest, we cannot refuse their testimony. The last appeal then is to the senses of those who saw these things. We believe the miracles of the gospel, because they were seen by those who recorded them ; and we consider the testimony of the senses as sufficient to establish the truth of a miracle. But the miracle of the Eucharist contradicts the testimony of our senses. It requires us to disbelieve what our senses affirm, and to believe what is contrary to them. On what evidence then is this miracle to be received ? Not on the evidence of the senses ; for their testimony is overthrown by it. Is there then any evidence superior to that of our senses, on which this doctrine may be built ? Is it not from the testimony of these senses that we receive the miracles of the gospel, and consequently itself ? Is it not from the same testimony that we believe in God ? For, from what other source can we de-

rive the proofs of his omnipotence, wisdom and beneficence? Where are we to search for the proof of these doctrines, but in the universe which God has made, and which cannot be known to us but by our senses? It appears then, that faith is founded in the testimony of the senses; and it can have no other foundation. But the doctrine of transubstantiation contradicts our senses. It overturns their testimony. Consequently, if true, it overturns faith also, and all the doctrines of religion, which can have no other foundation than that testimony. Since this doctrine overturns the testimony of the senses, and there is no other way in which it can be proved, it is evidently incapable of proof. There is no species of evidence left on which it can rest. There is no method of proof by which it can be established. It clearly follows that this doctrine cannot be proved at all. And if the gospel contained such a doctrine it would be a clear proof that the gospel did not contain a divine revelation.

The fourth argument that was mentioned, was, that the doctrine of transubstantiation is contrary to what we are taught in the scriptures concerning Jesus Christ. The scriptures inform us that Jesus Christ rose from the dead, the third day after his death, and that he will die no more. He is alive for ever more. But how is this consistent with the assertion that we eat his body in the sacrament of the Eucharist? Is it not a plain contradiction to say we eat the body of a person, who is still alive, and who reigns over all things? We eat his body, and feed upon it, digesting it in our stomachs; yet he is alive, glorious and triumphant. The one of these propositions flatly contradicts the other. They cannot both be true—one of them must be false. Whatever we have proved respecting the former contradiction, is equally true of this. It must not be ascribed to God, the Author of the scriptures: it cannot be explained as a miracle—it affords no proof of omnipotence. It does not serve the purpose of a miracle; nor can it be proved by the same evidence by which a miracle is established. This therefore is another contradiction implied in the doctrine of transubstantiation, which contains all the absurdity, and all the difficulty of the former.

Having explained our four arguments for the figurative interpretation of our Saviour's words respecting the bread and wine used in the Eucharist, we go on to consider the reasons stated by the Bishop of Meaux, in favor of the literal explanation of the same words.

The Bishop of Meaux argues, that, as the Jews

were required to eat the flesh of their sacrifices, so Christians behaved really to eat the body of Christ. This at least is given as an illustration of the doctrine, if not as an argument for it.

This mode of reasoning is altogether inconclusive. For, although the Jews had been required to eat part, or the whole, of *their* sacrifices, it does not follow that all sacrifices must be eaten. There were many circumstances attending the Jewish sacrifices which are not to be found in the sacrifice of Christ. The victims among the Jews were presented by the persons in whose behalf they were offered; they were slain by priests, and laid upon an altar. But Christ presented himself, though he was not sacrificed on his own account; he was slain by Roman soldiers, and laid upon the cross, not an altar. We are therefore authorized in saying that it was by no means necessary for the sacrifice of Christ to be treated in every respect, in the same manner with the Jewish victims.

But what sets the weakness of this reasoning in the clearest point of view, is, that, in fact, the Jewish sacrifices were not all eaten. Some were required to be eaten, and some were to be wholly consumed with fire; which clearly shows that the circumstance of eating the victim is not essential to the nature of a sacrifice. The Bishop of Meaux indeed attempts to explain this in a manner agreeable to his own hypothesis, by saying, that the eating of one kind of sacrifices shows that we must eat the body of Christ; while, the abstaining from eating another kind of sacrifices served to remind the Jews of the imperfection of their oblations; and therefore Christ the perfect sacrifice, must be really eaten. But this explanation is entirely arbitrary. It has no foundation in scripture, and is altogether unsatisfactory. It still remains clear, that since some sacrifices were to be eaten, and others not, we are just as much at liberty to suppose the sacrifice of Christ to be of the latter kind, as of the former.

The belief of transubstantiation, it is said, greatly heightens the effect of the sacrament; as the person who receives the mass, believes the body of Christ to be within his breast, and consequently is more deeply affected with the impression of his Saviour's love than he could be by simply meditating on his passion. To this, we answer, first;—that Christ's corporeal presence in the sacrament does not in the least enhance his love. His sufferings, whether corporeal or mental, are allowed to be the same, whether this doctrine be true or false. The only way, then, that this doctrine can be supposed to produce a better effect upon Christians, than the manner in which Protestants consider the

sacrament, is by exciting them to more serious and devout meditation. And here, it must be granted, that if this doctrine could be proved to the satisfaction of christians, a deeper impression would probably be made upon their minds, than can be produced by the most striking representation of our Saviour's sufferings, without the assistance of this doctrine. But this is a supposition that can never be realized. It is impossible to satisfy the minds of christians in general respecting a doctrine so contradictory to all sense and reason. And the more repugnant any doctrine is to the common sense and understandings of mankind, the more readily must doubts and suspicions arise in the minds of those whom we endeavor to persuade of its truth. And the more doubts and suspicions are occasioned by any particular doctrine, the less influence must that doctrine have on the mind.

Any effect that the doctrine of transubstantiation can have in exciting a more lively attention to our Saviour's sufferings, is far more than counterbalanced by the extreme difficulty of proving such a doctrine, and the uncertainty and doubts which it must generally produce.

As this argument for transubstantiation relates entirely to the effect which the doctrine is calculated to produce on the minds of men, and not at all to the evidence of the doctrine, it is fair to contrast with the good effects ascribed to it, the bad effects with which it appears to us to be attended. Among the bad effects which we have reason to attribute to this doctrine, this is one, that a doctrine so full of contradiction, so contrary to all the ordinary methods of judging of the nature of bodies, must naturally be productive of doubt in the minds of the faithful themselves. In consequence of these doubts, the influence of religion on the minds of christians is weakened. It is impossible for persons of any degree of reflection to avoid considering the many and evident contradictions implied in this doctrine. However those who are wholly ignorant and uninformed may profess to assent to it, such as have acquired any habit of reasoning can never view it without being struck with many difficulties. The doubts which are thus excited, and the uncertainty into which the mind is thrown respecting principles that are regarded as of the first importance, are exceedingly unfavorable to the influence of religion. They diminish the authority of moral duty, and are subversive of the practice of virtue.

The effect of the doctrine of transubstantiation is not less hurtful in another view. Those who

set themselves against all religion, and endeavor by every argument which their ingenuity can devise, to depreciate the importance of christianity, are too numerous in every christian country. The prejudices of these persons are greatly strengthened by every doctrine that appears to contradict the good sense and reason of mankind. And the more these tenets abound in the christian churches, the more violent will be the prejudices of unbelievers, the more numerous will they become, and the more lasting will be their opposition. The particular doctrine in question has no doubt been the cause of the infidelity of thousands. Mankind seldom take the trouble to consider what the gospel itself teaches. They take it for granted, that christianity contains all the contradiction which clergymen ascribe to it, when they defend and explain the doctrine of transubstantiation. Hence they infer that a religion which contains so much contradiction could not proceed from God. They reject therefore the whole gospel as a fable.

The defenders of transubstantiation maintain that this doctrine, though superior to reason, is not contrary to it. They assert that it is not more contradictory than the omnipresence of God, the immateriality of the human soul, and many other doctrines of natural or revealed religion, of which we cannot fully explain the nature. The omnipresence of God is indeed inexplicable to the human understanding. We cannot comprehend in what manner the Divine Being exists everywhere. But though this is inexplicable, it contains no contradiction. It is allowed on all hands that we do not understand the nature of divinity, nor the manner in which God exists. The divine essence must possess qualities which we cannot understand nor explain. To say therefore, that his nature is such as to exist every where, is no contradiction. It is only saying that he possesses qualities which we cannot explain. But, to say that any human being can exist in two or more places at the same time, is a contradiction; because we are acquainted with the qualities of human beings, and know that this is inconsistent with their nature. The same reasoning may be applied to the immateriality of the soul. It is no contradiction, to say there may be such an immaterial substance as the soul; or to say that it may influence the body. For we are not acquainted with the particular mode of subsistence of every being in the universe. But, it is a contradiction to say that two or more persons eat the same substance at the same time. We know this to be inconsistent with the nature of any corporeal substance. The doctrine of the

Trinity implies no contradiction : for any being may, in one respect, be three ; and in other respects, one. But no animal substance can be entirely eaten while alive, nor can any human being be in heaven, and on earth at the same time. Though, therefore, many doctrines of religion be inexplicable as to their peculiar nature, yet none of them implies a contradiction. But the doctrine of transubstantiation is strictly and properly contradictory.

But here we are answered, that the body of Christ possesses other qualities than those with which we are acquainted, and that, in consequence of some of these, it may be in more places than one at the same time, be eaten while alive, and by different persons at once. It is admitted that the glorified body of Christ may be possessed of some qualities with which we are not acquainted, and may possess those with which we are acquainted, in a degree of perfection of which we have no conception. But still, these qualities whatever they are, cannot be inconsistent with a human or a corporeal nature. If these qualities be such as cannot possibly be attached to a human being, then Christ is no longer possessed of a human nature. But the scriptures assures us that he has a human nature, or the nature of man. Consequently, this human nature, or human body, can possess no qualities but such as may be attached to a human body. But any substance that can exist in more places than one at the same time, possesses qualities which a human body cannot possess, qualities which no body whatever can have. It must be neither human, nor even material. It must be an immaterial substance. That is, it must be a spirit, and can, upon no account, be termed a body. If the scriptures termed such a being, a man, their purport could only be to perplex and deceive, not to instruct us. If God has communicated a revelation to mankind, that revelation must be expressed in human language, in some language which men employ in common life. If it is not so expressed, it can be of no use : nobody can understand it. If it be so contradictory as to call a man, a spirit, and a spirit, a man, it must confound the ordinary forms of human language, and can be of no advantage—can yield no instruction to any man.

Q.

W.

To be concluded in our next.

THOUGHTS ON THE DUTY OF THE SYNOD TO TAKE IMMEDIATE STEPS FOR THE EDUCATION OF THOSE YOUTHS WHO ARE ASPIRING TO THE MINISTRY.

MR. EDITOR,

I have now to request that you will copy into your columns, the "*Report of a Committee of the Presbytery of Toronto, on the subject of a Theological Seminary.*" That Report was put into the hands of the members of the Synod in the year 1836, but it will be new to many of your readers ; and the perusal of it may tend to awaken the attention of the Church generally to the all-important subject of which it treats. The Report, it will be remembered, was brought before the Synod in the above year, and called forth considerable discussion. The result was the passing of a series of Resolutions, not substantially different from those which had been recommended by the Presbytery of Toronto. The Commission was instructed to carry them into effect ; but it did not appear at the last meeting of Synod that they had taken any steps to do so. The subject then obtained very slender consideration ; though a resolution in itself highly important, was adopted. We make the following extract from the printed Minutes for the last year :—[See page 31.]

"On a reference from several members of the Presbytery of Hamilton, for advice respecting the education of young men looking forward to the office of the Ministry, it was resolved, that Presbyteries shall in the mean time, receive under their care such young men applying to them as they may deem qualified for entering on a course of preparatory study, and shall direct their studies as they best can, in the hope that better means of instruction shall ere long be obtained, and that the Church at home will accede to the educating and licensing of Probationers within our own bounds."

From the slender interest yet felt throughout the church in the training of youths for the ministry, we do not see that the Synod could have done more in the matter than what is implied in the adoption of such a resolution. It is an initiatory measure which should encourage our young men who are aspiring to the honorable work of the ministry, to communicate their views to ministers and Presbyteries, as it warrants Presbyteries to give their best counsel, encouragement and aid to such youths.

It is true, that in order to our licensing probationers, consistently with our present relation to the Church of Scotland, there must be a modification of the declaratory enactment of the General Assembly of the year 1833, which recommended the formation of Presbyteries and Synods in the Colonies. Yet who does not see that such modification of that enactment, like any direct aid to-

wards the endowment of a seminary amongst us, is most likely to be obtained, when we can go to the General Assembly, and tell our venerable Fathers and Brethren, that God has so far honored the ministry of the word sent forth by them into these regions, that some who have through it been united into the Saviour, are desirous of serving him in the same ministry? Let us but show to the General Assembly that we have even a few Christian youths of good parts, who are bound in spirit to serve God in the ministry of the gospel in these provinces; and we need not fear that our purpose and efforts to give them the most thorough training competent for us to give, will be frowned on by that Venerable Court. They shall, we trust, have no ground to surmise, that we wish to run counter to what is confessedly the tendency of all churches in the present age—the elevating the standard of scholarship among students for the ministry. And while for obvious reasons they may be disinclined to admit our ministers educated in Canada to an entire equality with those trained in their own Divinity Halls, in so far as eligibility to a parish in Scotland goes, we on our part, may without grudging consent to this, in the full confidence that when we have in Canada as good institutions for the education of ministers as those in Scotland, and have withal an over-supply of probationers—then our licentiates shall be duly respected and welcomed to the charge of Scottish parishes.

We rejoice to think that a few youths are already avowedly directing their studies towards preparation for the ministry, encouraged by the favorable reception which the proposal for a seminary obtained in the Synod. And it should be known throughout the church, that several of these are now studying in Hamilton under the accomplished Master of the District School there.

We know not whether the Presbytery of Hamilton, who must feel that a special superintendence of these youths devolves upon them, will apply for any farther instructions, to the next Synod; but in whatever way the subject comes before that assembly, we trust that they will promptly and cordially resolve to promote their education by all the means which the great Head of the Church enables them to employ. It is certainly a favorable indication that one so well versed in literature and science as Dr. Rae undoubtedly is, should be ready, as we believe he is, to lay himself out to the full extent that his other avocations will permit, for assisting and directing the studies of our young men. And we believe, that the earnest and unanimous representation of the Synod would easily obtain

from the Church at home, an able and experienced minister for the theological and pastoral training of our students, and the means, too, for his support.*

An arrangement like this would, we trust, not supersede, but introduce some more extensive and permanent institution. From the condition, both of the Church and of the province, all our institutions must have their “day of small things;” but through the blessing of God on prudent counsels and faithful exertions, we may assure ourselves that they shall yet have their day—their long day, we trust, of great things. If it could be so that the Synod should resolve not to train any of the members of our church for the ministry, until they obtain a chartered college, and some goodly pile of buildings with suitable grounds in its occupation, then we, at least, would bid adieu to the hopes, both of training our Canadian youths for the ministry, and of having the Presbyterian Church rooted in the community. Let us diligently employ the means which through the divine blessing on our exertions, we may command for educating our young men, and we may be assured that with the increasing demand for instruction, and the growth of the Church, suitable institutions will be obtained.

It should be kept in mind, that the minute subdivision of labor which now prevails in teaching the arts and sciences in our Scottish universities, was not coeval with the foundation of these institutions. The time was, when a Regent or Professor carried his students through the whole curriculum of study; and that was by no means a time of superficial acquirements. A similar plan would be most suitable to the circumstances of our Church in these provinces. We can expect only a few students at first; and our resources would not admit of supporting many teachers. Nor should we greatly fear that our students would not make any considerable advancement without the formal organization of a college. It is to be kept in mind that the actual acquirements of students are in the ratio rather of the impulses that move them to study, than of their opportunities for the prosecution of it. Let us but find young men moved by the Spirit of God to desire to take part with us in the ministry of the glorious gospel, and we may be assured that they will cultivate the best gifts for the exercise of that ministry.

Every age that has been distinguished for a re-

* We believe that some of the members of our Church, are longing for the actual commencement of the Seminary, that their offerings in the Saviour's cause may flow in this direction. We have heard of an offer by one gentleman of £25 per annum for ten years to the Seminary, when it shall be commenced. Happily this gentleman's zeal and liberality do not all linger on the resolves of the Synod in this matter.

vival of genuine religion, has had a revival of biblical learning ; as on the other hand, when the Church has declined in purity and zeal, biblical learning has languished even in Divinity Halls and Colleges. Gibbon's sneers at the "fat slumbers" of the Church of England, had much to provoke it in the sloth which in his day oppressed alike multitudes of the well beneficed clergy, and the pensioned members of the universities. Let us aim at promoting a vigorous tone of piety in those who are aspiring to the ministry, and we shall be in the direct way of inciting them to the culture of that learning which is necessary to the proper discharge of its offices.

The obtaining of a permanent foundation for the education of our ministers, is obviously a distinct object from the education of the youths who are now seeking for admission to the ministry among us ; yet we trust, that the Synod will see that the immediate prosecution of the latter object with such means as we now command, is a measure all but indispensable to the former.

If an enemy found a seat in our councils, he could not more effectually counteract our efforts to obtain a permanent foundation for the education of candidates for the ministry, than by counselling us to reject the applications now made to us for instruction, by the youths who are offering themselves for the ministry, and to do nothing towards obtaining a Theological Professor, until we obtain a chartered institution of our own, or a professorship in connection with the Synod in King's College.

It is a law in the divine government, of extensive application, "He that hath, to him shall be given." And if we show ourselves zealous and faithful in training up in sound learning, the aspirants to the ministry who are found in our churches, then may we the more confidently reckon on aid and patronage from without. It would, we believe, be a new thing for the government of the Church, to aid in an enterprise like that which we are contemplating, those who were doing nothing to help themselves. The Royal Institution of Belfast, a college of the Synod of Ulster, the London University, and the College of Pictou, are examples which occur to us, of institutions that struggled into existence and notice through private exertions before they obtained royal and legislative charters and endowments.

It is well that the Colonial Secretary has spoken favorably of the scheme of a professorship of Theology, in connection with our Church, in King's College. But now that that institution has been modified in its constitution by the Provincial Le-

gislature, it is obvious, that in order to obtain the desired professorship in it, we must become suitors not in Downing street, but with the Council of the College, and eventually also, with the Provincial Legislature. The appointment of professors, and the regulation of the course of education, belong to the Council, and by the modified charter, no other religious test is required of a Professor, than the declaration of "a belief in the authenticity and divine inspiration of the Old and New Testaments, and in the doctrine of the Trinity." And thus the Council might appoint to a Theological Professorship, a minister of the Church of Scotland, or any other minister who would subscribe the test. But it is by no means likely, that the present Council would appoint a professor of our Church, with the express design of his taking a special charge of our Theological students. And as it does not seem that they could, without a farther modification of the charter, permit our Synod to exercise any control over one of their Professors—even though he were taken from our Church, and appointed to teach Theology, it is still less likely, that we could obtain from the Provincial Legislature, an enactment to give the Synod such a superintendence of their Professor as they unquestionably ought to possess. So that although the Colonial Minister was undoubtedly sincere in his professions of a desire to further our views for the education of our candidates for the ministry in the University of King's College ; we cannot but look upon that seminary as a very doubtful, and at best, a remote resort for them. At any rate, the most strenuous exertions that can be made on our part for a foundation in the college, in connection with the Synod will be supported, and not counteracted by our being able to show that we have students ready to introduce to the class room, when the Professor shall take his Chair.

In every view of the matter then, the Synod appears to be imperiously called on, to make vigorous efforts for the immediate training of the youths who are seeking admission to the holy ministry amongst us. The peculiar difficulties and hardships which attend that office in these provinces afford a presumption that those who are now desiring it for their sons or for themselves see it in its proper glory as subordinate to the advancement of the kingdom of God, and the salvation of immortal souls ; and hence, we are the rather bound to sympathize with them and encourage them. And if the Synod shall adopt some more decisive measures towards this end, they will speedily find that there are throughout our churches several Hannahs and Elkanahs who are ready to

lend sons to the service of God in His spiritual temple.

Your present correspondent, Mr. Editor has met with a few of such, and he will close this letter—which has run out beyond his expectations, into a kind of dissertation, with the notice of one case, in which he was brought vividly to see the need of an institution amongst us for the education of ministers.

When prosecuting a missionary tour in the month of February last, through a part of the Gore and Home districts, along with a co-presbyter, we stopped one night in the house of a thriving farmer, an elder from the North of Ireland. The evening worship brought of course all the children who were very numerous into the same apartment with us. We had just been told that the two elder sons, stout lads not above twenty years of age had returned a few days before from the frontier where they had been in arms with the militia to repel the threatened invasion; when, we asked the mother what she would think of giving one out of the many sons who still encircled with us the blazing hearth, to a different kind of warfare—the service of Christ in the ministry of the gospel. “Ah,” said she pointing to one of the lads “here is a boy whom his father and I have wished to educate for the ministry, but we have such a poor school in our own neighborhood, and we know of no college in the Province that, we despair of being able to obtain our wish respecting him.” We could not but admit the reality of the discouraging circumstances which the good woman had mentioned; and yet, rejoicing to find that such a purpose had been entertained by her and her husband, we exhorted them to commit it to God, and to improve every opportunity they could obtain for the education of the lad—mentioning to them at the same time the measures which the Synod were contemplating for the establishment of a seminary, and that the very knowledge of cases like theirs, in which christian parents were desirous to train a pious son for the ministry, would encourage the Synod, to pursue those measures with alacrity and vigour.

I remain,

Yours &c.

PRESBYTER.

REPORT OF A COMMITTEE OF THE PRESBYTERY
OF TORONTO, ON THE SUBJECT OF A THEOLOGICAL SEMINARY.

The committee report, that soon after their appointment, they applied to the highest quarters for in-

formation respecting the likelihood of King's College going into early operation; and, in the event of this taking place, of provision being made in it for the theological education of candidates for the ministry in the Presbyterian church; but could obtain no information on these subjects. The position of parties in the Provincial Legislature at that time, indeed, utterly forbade the hope that Theological Professorships in connexion with any Church in the Province would be established in King's College; and, though that position is now altered, it remains to be seen, how far any thing like unanimity will prevail in regard to the commencement of the College, and the organization of a theological Faculty in it. The committee are decided in the conviction, that it would be unbecoming in the Synod to intrust any Professor with the Theological instruction of their students, unless he were to a greater or less extent under the control of the Synod: and that the Synod should look to King's College as their Divinity School, only on condition of their obtaining a Professor of Theology in it who should be a member of the Synod, and subject to their jurisdiction. But the commencement of this royal institution does not appear to be so near, and neither does the obtaining of a Professorship on these terms appear to be an event so probable, as to warrant the Synod to delay preparations for the education of ministers from among the pious and devoted youth of our congregations. And the committee recommended the Presbytery to press upon the Synod, the importance of immediately taking steps, for the foundation of a Theological Seminary, for the training of such youths for the ministry. The founding of such a Seminary, it may be observed, does not imply the relinquishment of the claims which the Synod may have on the Government, for an endowment in King's College, if that institution shall at any time provide for the Theological education of the students of any of the Christian Denominations in the Province. On the contrary, it will rather strengthen such claims; inasmuch, as that however humble the Seminary may be, it will directly promote the enlargement of the Church; and Government aid of any kind may be expected in proportion to the extent and influence of the Church in the community.

The appointment of this committee implies, on the part of the Presbytery, a recognition of the importance of the establishment of a Theological Seminary; yet, as no common exertions and sacrifices will be demanded towards effecting this object; the committee feel themselves warranted to preface the scheme they are now about to submit with a few remarks humbly designed to deepen in the minds of the brethren, a sense of the importance of the speedy foundation in the Province of a college for the education of ministers.

It is submitted, then, in the first place, that ministers educated in the Province will have some considerable advantages over those of the same standing, as

to general qualifications, who have been educated in Britain. For, recent as the population of the Province is, and possessing as it does many characteristics of that of the Mother Country, it has yet a character of its own, in many important respects, distinct, on account of its mixed origin, and the circumstances which are peculiar to it as a young community. Hence, our preachers on their first arrival in the Province, even when amongst those who have migrated from Scotland at an early period, and still more when amongst the descendants of such, or emigrants from other parts, find themselves to be in some respects amongst a strange people; and they in like manner have something of the character of foreigners to the population. So that there is for a time a want of sympathy in each others views and feelings on many subjects; and the preacher is at once the less comfortable, and the less fitted to put forth the full influence of his office and character on the community. Ministers educated from amongst our own Provincial youths would have no such drawback on their usefulness; and they would have a more palpable advantage in their physical training, which would prepare them for the hardships incident to Missionary and Ministerial service in Canada.

SECONDLY,—It should be known throughout the Church, that there are now, in some congregations, individuals desirous of entering into the Ministry, and to demand of such an education in a Scottish University, would be a virtual barring of the door to their admission. Such individuals are not, it is true, known to be numerous; but unquestionably more of our pious youths would direct their attention to the Ministry, if means for a suitable education were within their reach. It may be safely affirmed, that the number of persons in a Church, who aspire to the Ministry from right motives, forms a fair test of the success, which God gives to the ministration of the word and ordinances in that Church; and it seems equally plain, that if a Church deny to such persons all opportunity of qualifying themselves for the Ministry, and of actually entering upon it, it is in the very way of counteracting the work of God, and cannot but provoke his displeasure. In this view of the matter, the present condition of our Church in these Provinces, destitute as she is of a school for the Prophets, may well awaken serious alarm. Many direct evils may be seen to be connected with the present system of obtaining Ministers. A certain nationality of character is induced on our Church, which by no means befits the origin of a great proportion of those who compose it: and in this way also, the Church is severed from many generous sympathies of the general population, and commends itself only to the national predilections of those who are of Scottish descent. The Church with a ministry purely Scottish, cannot acquire a Provincial character, and neither can it grow with the growth of the community; while in the changes to which a Colonial State is peculiarly liable,

it incurs a risk of being altogether overturned. Church history, it is believed, furnishes no example of the establishment of Christianity in a country, by means of the continued use of a foreign Ministry. Indeed, it has become an established maxim in the conducting of Christian Missions, that, the sooner that the converts of a country can be trained for the Ministry, the sooner may its evangelization be expected.

THIRDLY,—The commencement of a Seminary in the Colony for the education of Ministers, has become, in some measure, a matter of necessity.

The supply of preachers from Scotland has hitherto been very scanty and has rather tended to shew the extent of the want of Ministers than met that want: and, while for these several years past, the people have been more alive to a sense of their destitution of divine ordinances, the supply of preachers has been actually diminishing. This is attributable partly to the greater demand at home for able preachers, caused by the establishment of town and city missions, and the erection of new churches; and partly, it must be confessed, to the inadequate remuneration made to ministers in this Province. On the latter of these grounds only, is the diminished supply of Ministers from Scotland to be lamented. Let us rejoice, that the services of the best of her preachers are given to the culture of her own moral wastes. And how painful soever the consideration is, that ministers of the gospel in this land are very slenderly and inadequately paid, far from us be the thought, that the great work of bringing its people into the kingdom of God's dear Son, must stop, or even be abandoned by us. Let ours be the determined purpose to devote ourselves more entirely to this work; and then, we may without presumption assure ourselves, that the Master whom we serve, shall not leave us unrequited even in this life. As the Church gains a hold of the community we cannot doubt, that its ministers will be provided for.

The Glasgow Colonial Missionary Society may be regarded as the principal provider of preachers for the Scottish Presbyterian Churches of British North America: and yet, it furnished for Upper Canada only one laborer during the past year; while applications had been sent to them, from each Presbytery for one or two missionaries, with engagements for their support; and they had been pressed by the corresponding Secretary to send a still greater number of missionaries of their own, in order to meet the actual necessities of the Province, the directors of this excellent society, it should be known, deeply lament their inability to meet the demands which our missionary fields and vacant congregations make upon them, and they freely confess, it arises more from the aversion of suitably qualified preachers to come hither, than from the scantiness of their funds. If then, we would not see our mission stations abandoned, and congregations scat-

tered for the lack of pastors, we must be prepared for the alternative of raising up preachers amongst ourselves, or seeking them from other schools, than the Divinity Halls of our Scottish Universities.

FOURTHLY,—The importance of commencing early a school for the training of ministers, may be urged from the consideration, that the earlier it is planted, the more readily may it be expected to take root, and grow with the growth of the province. Some seem to be repelled from seriously considering the scheme of a seminary for our church at present, from the fancied hopelessness of the undertaking. They look at the richly endowed universities of Britain, and they think that nothing but a large endowment from the state, can originate an institution, such as the church should acknowledge. But such persons, it is believed, forget that the most flourishing colleges which public or private benevolence has endowed had an infancy, and in general have advanced by a slow growth to the maturity in which we now behold them. Colleges and other similar institutions ordinarily have at first aimed at providing only for the felt wants of the period at which they were founded, and their enlargement has been consequent on the increasing want of educated men, and on the increasing resources of the community. Now, it may be enough for us, to originate an institution that shall supply the present want of ministers. Let us not think of completing at once a great establishment. Let us lay a large and deep foundation—a foundation capable itself of extension, and build on it a superstructure suitable to our present wants and means: and it may be left to another generation to complete it. The funds that we might now acquire might be so laid out as to increase in value with the increasing capital of the Province.

Once more—as it does not seem out of place to remark—no ecclesiastical body, except our Church, and none of the secular professions in the Province, exact of those admitted into them an education in a British University. All other churches, whether following a rigid or lax ecclesiastical organization, a high or low standard of literary attainments for ministers, open the ministry to those whom they severally deem qualified, without respect to the place where they have been trained. Obvious advantages, as has been already remarked, must result from introducing our Canadian youths to the ministry;—and it is important here to remark that some of the most efficient ecclesiastical bodies in this and the adjacent Province, are making considerable progress in promoting education amongst their candidates for the ministry. The Episcopal Church, which indeed is very accommodating in its terms of admission to the ministry, so long as its ritual requirements are complied with, finds some of its most useful ministers amongst those who have been educated in Canada. And the Methodist body, which has heretofore gloried in an unlearned ministry, has, through its own exertions in contributing and

collecting funds, founded a Seminary in Cobourg, which promises to rival institutions that have for their endowment drawn deeply on the public revenue.

If we turn to the secular professions, we see one, the Medical Board, ready to receive applicants for their license, from the American or Transatlantic Schools indifferently; yet, zealous in exacting from those on whom they bestow it a good education. And in another, we see, that the Lawyers have already founded in the metropolis a Hall, which at once bespeaks their enterprise, and their determination to uphold the honor of their profession, in so far as this may be done, by affording to all who aspire to it, ample opportunities for preparatory study.—And shall the Church, which calls itself the Presbyterian church of Canada, continue to declare to its members, that that any candidates for the ministry, however well accomplished, if trained in Canada or any where but Scotland shall be rejected? Shall her ministers and elders in Synod assembled, permit another year to pass over without committing themselves in the Lord's strength, to the founding of an institution in which aspirants for the ministry, may require all the necessary qualifications which human teaching can confer, for that high and holy work?—We trust not. The committee conceive that a Theological Seminary might be organized so soon as an endowment for one Professorship and a Tutorship, or assistant Professorship could be raised.

A suitable edifice is of course indispensable to the effectual prosecution of the plan: but the first and most vigorous efforts should be directed towards providing the endowment. Temporary accommodations for classes could easily be obtained, until permanent buildings could be erected. It is conceived, that the sum of five thousand pounds currency, might be regarded as adequate for the first endowment, the interest of this at 6 per cent., being £2000 per annum. The assistance of Government in the way of a grant of money or lands, would of course be sought; but the issue of such application should not be allowed to control our exertions in other quarters. The assistance of friends in Great Britain will doubtless be obtained, for endowments and buildings, scholarships and a library: but our first dependence under God, must be on ourselves and our congregations. We must not seek help from abroad, until by the liberality of our own contributions we can prove to others that we have such a deep interest in the undertaking, as may be an earnest of wisdom and energy for the conducting of it. There should be employed in pleading this cause throughout the church, those who feel its magnitude and its urgency; and our people should be called to show their concern for perpetuating christian privileges amongst themselves, and extending these to others, by large and willing offerings of their substance.

The committee submit the following draft of an

overture to the Synod, that the Presbytery, if they see fit, may adopt and transmit the same.

The Presbytery of Toronto respectfully overture the Synod of the Presbyterian Church of Canada, to take into serious consideration the importance of founding a collegiate institution for the education of pious youths, for the work of the holy ministry. And the Presbytery at the same time respectfully submit the following resolutions on this subject, for the adoption of the Synod.

RESOLVED, 1.—That the inadequate supply of preachers hitherto obtained from Scotland, and the capability of the Church here to furnish some students for the Ministry, urgently calls on the Synod to adopt vigorous measures for the foundation of a Theological Institution.

RESOLVED, 2.—That such Institution, if founded, shall be located within the bounds of the Upper Province.

RESOLVED, 3.—That respectful applications shall be made to the Home and Colonial Governments, for an endowment of lands or money, for the founding of such Institution.

RESOLVED, 4.—That the actual commencement of the undertaking shall not be contingent on the success of these applications.

RESOLVED, 5.—That a committee of Synod be appointed for drawing out Memorials and Petitions to the British and Colonial Governments, for assistance towards the foundation of the Theological Seminary, and making collections throughout the bounds of the Church for the same object: for preparing a scheme for the foundation, and for drafting a bill of incorporation for the Trustees and Directors of such Institution. The scheme and draft to be submitted to the commission of Synod, at their meeting in——— for their approval; and the same committee to prosecute the passing of a bill of Incorporation in the Colonial Legislature, which shall have been approved of by a majority of the commission; and to publish reports from time to time as they may see fit.

ON CHRISTIAN BAPTISM.

Every true disciple of the Lord Jesus Christ must from his profession and desires seek to become acquainted with what our divine Master has taught and commanded us. We own his sovereign authority, and therefore we owe him implicit obedience; we acknowledge his infinite wisdom, and therefore all that he has taught demands our cordial

belief and acquiescence; we are assured of his infinite love, and therefore cannot but conclude that every command and institution ordained by him for our observance must be designed for our benefit; and if indeed the love of Christ does constrain us, it will be as our meat and drink to know and do his will.

The will of Christ which as his disciples we are bound to reverence and obey, must be ascertained by continued and patient investigation of that book wherein it is revealed. "Search the scriptures, for in them ye think ye have the words of eternal life, and they are they which testify of me:"—and just in the degree that we devoutly comply with this injunction we shall be able to give to every man a reason for the hope that is in us with meekness and fear.

The ordinance of Baptism, enjoined in Matthew's gospel, xxviii. 19—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," occupies a conspicuous place in that simple ritual which is observed in the Christian church; and we may now be profitably employed in considering—Its origin—Its perpetuity—Its nature and design—Its subjects—Its mode and the obligation resulting from it.

1. The origin of christian baptism. On this point no difference of opinion has ever existed in the christian church, it being declared in a manner so clear and explicit as entirely to preclude all diversity of sentiment. The passage quoted above contains the origin of the rite. It was instituted by Christ and enjoined on his apostles and their successors in the ministry, immediately before his ascension into heaven. So far then, concerning this ordinance the views which have prevailed in every age have been the same.

2. Was it designed as a perpetual ordinance to be observed by the church throughout all ages? On this point also I am not aware that any considerable diversity of sentiment has at any time existed among those who have believed that all scripture is given by inspiration of God. With the exception of the Quakers, every sect of christians have regarded baptism as necessary to the christian profession, and of permanent obligation. This singular sect have presumed to expunge this rite from christian observances chiefly for the following reasons;—that the christian religion being wholly spiritual there is no need to admit into it any merely external forms or material emblems, that the baptism of the spirit being en-

joyed, baptism with water cannot be of any service. For similar reasons they do not observe the sacrament of the supper. The reasons are in themselves extremely trivial, for even a religion purely spiritual may, in the case of such a creature as man—a being compounded both of soul and body, of spirit and matter,—very properly admit of material adjuncts. Thus although prayer is an exercise purely spiritual, the frame of mind may be promoted by the attitude of the suppliant, and the place where he performs his devotions. Praise is an exercise purely spiritual, but who does not feel that the frame of mind may be assisted by that melody of the voice, and those hallowed poetic breathings in which we are accustomed to adore the Creator. In like manner baptism is an outward material sign of an inward spiritual grace, a sign in itself appropriate and impressive, and none but the wildest visionary could seek or wish to reject it on the plea that it is inadmissible in a spiritual religion. But we may take this occasion for remarking that this error of the Quakers has arisen from a principle which has been a fertile source of error in the church of Christ—an undervaluing of God's written word. This sect prefers what they call their internal light to what God has revealed in the scriptures; and it cannot be deemed wonderful that the light which is in them should sometimes prove darkness. Are not the words of the institution peremptory? Why tamper with them? I would scarcely have adverted to this peculiarity in the Quaker practice had it not prevented me from asserting generally that all christian churches have deemed the ordinance of baptism perpetual and obligatory. But indeed this single exception, to which we have thought it proper to advert, is so recent and adhered to by so small a division of the christian family, that it is hardly necessary, on account of it, to limit the assertion that all branches of the christian church in all ages, have with one consent regarded baptism as essential to the christian profession. And this general consent is manifestly founded on the words of the institution. "Go ye therefore and, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, *even* unto the end of the world." The command is co-extensive with the promise.

3. Its nature and design. To elucidate this it may be useful to advert to the history of this rite; for it was not peculiar to the christian system. It existed long antecedent to it, and under very different forms of religion and even of heathenism. The washing with water indeed, seems to be an

emblem suggested by nature itself, expressive of a purpose to abstain from those moral pollutions which may have been contracted. Accordingly we find that those who were initiated into the mysteries or certain forms of heathenish superstition, bathed before their initiation in a particular stream, where they were supposed to leave all their previous errors and defilement, and from which they entered firmly into the belief of new opinions and the participation of sacred rites. This baptizing of proselytes was common also among the Jews, although it was not enjoined in any part of their law. They borrowed it from nature or from those typical washings or baptisms of sacred utensils by which they were cleansed and again made fit for sacred use. Thus when a Gentile sought to become a disciple of Moses, he received the initiatory rite of baptism—the sprinkling or dipping of water—by which he was emblematically purged from his former errors and sins, and made a public profession that he should enter upon a new course of belief and conduct. In conformity with this prevailing practice, John preached the baptism of repentance—that is, he performed the rite upon those who confessed their sins, and as a pledge and symbol of their determination henceforth to forsake them. When our Lord therefore instituted the ordinance of baptism and incorporated it with the ritual of his dispensation, it was, that it might answer a similar intent to that in which it had before been employed. It was the outward badge of those who received it that they had become his disciples, had entered his church, and were henceforth to be instructed by his doctrines, and to be guided by his precepts. When in the early age of the church this rite was administered to a convert to the christian faith, he was not required to give his assent to a long and elaborate confession of faith. "If thou believest that Jesus is the Christ," says an evangelist, "thou mayest be baptised." On his professing faith in this simple truth the initiatory rite was administered to him, he became a member of the church of Christ, and was admitted to a free participation of those privileges by which he might afterwards attain to the full perfection of the christian character. The nature and design of baptism therefore is to denote the baptized person's separation from all other forms of religion to the gospel, from all other masters to Christ, and his admission to that spiritual kingdom of righteousness and peace which Christ came to establish among men. And hence with admirable propriety and comprehensiveness, it is defined in our shorter catechism. "Baptism is a sacrament, wherein the washing with water, in the name of the Father and of the Son, and of the Holy Ghost, doth signify

and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

4. Another inquiry connected with this rite is, who are the proper subjects of it, or to whom ought it to be administered? On the points previously touched upon there has been, and is, an almost entire conformity of opinion; but on this point, who are the proper subjects of this ordinance, there has been much controversy in the christian church. I shall here state not in the form or spirit of a polemic, but with the plainness and simplicity of a christian teacher, what seems to be the doctrine of scripture on this head.

Observe then that we do not find any where in scripture any fixed rule laid down to enable us to determine the age, the attainments, the character, of those who should be admitted to this christian ordinance. The words of the institution are very general. The following translation is more literal, and does not vary in sense from the authorized version. "Proceeding forth make ye disciples of all nations by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and by teaching them to observe all things whatsoever I have commanded you." The injunction is to make disciples of all nations, this is to be done by baptizing them; and this baptism is to be followed up with a full course of instruction regarding every thing which Christ has commanded. With respect to adults it is quite obvious, that there is no mode of making them disciples but by a previous course of instruction sufficient to make them acquainted with the nature of this ordinance and the claims of the gospel upon their belief. The plan which the Jesuit missionaries followed of passing through extensive countries and sprinkling water in the name of the Trinity over multitudes at once, without any previous or even subsequent instruction, was as repugnant to common sense as to scriptural precedent. Such a practice could not by any possibility make christian disciples. For this cannot be done otherwise than by instructing them who Christ is and what he hath taught. This plan, we have every reason to believe the apostles and primitive missionaries uniformly observed. They instructed their catechumens in some short summary of christian doctrine, which so soon as they fully understood and embraced, they were admitted by baptism to a full standing in the church, and to a free participation in all its privileges. In this manner the Ethiopian prince was baptized after Philip had preached Jesus to him. So Cornelius and his household were baptized after Peter had discoursed to them of the death and resurrection

of Christ; and the Philippian jailer, after Paul and Silas had spoken to him the word of the Lord, and had solved his question, "What must I do to be saved? was baptized, he and all his straightway." Nor can there be any doubt that this was the uniform practice of the church in regard to adults converted from heathenism to the christian faith. They were previously instructed before they were baptized, and it was not until they obtained a competent knowledge and belief of the leading articles of the gospel, that they were admitted into the church by this initiatory rite, and were numbered among the professed disciples of the Lord Jesus. We reach then this conclusion that persons arrived at years of understanding were not admitted into the church by baptism until they were instructed, and professed their faith in him. Up to this point the whole christian church is agreed on the question, who are proper subjects of baptism? In regard to the condition on which this rite should be administered to adults, the Anabaptist and the Pædobaptist are of the same sentiment, and thus far their interpretation of the will of their common Saviour harmonizes.

But then there is an onward position which the Pædobaptist has attained on which his fellow christian, the Anabaptist, cannot follow him; and that is, the admission of infants and children into the christian church by baptism. The grounds on which the Anabaptist refuses to assent to this practice, are chiefly these:—That as infants and children cannot be taught, they cannot in strict propriety, become disciples, nor participate in the fellowship of saints; they can neither believe nor profess belief; and therefore they ought not, it is alledged, be admitted to a community wherein such belief and profession are the conditions of fellowship. In order to exhibit what we deem the insufficiency of these grounds for the exclusion of infants from this initiatory ordinance, let us observe, that at this day infant baptism is administered among every considerable division of the christian church, as an ordinance having the implied sanction, as is believed, of its divine Head. Following the history of the church backward from the present day, until the time of the apostles, it cannot be determined that there is any period in which this practice did not prevail, while there is very satisfactory evidence that it has prevailed even from apostolic times. Again we think this practice has both a direct and indirect sanction in the scripture histories. The practice is nowhere expressly forbidden. It is not at variance with the words of the institution; for those who observe it, resolve to make disciples of the young by baptizing and instructing—each as the child is

capable of receiving. The solemn dedication of the child to God in the baptismal rite, needs only precede by a few months, its apprehension of the glorious truth, that Christ is the Saviour of the world. And few will presume to deny, that children may not at a very early age, understand this simple truth, and believe in it to the saving of the soul. Again, we know, that in the Jewish church, the children of the promise were admitted, on the eighth day after their birth, by the rite of circumcision; and why may not the seed of the promise—the children of believers—be admitted into the gospel church? Has not our Lord himself declared, that *of such is the kingdom of heaven*? Did he not solemnly enjoin that they should be suffered to come unto him? In the sacred histories, we often read of whole households being baptized. Now, in almost every case, children form a part of the household; yet it is not recorded that the younger branches of the family were excepted in the administration of the rite. It is neither said, nor remotely implied, that the adults only of the household, were baptized. Nay, the strain of the narrative manifestly conveys the impression, that *every member*, connected with the believing parent, and represented as to his faith, in him received the initiatory rite, and was admitted by the visible sign into the communion and fellowship of the church. We argue, therefore, that while there is no express prohibition forbidding the baptism of infants and children, and while we have so strong a chain of presumptive evidence that it has been administered to them in every age of the church by universal consent, it would be a very unwarranted step to discontinue the practice.

In corroboration of the preceding views, we may advert to two other points which seem to have great weight in establishing the right of infants, who are the children of believing parents, to the ordinance. The first point is, their relation to believing parents; the second is, the duty of the church to them as such. When a parent has professed himself a believer in Christ, and has entered into covenant with God, the blessedness of the reconciliation thus effected, is not confined to himself alone—it extends to his children; for God has been pleased to give special promises and privileges to the seed of the righteous. They are blessed for their father's sake. The effusion of the Spirit of grace is promised to them also. They are not aliens from the commonwealth of Israel; they are fellow citizens with the saints, and of the household of God—of such is the kingdom of heaven. They share in their parents' daily prayers,

and participate in the mediation of the Lord and Saviour, in which their believing progenitors are interested. Again, the church has a particular duty to discharge to the children of its members. They are its seed and hope. If their religious culture be neglected, the Lord's vineyard must soon become barren and desolate; and not another task of greater moment is committed to christians, individually and collectively, than the duty of bringing up their children in the nurture and admonition of the Lord. Thus, it is manifest, that whether children are baptized, as they are among the Pædobaptists, or whether they remain unbaptized as among the Anabaptists, they must still be regarded as under the tuition and guardianship of that church with which, as the offspring of believers, they are connected. But mark the peculiar advantage with which churches entertaining views similar to ours, of the nature of this ordinance, may assume authority over the children of its members. We may say to them, your parents entered into covenant with God in his church, in your behalf; and in virtue of that covenant we claim the authority of caring for your spiritual interests, as comprehended in the same covenant engagement with them. Your parents, acting in your behalf, did consecrate you in baptism to the Saviour of the world; and the church as a party to the ratifying of the deed, assumes the right of calling upon you to redeem the solemn vow. The rite of initiation already performed upon you, you are free as a christian disciple, to all the privileges which the church has to confer, and you are bound to walk in them. And thus in due time, may we call upon them to renew by their own personal act at the Lord's table, an engagement made for them in infancy before they were conscious of obligation to the Lord that bought them. It is for reasons such as these, that we admit to the ordinance of baptism the children of believing parents.

5. There is another point connected with this institution worthy of a brief notice—the mode in which this rite ought to be performed; and this subject is brought before us in the question, Whether ought baptism to be performed by dipping or sprinkling? Be it observed, that the word *baptize* in the original Greek, denotes both to dip and to sprinkle. The question, therefore, cannot be settled by any mere explanation of the term. We naturally ask, then, what was the primitive practice? And this may with much certainty be inferred from the sacred histories. Thus from the circumstances connected with the baptism of John*—the multitudes that went out to him “from Jerusalem

* Matthew, iii. 5, 6, 16.

and all Judea, and all the region round about Jordan," to be baptized of him, *in that river*, we do not very naturally come to the conclusion that he *immersed* them all. In such promiscuous assemblages of age, rank and sex, and of a people distinguished for delicacy and reservedness, it is not in the least degree probable, either that they were undressed for the purpose of immersion, or that they were all conveniently supplied with bathing robes for the purpose, according to the practice followed now by the advocates of adult baptism and total immersion. It is much more reasonable to suppose that the convenience of the prophet, and of the parties applying to him, required a more expeditious method; and the impression made on us from the whole circumstances, is, that after the Baptist had addressed the multitudes on the bank of the river, enforcing the doctrine, and calling on them to bring forth fruits meet for repentance, those who professed went down with him to the very margin, or perhaps into the stream, and were sprinkled with the baptismal water by John, using, it may be, as the Jews were wont to do in purifications, a branch of hyssop for a sprinkler: this being done, *they went up out of the water*. The same observations may be applied to the baptism of the three thousand converts on the day of Pentecost.† We should be not a little perplexed to account for the arrangements necessary for the baptism of so great a multitude by immersion, in the city of Jerusalem, independent of the obstacles arising from Jewish feelings of delicacy and reservedness. We can scarcely suppose that the necessary means could be furnished in private houses, and there was no stream in, or near, the city adapted to the purpose. The same obstacles did not stand in the way to prevent the baptism of the Ethiopian prince‡ by immersion: Philip and he were alone, or only in the company of servants; and we may readily suppose there was water enough; and hence we can offer no reason why this form should not have been employed, except the single one, that sprinkling was much more convenient. Again, the case of the Philippian jailer,§ seems to us very conclusive in favor of the latter mode. For it is barely possible, that in the prison, at the hour of midnight, on a sudden and unforeseen emergency, there could be found all the prerequisites for administering baptism by immersion.

I have directed attention to these instances, not with the view of establishing that either dipping or sprinkling was the uniform and instituted manner in apostolic times. Enough will be gained to the ar-

gument, if I have shown that it is difficult to determine whether the primitive christians confined themselves always either to the one or the other—whether they immersed or sprinkled in baptism, or used either method indifferently. And that the wisest and best men have entertained different views of the primitive practice, would seem to authorize the conclusion, that the great Head of the church has not determined the mode by any precise rule, or by any clear and unvarying model. It seems to be a mark of divine wisdom, that the mere manner and non-essentials of the form of baptism, are left thus indeterminate and variable, as the circumstances of individuals and the diversities of climate may require. In tropical and warmer regions it may be suitable to employ immersion. In northern and polar latitudes, where this mode might prove dangerous to health, and inconvenient and cumbrous in its administration, the simpler form of sprinkling might be employed; and yet each be in perfect consistency with the revealed will of Christ, and in entire subserviency to the great end for which this ordinance was instituted, as a sign and seal of our admission into the visible church.

While we think the sacred scriptures do not precisely prescribe the manner of administration, and that a considerable latitude of variety may not invalidate the essentials of the ordinance; and while we admit that we cannot charge disobedience to God upon such as depart in the above degrees from the prevailing practice, we may express our high approbation of the simple, becoming and scriptural manner in which this rite is now performed by most of the protestant reformed churches. Sprinkling with water is now almost universally used. The smallest quantity of the material element is justly deemed a sufficient emblem of the spiritual baptism without which the external washing can prove of no avail. And our church, rejecting all idle ceremony and pomp, and sprinkling only in the name of the Father, and of the Son, and of the Holy Ghost, the mind is left free to expatiate on the mysterious but delightful cooperation of the blessed Trinity, in the scheme of man's redemption, as it is set forth in this divine institution.

6. In conclusion, let us advert to the obligations under which christians are placed by this solemn ordinance. By it they become the professed disciples and subjects of the Lord Jesus. Every wilful and deliberate violation of his commandments, becomes therefore a kind of perjury. It is not simply an act of disobedience against God—if this all sinners are guilty, whether they be baptized or not. But to renounce our christian profession after a new covenant engagement to it through the holy

† Acts, ii. 41. ‡ Acts, viii. 36. § Acts, xvi. 33;

rite, or to act inconsistently with it, is an aggravation of guilt; it is returning to the idolatry of a sinful life, after we have solemnly engaged before God and his church to forsake and renounce it. Oh! let us ponder on the momentous consequences resulting from such criminal conduct. Let us remember that our solemn dedication to God may prove a curse instead of a blessing. For if after receiving the outward sign and seal of Christian discipleship, we linger amidst the beggarly elements of the world; if we cling with idolatrous fondness to what God has forbidden; if while we bear the christian name, we aspire to nothing of the christian sanctity; if by a profane, ungodly and infidel life, we dishonor the holy name wherewith we are called; and if we thus continue to evince a mind wholly depraved and unregenerate—oh! what can our baptism avail? What can it avail but to envenom the stings of an awakened conscience, because when admitted into the church, we desecrated it; when admitted to its privileges, we trod them under foot; when stamped with the sign of the Christian disciple, we betrayed our Master's cause, crucified him afresh, and put him to an open shame.

OMEGA.

CHRISTMAS DAY—BETHLEHEM.

I set out for this village, six miles to the east of Jerusalem, signifying "the house of bread," from the fertility of its soil; and which is distinguished from another Bethlehem in the tribe of Zebulon, and the scene of events which, to Christians must ever invest it with the deepest interest.

"Bethlehem, thou sacred spot,
Henceforth be thou my paradise! O God,
Eternal, infinite! Thou, who thy Son—
Thy only Son—hast given, to save the race
Of Adam's long-bewail'd posterity,
Holy art Thou."

I entered this most sacred village with feelings which quite overpowered me; the birth-place of our adorable Redeemer, and the very cradle, I may add, of the Christian world. Truly was the prediction fulfilled—"In this place will I give peace, saith the Lord of Hosts." One circumstance struck me most forcibly on entering by an archway or gate. On the left were wells of antique structure, each three feet in circumference, which unquestionably must have been the same that David longed to drink from, when he waged war with the Philistines, who had occupied the

place, and which was well adapted for a garrison. These are just "by the gate," and being so much filled with earth, I was reminded, to stop them up was construed into an act of hostility. 2 Sam. xxiii. 14—16.

But, ah! how impossible is it to find language sufficiently strong to describe my emotions on setting my feet on this chosen spot of earth, where the "Holy Child" was born, in all the helplessness of sinful and suffering humanity, reposing in the arms of his mother in a mean stable. I can only say that, at this deeply interesting moment, my heart was filled with the most profound and awful reverence, accompanied with heartfelt gratitude, when calling to recollection those ever memorable words, "Unto you a child is born, to you a son is given, the Saviour who is Christ the Lord;" and who, on passing by the nature of angels, took upon him that of man, leaving the bosom of the Father, for an heritage of the very greatest poverty. Here was produced that inscrutable mystery of godliness—God manifested in the flesh, to whom things most opposite, which never met before, existed in harmonious union—the divine and human nature, mercy and truth, peace and righteousness. There reigned around at the moment, a truly glorious solemnity, amidst the serenity and stillness of the day, and in unison with that train of reflection which the inspection of such scenes raised to a high degree of excitement. The sun shone most brilliantly, and in its beams I beheld a piece of glass or metal on the roof of the convent, sparkling with a beauty altogether indescribable, similar to a star; and by a singular coincidence, this was exactly over the very spot of the Nativity. The evening again was calm, as if the general pulse of life stood still; and as the host of heaven, one by one, appeared in the fine, deep blue sky, like the Patriarch of old, I yielded to the pensive influence of the hour in such a place, and walked forth at eventide, to meditate in the valley beneath, where the heavenly host appeared to the humble shepherds watching their flocks.

After a description of the Franciscan convent, where the author was accommodated, he proceeds thus:—"I was conducted to a small staircase of about twenty steps, leading to the chapel of the Nativity, under ground. This is thirty-eight feet in length by twelve in breadth, and ten in height, lined and floored with marble, and contains five oratories on each side. Before the altar about forty massy silver lamps, the gifts of Catholic sovereigns and princes, are kept constantly burning. On the east side of it is the identical spot where the Son of God came forth, and was cradled in obscurity.

'Glory, to God on high, who gives
Love, grace, and peace on earth;
Let every sex and age adore,
And sing the Saviour's birth.'

This is marked out by a star formed of white mar-

ble, inlaid with jasper, surrounded with a radiance and glory, and the following inscription :—

‘Hic de Virgine Maria Jesus Christus natus est.’

To the right of this, and at the distance of seven paces, is pointed out a low recess, hewn out of the rock, raised two feet above the floor, and scooped in the form of a manger, where the infant Jesus lay, which originally belonged to a caravansary or inn. This is also paved with marble. Here, also, lamps of silver are always in a state of illumination; but, alas! faint symbols of that blessed light which, rising here, shed its healing influence on the nations. I saluted on my knees the place of the Nativity, as observed by pilgrims, although no kind of ceremony was necessary to enhance or express that sense I entertained at the moment, of those eternal obligations which, in common with the whole race of mankind, I was under to that now glorified and exalted Being, who, in this most remote corner of the earth, entered upon his state of humiliation, suffering, and obedience, even to the death of the Cross.”—*Rae Wilson's Travels in the Holy Land, &c.*

LIFE OF JOHN KNOX.

Extracted from M'Gavin's Life of the Reformer.

If those men whom Providence has destined to be instructors and benefactors to their fellow-creatures, had some presage of future eminence in their infant countenance, as Moses seems to have had, there would be no subsequent controversy about the place of their birth, their parentage, or education, as every circumstance of their early life would be observed and carefully recorded. But in this, as in other respects, the future is wisely concealed from human eyes. Persons born in the middle and lower classes of society, are known only within a small circle at first; and before they can distinguish themselves by any great enterprise, they are often placed in situations where no one knows who were their parents, or where they were born. Every one, if he pleased, might leave on record some account of himself; but persons of distinguished merit are the last to think that the world would care for their early history; or, by the time that they have become distinguished, their hands are so full of important business, that they have no time to think, much less to write about their childhood and youth, which they remember to have been vanity.

Knox died in the year 1572, aged sixty-seven; so that he must have been born in 1505. The place of his birth is not certainly known, but it is generally agreed to have been in or near Haddington. There is nothing known with certainty of his ancestors, ex-

cept what he relates in his history as having said to the earl of Bothwell: “My great-grandfather and father,” says he, “have served your lordship’s predecessors, and some of them, (meaning his ancestors) have died under their standards.” “These words,” says Crawford, “seem to import that Mr. Knox’s predecessors were in some honorable station under the earls of Bothwell, at that time the most powerful family in East-Lothian.” But every man in Scotland must have had honorable ancestors, if that is to be inferred from the simple fact of having died under the standard of some powerful chieftain. David Buchanan, the first editor of Knox’s entire history, affirms that his father was a brother’s son of the house of Ranferly in Renfrewshire, and the fact of his connection with that family is admitted by Dr. M’Crie, who informs us that his mother’s name was Sinclair, which name he sometimes affixed to private letters instead of his own, in times of danger and persecution.

He who has risen by his own merit to the first rank in society, and to a conspicuous place in the history of his country, may give himself little concern about the rank of his parents, provided they have honorably filled the place, however low, which Providence assigned to them. But that Knox’s parents were not of the lowest rank, appears from their being able to give him a learned education, which must have incurred considerable expense. He was put to the grammar school of Haddington, and afterwards sent to finish his education at the university of St. Andrews. There is a fact not mentioned by any of his biographers, except by the writer of this, in a note to the late edition of the Scots Worthies. “In the records of the university of Glasgow, anno 1520, John Knox appears in the list of matriculated students, when, if it was our Reformer, he must have been fifteen years of age, a proper enough time for his appearing in that character; and this was probably an intermediate step between his leaving the grammar school, and going to St. Andrews, for there is no doubt of his having studied there.” It is probable enough that he might spend a part of his youth with his friends in Renfrewshire, and that they would give him the advantage of attending a seminary so near at hand.

At St. Andrews, he was the fellow-student of the afterwards celebrated George Buchanan; and it was well for both, that they had for their preceptor John Mair, or Major, a man who was considerably in advance of his neighbors, in useful knowledge and liberal thinking. Knox, while very young, received the degree of Master of Arts, and before he left the university, he became a teacher of scholastic theology, which Melchior Adamus, as quoted by Crawford, says he did with great authority, and was in some things more happy than his master; and David Buchanan adds, that he was advanced to church-orders before the time usually allowed by the canons. At this time he was a mere popish priest; but he had acquired too much light to suffer him to remain in the darkness of the cloister.

He has not recorded particularly the progress of his mind from darkness to light, or what were the means which Providence made use of for the purpose of leading him to embrace the truth. He must have been familiar with the vulgar scriptures, if not with Wickliff's translation into English; and we are informed by Adamus, already cited, that he carefully read over the writings of Augustine and Jerome, and found in them another kind of theology than that which had been long taught by the schoolmen. Both these great authors are still regarded as saints by the church of Rome, though she has long abandoned the doctrines which they taught. It was from Augustine that Luther, who was a monk of his order, learned a purer theology than was taught by the church; and Knox seems to have derived benefit from the same source. But he must have been early and intimately acquainted with the Holy Scriptures, as appears from the ready extemporaneous use which he made of them, in preaching and in argument; and he yielded the most profound submission to their authority as supreme in all matters of faith and worship. The first sermon he preached, and for which he had little time to make preparation, was from a difficult passage in the book of Daniel, which he handled and applied as any Protestant would do at this day. He is said to have profited much from the preaching of some who had embraced the truth before him, such as Thomas Guiliam, John Rough, and George Wishart, whose names and labours are recorded in the history. The progress of his mind to a clear perception of the truth was gradual, and not very rapid. "It was about the year 1535," says Dr. M'Crie, "when this favorable change in his sentiments commenced, but, until 1542, it does not appear that he professed himself a Protestant." They must have been seven years of serious and deep reflection; and, perhaps in proportion to the slowness with which his mind yielded to the truth, was the firmness with which he afterwards held it.

After leaving college, we find him employed as tutor to the families of Ormiston and Langniddry, having his residence chiefly with the latter. His sentiments were known to be hostile to the established religion, and he was on that account in danger of suffering death at the stake, as many others had done, particularly his friend and father in the gospel, George Wishart, on whose character and sufferings he dilates with much interest in the history. The rage of his enemies increased on the death of Cardinal Beaton, in in which certainly Knox had no hand; but to save his life, he took refuge with those who had effected it, in the castle of St. Andrews; from which circumstance a great hue and cry has been raised against him, as becoming the voluntary companion of murderers. That can scarcely be called voluntary which a man is obliged to do to save himself from being burnt to death; but in point of fact, Knox did not look on those men as murderers, but as the executioners of righteous judgement upon a murderer, and therefore he

felt no scruples about making a common cause with them. They kept the castle as long as they could; but were compelled at length to surrender to the French, who broke faith with them, and sent some to prison, and others to the galleys. It was Knox's lot to be confined to the latter, in which he suffered a rigorous captivity of nineteen months; and it is uncertain by what means he obtained deliverance.

Knox never approved of Henry VIII's reformation of the church of England; for though that monarch threw off the authority of the pope, he retained many popish errors in doctrine, worship, and government. Henry died about the time that Knox obtained freedom from the galleys. He then went to England, expecting a more thorough reformation in the reign of Edward VI. under the administration of Cranmer. He was not entirely disappointed; but there was not so much improvement there as he desired and expected. He was appointed to preach in different places, and had a sort of stated residence in Berwick, where he diligently improved his time and talents; and formed an attachment, which, afterwards, issued in a happy marriage. "He spared neither time nor bodily strength," says Dr. M'Crie, "in the instruction of those to whom he was sent. Regarding the worship of the popish church as grossly idolatrous, and its doctrine as damnable, he attacked both with the utmost fervour, and exerted himself in drawing his hearers from them, with as much eagerness as in saving their lives from a devouring flame or flood. Nor were his labors fruitless: during the two years that he continued in Berwick, numbers were, by his ministry, converted from error and ignorance, and a general reformation of manners became visible among the soldiers in the garrison, who had formerly been noted for turbulence and licentiousness."

He was afterwards removed to Newcastle, and placed in a sphere of still greater usefulness. He was appointed one of King Edward's chaplains in ordinary. He was consulted about a revival of the Book of Common prayer; and he had influence to procure some improvement of it. "These alterations," says Dr. M'Crie, "gave great offence to the papists. In a disputation with Latimer, after the accession of Queen Mary, the prolocutor, Dr. Weston, complained of our countryman's influence in procuring them. "A runaway Scot," said he, "did take away the adoration or worship of Christ in the sacrament, by whose procurement that heresy was put into the last communion book; so much prevailed that one man's authority at that time. In the following year he was employed in revising the Articles of Religion, previous to their ratification by parliament."

Knox had the honor of preaching before the King, and the much greater honor of refusing, first a city living, and then an English bishoprick, which, together with his reasons for doing so, gave high offence to his majesty's council, in which were several bishops, who

no doubt, regarded his conscientious scrupulousness as a reflection upon themselves. They told him they were sorry that his judgment was contrary to the common order; and, with his usual honest bluntness, he replied, he was sorry that the common order was contrary to Christ's institution. He appears to have perfectly understood the difference between a mere preacher of the gospel, and one who was pastor of a church. The sphere of the former is the world of mankind as sinners; the latter includes the oversight of a company of Christians, professing separation from the world; and one great object of the pastoral office is to watch over them, and take care that separation from the world be strictly maintained. Knox delighted to preach to Englishmen as sinners, whether papist or protestant; but he would not incur the responsibility of a pastoral charge over a congregation of them as Christians, because the law of the land would not suffer him to maintain their separation from the world. This is plainly expressed in his own words. He said, there were many things that needed reformation, without which, in his opinion, ministers could not discharge their office conscientiously in the sight of God; for no minister, according to the existing laws, had power to prevent the unworthy from participating of the sacraments, which was a chief point of his office.

He remained in England, and even continued to preach for several months after the accession of Mary to the throne. That lady whom, not without good reason, he usually called Jezebel, soon procured the repeal of all the statutes that had been made in favor of the reformation. Popery was re-established, and all who refused to conform were liable to suffer death as heretics. Still Knox manifested no disposition to leave his post. It was not till after it was known that his enemies were actually in search of him, that he was persuaded to leave the kingdom, by the urgent entreaty of his friends, and contrary to his own mind; for never, said he, could he die in a more honest quarrel, than by suffering as a witness for that truth of which God had made him a messenger. This step, though reluctantly taken, was evidently his duty, though it has been objected against him that he was too ready to take himself out of the way of danger. True courage consists in confessing the truth at all hazards, and suffering for it when that cannot be avoided without committing sin. But when it can be avoided by flight, Christ not only permits but commands it. "When they persecute you in one city, flee ye to another." Had Knox at that time been brought to trial, he would certainly have been committed to the flames, as many others were. But he was preserved for nearly twenty years longer labor in the service of his Master. It was some time, however, before his own mind was reconciled to his flight. He could scarcely acquit himself of what must have at least had the appearance of cowardice: and he was afraid that it might operate as a discouragement to the

faithful few whom he had left behind him. His feelings on this occasion are strongly expressed in some of the private letters which he wrote at the time, from which Dr. M'Crie has given very interesting extracts.

He arrived at Dieppe in France in January, 1554, from whence he travelled to Switzerland. "A correspondence," says Dr. M'Crie, "had been kept up by some of the English reformers and the most noted divines of the Helvetic church. The latter had already heard, with the sincerest grief, of the overthrow of the reformation in England, and the dispersion of its friends. Upon making himself known, Knox was cordially received by them, and treated with the most Christian hospitality. He spent some time in Switzerland, visiting the particular churches, and conferring with the learned men." He afterwards went to Geneva, where he became acquainted with Calvin, a man of a kindred spirit, whose friendship he enjoyed till the death of that eminent reformer and divine. Here he fixed his residence till Providence found employment for him elsewhere.

During the heat of the persecution in England many protestants fled for their lives, and took refuge in different places on the continent where the reformation had been embraced. Frankfurt, an imperial city in Germany, had done so. A number of the exiles had found an asylum there, where there was already a congregation of French protestants. By permission of the magistrates, the English got the joint use of the place of worship which had been allotted to the French, with liberty to conduct the service in their own language; but on condition that their mode of worship should differ as little as possible from that of the French congregation; and that they should avoid the use of certain ceremonies which were practised in England. Some of these ceremonies, and the dresses in which they were performed, were so much akin to popery, that the magistrates dreaded a breach of the peace, if they were again to be exhibited within the walls of their city. "The offer," says Dr. M'Crie, "was gratefully accepted by the English, who came to an unanimous agreement, that in using the English liturgy they would omit the litany, the audible responses, the surplice, with other ceremonies, which in those reformed churches, would seem more than strange, or which was superfluous and superstitious." Knox accepted an invitation to be one of the pastors of this church, to which he repaired, and "commenced his ministry with the universal consent and approbation of the congregation."

It might have been expected, that now he would be suffered peaceably to pursue the work of his vocation as a Christian pastor. He could not conscientiously accept that office in the church of England; but his objections did not apply to a congregation of Englishmen, in a foreign country, untrammelled by anti-christian statutes. This congregation consisted only

of men who were suffering exile for the sake of the truth. It must therefore have been a church as thoroughly Christian as perhaps any since the days of the apostles. Knox must have had upon the whole much satisfaction in their fellowship, and in ministering to them, though at first he found considerable difference of opinion among them, and some strife about the use of the liturgy, which has been England's great idol ever since the Reformation. Knox succeeded in effecting a compromise, by which the most objectionable parts of the liturgy were laid aside, and some things added suitable to their own circumstances. The whole church was thus brought to a happy agreement; they gave public thanks to God for it, and joined in the celebration of the Lord's Supper, as a pledge of union, and the burial of all past offences. By effecting a compromise, I do not mean that Knox made any sacrifice of principle. He was not inimical to the use of a liturgy, provided it were purged of error and superstition. Nay, he and John Craig, by appointment of the General Assembly, in 1565, composed a book of prayers, for the use of the church of Scotland, as related by Calderwood. This was printed and prefixed to the metre version of the Psalms; and I suppose it was the original of what I described as Knox's liturgy, in a note to the history, p. 107.

But the English church in Frankfort was not suffered long to enjoy peace and the benefit of Knox's ministry. The persecution still raged in England, and other sufferers were driven to seek refuge abroad. Among those who came to Frankfort was Dr. Cox, a very high churchman, who had been preceptor to king Edward VI., and probably had a hand in revising the liturgy as directed by that pious young prince. He could not endure that a word of the *sacred* composition should be omitted in public worship. Accordingly, the first sabbath that he and the other newcomers were in church, they began, in the orthodox English fashion, to repeat the words of the prayer after the minister, to the disturbance of the congregation. No remonstrance would prevail on them to forbear. They were determined, they said, "to do as they had done in England; and they *would* have the face of an English church." "The Lord grant," said Knox afterwards, "they may have the face of *Christ's* church." This was the consequence of the half-measures, or compromise, to which Knox had consented, or rather had recommended. He had done so, I believe, in perfect sincerity, and without any sacrifice of principle, as I have just observed; but had he been enough enlightened to discard set forms of prayer altogether, as the church of Scotland did at a subsequent period; and had he and his co-pastors been content to pray as the Holy Spirit gave them utterance, they would not have suffered the unreasonable, nay, the wanton intrusion of such men as Dr. Cox, who, seeing so much of the form of "an English church," must of course have regarded it as a monster without having also

"the face" of one. Had they exhibited nothing but the divine simplicity of New Testament order and worship, they would have had no attractions at all for such sticklers for ceremonies, who would have formed a church for themselves, or have sought for one elsewhere.

A breach was now made which it was impossible to heal. The intruders found little difficulty in gaining a party to their side, among those who had still a lingering affection for the English forms; but the presence and the influence of Knox formed a mighty obstacle to their carrying all things as they desired. In order therefore to get quit of him, a scheme was devised, which, for downright diabolical treachery, has scarcely a parallel in the history of any worldly kingdom, and only one in the history of the church, of which our Saviour himself was the victim. Soon after leaving England, Knox wrote a faithful admonition to the people of that kingdom, which will be found in the Appendix to this volume. In this he wrote in very strong terms of condemnation of Mary the English Queen, and of her husband's father, the emperor of Germany, calling them enemies of Christ and his church. Frankfort was in the emperor's dominions, and though Knox had committed the crime, such as it was, while not a subject of his, some of his new brethren went to the magistrates of the city, with the book in their hands, pointed out the obnoxious words, and accused Knox of high-treason against the Emperor, his son Philip, and Mary Queen of England. Happily the Lutheran magistrates had more of the Christian spirit than these English sufferers for the truth. They saw the insidious treachery of the thing; but they could not protect the delinquent, should the emperor demand him, or require him to be delivered up to his enemy the Queen of England. They therefore sent a private communication by a friend of his own, informing him of the charge laid against him, and advising him to leave the place; which might have made them liable to a severe reckoning, had their connivance at his escape come to the knowledge of the emperor.

He returned to his favorite retreat at Geneva; and soon afterwards, ventured to take a journey to England. His first object was to visit his wife and friends in Berwick, from whom he had been absent two years; and while with them, he heard such an account of the state of matters in Scotland, that he was encouraged to take a journey thither. He began to preach in Edinburgh in the house where he lodged, and he was heard with intense interest by all who could get access, including some of the nobility and gentry of rank. From this period he was constantly employed in different parts of the country, of which he has given an account in the history. The clergy became dreadfully alarmed when they heard of his preaching, and at the rapid progress of the reformed doctrines. He was summoned to appear before a convention of them in

Edinburgh; and he determined to obey the summons! which, when his enemies understood, they durst not meet him, and the convention was not held. He, however, kept the appointment; and on the very day on which he was to have been put on his trial, he began preaching again in Edinburgh to greater audiences than he had had before.

While thus busily employed at home, he received an invitation from the English church in Geneva to be one of their pastors. This church consisted of some of his former flock, who had left Frankfort the year before, and come to settle in Geneva, where they had liberty to worship God without being subject to the yoke of the ceremonies. It must have been very gratifying to him to receive this public testimony of his integrity from those who were best acquainted with his conduct in Frankfort, and the cause of his leaving it. Perhaps it was on this account that he so readily accepted the invitation. To the friends who had pressed him to remain in Scotland, he said, "Once he must visit that little flock which the wickedness of men had compelled him to leave." At the same time he gave them to understand, that if his services were again required at home, he would not be backward to return. He proceeded to Geneva with his wife and her mother, then a widow, in July 1556.

Knox remained two years in Geneva in great peace and comfort, and had two sons born to him there. But his heart was still in Scotland. In a letter to some friends in Edinburgh, March 16th, 1557, he says, (I quote from M'Crie,) "My own motion and daily prayer is, not only that I may visit you, but also that with joy I may end my battle among you. And assure yourself of that, that whenever a greater number among you shall call upon me than now hath bound me to serve them, by his grace it shall not be fear of punishment, neither yet of the death temporal, that shall impede my coming to you." The same year he received an invitation to return, signed by some of the Scottish nobility. His correspondence on the occasion is recorded by himself in the history; and indeed from this period, the history of the Reformation, is so much the history of Knox himself, that I need add little more here. In little more than a year after his arrival, the Reformation was embraced by persons of all ranks throughout the kingdom; the protestant church was organized and established; and ministers were appointed to all the principal cities. Knox was appointed to Edinburgh, where, after great labor and many vicissitudes, he ended his days in peace, and great spiritual comfort, the 24th of November, 1572. As he was laid in the grave, the Regent of the kingdom pronounced his eulogium in these memorable words, "Here lies he who never feared the face of man."

"He died in the sixty-seventh year of his age, not so much oppressed with years, as worn out and exhausted by his extraordinary labors of body and

anxieties of mind. Few men ever were exposed to more dangers, or underwent such hardships. From the time that he embraced the reformed religion, till he breathed his last, seldom did he enjoy a respite from these, and he emerged from one scene of difficulties only to be involved in another, and a more distressing one. Obligated to flee from St. Andrews to escape the fury of Cardinal Beaton, he found a retreat in East Lothian, from which he was hunted by Archbishop Hamilton. He lived for several years as an outlaw, in daily apprehension of falling a prey to those who eagerly sought his life. The few months during which he enjoyed protection in the castle of St. Andrews were succeeded by a long and rigorous captivity. After enjoying some repose in England, he was again driven into banishment, and for five years wandered as an exile on the continent. When he returned to his native country, it was to engage in a struggle of the most perilous and arduous kind. After the Reformation was established, and he was settled in the capital, he was involved in a continual contest with the court. When he had retired from warfare, and thought only of ending his days in peace, he was again called into the field, and, although scarcely able to walk, was obliged to remove from his flock, and to avoid the hatred of his enemies by submitting to a new banishment. Often had his life been threatened; a price was publicly set upon his head, and persons were not wanting who were disposed to attempt his destruction. No wonder that he was weary of the world, and anxious to depart. With great propriety it might be said, at his decease, that *he rested from his labors.*"

The people of Scotland were very tardy in doing justice to the memory of our Reformer. Indeed his character was not properly appreciated till the appearance of Dr. M'Crie's book. He had suffered so much from the false representations of popish and high church writers on the one hand, and from admirers of queen Mary on the other, that he was generally regarded as a sort religious Mohawk, who was to be remembered only for the mischief he had done to our ancient cathedrals, the ruins of which were looked upon, and pointed out to travellers, as so many monuments of his ruthless fury. I well recollect the astonishment that was expressed by many persons, well informed on other points, when they read Dr. M'Crie's narrative of his life, and the exhibition of his real character, to find that he was a gentleman, a scholar, and a warm hearted benevolent Christian, distinguished above any man of his age for the union of two things, which are but too rarely, in any age, united in the same mind, the love of his Saviour, and the love of his country, in relation to both her religious and civil interests. The current of public opinion was now turned in his favor; and people began to talk of some public testimony of respect for his memory. But this would probably have terminated in mere talk, but for the well directed zeal of the reverend Dr. Me-

Gill, professor of divinity in Glasgow university, to whom this city is indebted for the honor it has acquired by Knox's monument. He was the first to bring the subject before the public; and by most persevering activity, aided by the good offices of some of the most influential citizens, and of many friends to the cause at a distance, a sufficient sum was obtained for erecting the column and statue, which surmount the fir park to the north of the city.

Glasgow, Jan. 1831.

PRACTICAL SERMONS.

No. IV.

ON SOME OF THE CAUSES WHICH PREDISPOSE TO INDIFFERENCE AND SCEPTICISM IN RELIGION.

By the Rev. Robert Macgill, Minister of St. Andrew's Church, Niagara.

But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them.—2 Cor. IV. 3, 4.

On the shores towards the extreme north of the American continent, there are settled numerous savage tribes who were lately visited, on a voyage of discovery, by some of our adventurous countrymen. They are described as standing at the very bottom of the scale of civilization and intelligence, having no intercourse except with the few savages who people those bleak and desolate regions, having no knowledge that there is any part of the world better than their own, or any class of men superior to themselves. Their country, their habits of life, their means of subsistence, the whole circumstances of their lot, would in the estimation of men of enlightened and cultivated society, be reckoned miserable in the extreme. Reason, man's noblest prerogative, is there as stunted as the vegetation of their valleys clad in perpetual snow; and no ideas of religion could be at all discovered among them.

Now, what notions, think you, did these wretched creatures entertain of the manners and accommodations of civilized life? They fancied the ship of the navigators to be a bird, the sails its wings; a watch they regarded as an animal; a picture a living image. They were amused and astonished at many things that were shown them; but they always preferred their own. A bed made

upon the snow was more agreeable to them than any that the British sailor could offer the blubber of whales and sea-fish was more palatable than European dainties: in short, while our countrymen looked upon them as the wretched victims of barbarism and an inhospitable climate, they considered themselves as a great deal better and happier than their visitors.

Now, supposing one of the scientific men who accompanied Captain Parry's expedition, had collected a group of these Esquimaux around him, for the purpose of explaining and recommending to them some of the more simple and practical arts of civilized life, what think you, would have been his success among such a people? Teach them to cultivate their fields?—Why should they? They use no vegetable diet, and taste it with dislike. Teach them manufactures?—Why should they engage in such employments who reckon the skin of the rein-deer and the seal warmer and more beautiful than any thing the loom ever produced? In short, and without farther enumeration, we may affirm, that until by some means the force of their old habits were broken—until they had acquired new tastes and new ideas of comfort and elegance, the instructor would reason with them in vain. They might listen, perhaps, to his commendation of British art, and wonder at its productions; but they would continue Esquimaux still, and give a real preference to their own rude workmanship, to their old customs, and their old enjoyments.

Again, let me suppose that the commander of this expedition, had wished to take twelve of these savages to Britain, what arguments would have been proper to persuade them to change their country? Explain to them the science, and learning, and education of our empire?—The savage does not know to value these things. Tell him that there are churches throughout the land, where the good taste and exalted enjoyment in the worship of God, and are prepared for heaven? You speak to him in an unknown tongue; for you cannot by mere description give him a christian's idea of a church, or of enjoyment, or of heaven. Tell him of green fields?—He never saw one in his life. His hills and valleys are clad in everlasting snow; he knows not the beauty of a verdant landscape, and cares nothing for its productions. He cannot, in fact, be persuaded by such representations as these until his mind have undergone some change. His ideas and feelings run altogether in a different channel; and although of the same species with the Briton, the savage Esquimaux has tastes, and feelings, and habits, and enjoyments so dissimilar to ours that we may almost regard him as a different being. Describe to him Britain as it is

in the most glowing colors, you cannot persuade him to relinquish the polar regions for it; because the enjoyments and habits of his mind are averse from all that Britain can offer him. And it is in vain that you make known to him a better climate and a more cultivated society, so long as the dispositions of his mind are such that he could not derive happiness from them.

What connection has all this, some one may ask, with the causes which predispose to indifference and scepticism in religion? Do you mean to insinuate, that there is any resemblance between the polar savage and the infidel? Yes, brethren, that is just what I mean; and I assert that reasons similar to those which render the one averse from leaving his country, render the other averse from embracing the true religion. Let us trace the parallel a short way; and in doing so, let us enquire what is revealed religion and its design, and what is the character and condition of man—the being to whom it is revealed?

Revealed religion, that is, the scriptures, discover to us what God is, what man ought to be, and for what state the Creator has destined him. (This summary of divine revelation is sufficiently explicit for our present object.) Now, I assert that the scripture representations of the divine nature can neither be well understood nor loved by a sinful and wicked man. God is infinitely holy, and he hates sin with a perfect hatred; but holiness is an attribute of the eternal mind as difficult of comprehension to a sinner as the moral sentiments and associations of an enlightened European would be to the polar savage. Holiness, indeed, and all the moral perfections of Deity, can only be understood by those who possess, in some degree, similar qualities. If these similar moral qualities do not exist in the heart, it is no more possible to convey an idea of them than to communicate to the blind ideas of color, or to the deaf ideas of harmony. Hence were it possible in this life to find a man in whom all moral feeling was dead, the word of God would be to him literally a sealed book: he could not be made to understand it. It is because some moral feelings still exist in fallen man that he is capable of being recovered by the means that God has appointed. As these moral feelings become more lively in any individual, the discoveries of divine revelation become more clear; and on the contrary spiritual darkness and unbelief become more thick and inveterate in proportion as iniquity is indulged in. Hence it is, that the fool says in his heart there is no God—there is no fear of God before his eyes. “But if our gospel be hid, it is hid to them that are lost: in

whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

But again the scriptures explain to us the real nature of God’s moral government of which we are the subjects—they teach us what we ought to be. They record his laws, they state the principle of obedience, “Thou shalt love the Lord thy God with all thy heart and soul and strength.” Now, it is quite obvious that this implies a habitual and affectionate recognition of the divine authority in all we think, or say, or do; for his law extends to each and all of these. But the sinner is not only not inclined to recognize this authority, but if sin be agreeable to him he will study to forget it. The remembrance of it would render him unhappy. The law remembered, either curbs his appetites or stings his conscience; by forgetting it his appetites may be more freely indulged, and conscience will become less troublesome—seared and dead. Thus the sinner’s averseness to the law and government of God inclines him to forget, reject and deny them.

But let me fix your attention for a moment upon the grand and main design of revelation that you may discover how the averseness of the mind to it is a general cause of indifference and unbelief. You will remember that its main design is to prepare man for an immortal existence—for a place in the celestial world. In order to persuade us to make this preparation, the inspired writers, as messengers from that unseen world, have described to us in glowing language its glory and its inhabitants, its employments and its blessedness. I need not repeat these descriptions at present, but I may state that they can make no impression upon the mind debased by iniquity. What efficacy could it have in making the man in love with iniquity to prepare for heaven, to tell him that there the presence of God is enjoyed? This would rather awaken his fears than kindle his love. Tell him that angels will be his future companions?—Alas! he has no sympathy with them. The fellowship even of good men operates here as a painful restraint—he would rather avoid their society. Tell him of the peace and holy exercises of its eternal Sabbath?—He has no relish for them: the brief Sabbath of time is to him insufferably dull, and he would rather convert it into a day of worldly amusement. In short, the God that the Bible reveals is not an object of his love; the duties which the Bible inculcates are directly opposed to his views of pleasure; the heaven after which the Bible teaches him to aspire, consists in employments for which

he has no relish, and promises a blessedness so foreign to his nature that he cannot understand it. And in such a frame of mind, unbelief, or at least, indifference, is nothing more strange than the averseness of the polar savage to change his own desolate and dreary country and the enjoyments in it for which he has contracted a fondness, for other enjoyments in distant climes, the nature of which he cannot comprehend.

This, then, I hold to be a universal cause of indifference and unbelief in regard to revealed religion in all mankind, that the general tenor of its discoveries is opposed to man's natural tastes, habits and inclinations. It is spiritual, he is carnal; it is holy, he is sinful; and so far from indifference and unbelief being unnatural, they are just what might be expected from *such* creatures, to whom *such* a revelation was made. Hence, in order to its cordial reception, some influence must be previously exerted upon him to refine his views, and tastes, and feelings, that he may be prepared to discern and relish it as the oracles of God and the words of eternal life. The evil heart of unbelief is his nature; it can only be conquered by an experimental knowledge of the gospel's moral influence. "If any man will do my will, he shall know of the doctrine whether it be of God." He cannot know it fully till then.

But in order to unfold this principle of indifference and unbelief, the averseness of the corrupted mind to the general tenor and main design of the discoveries of the gospel, let me point out its operation in a few particulars:—

1. Prosperity and its ordinary effect—a heart contented with the world, is a very common cause of religious indifference and unbelief. This is emphatically set forth in the Jewish proverb, "It is easier for a camel to go through the eye of a needle than for a rich, or world loving man, to enter into the kingdom of God," that is, cordially embrace the gospel. The impossibility does not rest in the amount of his property, but in the usual consequence of wealth and prosperity, which create a fondness for worldly pleasure, and a disrelish for that which is spiritual; for the love of the world and the love of God cannot coexist in the same heart. The gospel is designed to direct the view of man principally to a future life as the proper scene of his enjoyments; but when the heart is contented with its present condition it looks no farther, and religion is neglected as a useless thing, or useful only for the afflicted, or the poor, or the miserable, or the dying. Hence it is, that religious indifference prevails chiefly among the fortunate whose present condition seems to offer all that

their heart could wish, and among the young who cherish sanguine expectations of what they shall hereafter acquire, when they have advanced high in the world's favor.

Then there is but a short step between religious indifference and scepticism. When the gospel comes to be regarded without any interest, as a thing of trivial importance, the transition is easy to the doubt or disbelief that it is from God; for who can ever imagine that an unimportant communication can come from God? Thus there is a general and manifest connection between prosperity which attaches men's minds to this life, and indifference to that gospel which leads them to aspire upwards to another. For when men cease to aspire after and prepare for immortality, they soon practically cease to believe in it.

2. The omission of deliberate inquiry is a second cause of religious indifference, and practical unbelief. The gospel, like any other written communication, cannot be understood without a good deal of serious attention. Nor can the evidence and importance of its discoveries be felt until they are fairly considered. Now what is the usual conduct of a large proportion of mankind in regard to the oracles of God? In their youth, perhaps, they were taught to read some portions of them; and in more advanced age they occasionally peruse them, and hear them explained in the sanctuary; but they are read with no settled and continued attention; the relation of one part to another, and one doctrine to another, is not perceived; and thus the evidence which arises from the harmony of the whole scheme, and its adaptation to the circumstances of man are quite overlooked. To such the Bible can appear in no higher light than as an ancient venerated book, by which a large proportion of mankind have agreed to shape their religious opinions, according as they severally understand it, but which may be entirely rejected (if they please) without any peculiar danger or culpability. This, in our judgment, is a very general state of the indifferent and the unbelieving arising from the want of a deliberate inquiry.

Observe here, that I am far from alleging the charge of general ignorance against all who are indifferent to the truths of the gospel. This would not be true; for religious indifference in many parts of the world, prevails much in the higher and better educated classes of society. In this case, however, we may allege besides the effect which prosperity and worldly pursuits have in fixing the attention on to this life, and withdrawing the mind from that Book which reveals another, that

the want of deliberate inquiry upon *this particular subject*, is the main cause of their indifference. Superior education by no means implies that the mind has been properly instructed in the principles of religion. There are many persons of excellent education, who yet in regard to the evidences and doctrines of the gospel, might be pronounced grossly ignorant; because this particular branch of knowledge has not been examined and studied. Were the multitudes of the indifferent and the doubting put to trial of their scriptural knowledge before competent examiners, if they did not confess at the outset their ignorance and inattention to this particular subject, (which they would most likely do if they were ingenuous) the trial would fender the fact abundantly manifest.

Now what I wish you to remark is, that indifference and unbelief in these circumstances is nothing more than what might be expected. We must necessarily be careless about that which we take no trouble to understand; and if it be a question the truth of which must be determined by evidence, inattention to that evidence must necessarily leave us in doubt. And no matter how extensive our information on other subjects, it can be of no avail in a new subject which we refuse to investigate. As skill in music does not confer skill in painting, so proficiency in general knowledge does not imply proficiency in the knowledge of God's revealed will; and until this is made the subject of special and deliberate examination, its importance and truth cannot be discovered, its moral influence cannot be experienced; and unbelief is a consequence as necessary as that he should remain in darkness who shuts his eyes upon the sun.

3. A third cause of indifference and scepticism in religion may be found in misdirected ingenuity. There are some men who have a very singular dexterity in starting difficulties, and perplexing their own understanding. This is sometimes passed off for acute penetration; but it is in reality an evidence rather of feebleness and indecision of judgment; and is commonly attended by the most unhappy consequences. When this propensity is indulged in regard to sacred subjects, it is not unfrequently combined with close and curious research. The Scriptures are made the subject of strict investigation; the different parts are critically compared, and all the doctrines are most rigidly canvassed. Nothing save good could flow from this, were it done in a humble and impartial spirit; but then it is done with a certain pride and self-confidence which destroys impartiality, overlooks important distinctions, and hurries the mind on to false conclusions. A man of this hu-

mor is commonly found wandering and stumbling among the high and mysterious doctrines of revelation; while he is apt to neglect the culture of his heart by those which are more level to his capacity. He will start, for example, numerous objections against the scripture account of the origin of evil—is utterly confounded with the doctrine of the Trinity—the incarnation of the Son of God is to him an insurmountable stumbling block—concerning God's superintendence of the world and predestination of events he will ask a thousand puzzling questions which no one can solve; and therefore he sits down in indifference and dissatisfaction, or relapses into scepticism and unbelief, and flatters himself that he is much superior in acuteness of intellect to those who embrace as truth what the gospel declares on grounds which he judges to be incompetent. And truly if it were any mark of superiority to raise objections, and propose hard questions on such subjects as lie on the very boundary line, or even beyond the domain, of unaided reason, the distinction may be very cheaply obtained. But it may be remarked concerning those who thus exert their misdirected ingenuity in examining the sacred scriptures, that there is a manifest error at the bottom of it—there is a misconception of the very nature of a revelation. Reason cannot be the judge of the facts revealed; for if this were the case a revelation from God would be unnecessary, and reason alone would be a sufficient guide. On this point let me be plainly understood.—This book professes to be a revelation from God. Well, what evidence is brought in support of its claim? Its authors, we say, were inspired by God, and wrote infallible truth under the dictation of the Holy Spirit. Well, and what proof can you bring of their inspiration? Now the whole stress of the fact lies on this—did these men write and speak as they were moved by the Holy Ghost? I cannot at present enter into the full proof of this doctrine—it does not properly belong to this subject. But let me ask in a few words what proofs would content you as to the divine inspiration of this book? If you had heard one of its authors with his dying breath declare, that he had witnessed with his own eyes, the facts recorded, and received the doctrines by inspiration from the Eternal Spirit, you might perhaps be disposed to hear him favorably—more especially if you have good assurance that the dying witness had been a man of a good understanding, and inflexible integrity, and a holy life. Again, if in looking into the book itself, you found amidst some things hard to be understood, many sublime truths told with the greatest simplicity and propriety of speech, many just and noble principles of

morality laid down, which the greatest moralists and philosophers had never known nor inculcated before—would you not be inclined to judge still more favorably of the testimony of the dying martyr? I am sure an unbiassed mind would; and comparing the martyr's life with the martyr's doctrine, and the composure and solemnity of his dying testimony—the suspicion of falsehood would not enter your mind, even in regard to those parts of his writings on which the greatest obscurity rested. Still farther, if these facts and doctrines were corroborated by several other witnesses of character as unimpeachable, who sacrificed every temporal advantage for their propagation, and some of whom died in attestation of their truth—I think you would have a chain of evidence in proof of the veracity of these witnesses, which a candid mind could not easily resist—which any intelligent jury would pronounce valid. All this we may allege in proof of the truths contained in *this Book*. But strong as it is, it forms only a small part of the proof on which we rest their inspiration. For this we claim still higher and still surer ground—the miracles which the authors wrought, and the prophecies which they delivered. What more unequivocal proof of a divine commission could be given than to cure diseases by a word, to give eyesight to the blind, to raise the dead, to be delivered from prisons by angels or by the convulsions of earthquakes, to lift up the veil of futurity, and tell what should come to pass after the lapse of many ages? Surely such facts as these, established on certain testimony, give clear evidence that these men were the servants of God, inspired by him with miraculous power and heavenly wisdom that they might be received as his ambassadors; and consequently to reject them, is to reject God speaking by them, and to reject any of their declarations, is to question the veracity of God. To this point, then, are we brought—the writers of this book are the accredited messengers of the Most High. We are bound, for this reason, to receive what they declare as truth and fact—and simply on their testimony. If they declare things of high and mysterious import, it is no more than what might be expected in a communication from the incomprehensible God to creatures of such limited capacities as we are; and to question the truth of what they declare, on the ground of its mysteriousness, not only argues the most inexcusable arrogance of your own understanding, but also an unpardonable disrespect of God's inspired messengers. You would smile at and pity the polar savage who, measuring all things by his own little intellect, would mutter his objections, and express his disbelief of the representa-

tions made by British philosophers of the state of their country, and the wonders which science had achieved. You would despise the dark-minded barbarian, contending in fruitless argument with our enlightened countrymen, disputing and denying every thing which he could not comprehend. Say then, with what pity angelic beings must behold the little ingenuity of mortals impiously questioning the discoveries God has made of his own nature and purposes, refusing as a sufficient voucher the declaration of the God of truth, and exalting their own imagination in opposition to the knowledge of God. How much more becoming would it be in a creature who is but of yesterday, who knoweth nothing, and who can know nothing of the nature of the infinite God or the methods of his government, unless what is revealed to him—how much more becoming and reasonable would it be to submit humbly to the teachings of inspired wisdom, to be grateful for its celestial light to conduct him to immortality, to hush the murmurings of a doubting and over curious spirit by an implicit reliance on the testimony of God!

The three particular causes of indifference and scepticism which I have now dwelt upon, namely, prosperity which, leading man to be satisfied with his present condition, prevents him from looking forward to that which the Bible reveals; the omission of deliberate inquiry, which prevents the unbeliever from ascertaining and establishing the proper grounds of his religious belief; and the exercise of a misdirected ingenuity which leads the mind away from just views of that evidence on which religion rests—these three causes are chiefly of an intellectual nature. Permit me now to advance a fourth—a moral cause of indifference and unbelief,

4. The love and practice of iniquity. This is in general rather an effect of unbelief; but it is also frequently a cause, and is in its very nature, calculated to render indifference and scepticism inveterate and invincible. A wicked man, inclined to continue in his wickedness, has the greatest reason in the world to wish that christianity were untrue; for if it be true, it is clear that his condition and prospects are most miserable. It declares in terms that cannot be misunderstood, that God is his enemy, that Christ his Judge will condemn him, that misery more aggravated and more enduring than he can now conceive, will be his portion; and surely it is natural for a man unwilling to forsake his sins, and yet prone to cherish hope, to search on all hands for reasonings to disprove truths so decidedly unpalatable. What is not agreeable to a man he is easily brought to

disbelieve. And thus with many the doctrines of the Bible are driven away into forgetfulness, or rejected as without foundation. Even apart from the decisions of a judgment day and the fate of eternity, there are many reasons connected with this life, which would incline a wicked man to deny the faith. Is he the slave of some criminal pleasure? It must be abandoned before he can become a real christian. But how can he repent of that of which he is fond, or relinquish that which forms his favorite enjoyment? It is much easier and more expeditious to doubt or deny the Bible; and this, for a time at least, sets his conscience free. Is he engaged in some dishonest but profitable traffic? This must be abandoned if he become a real christian. What a blessed peradventure were the Bible untrue, and no future reckoning! I might pursue this lucrative, money making course, although a little crooked, and my gains would continue to augment without any danger of their eating like a canker. I shall at least defer the examination of the question until some future period. But if christianity be true, this conduct will only increase the bitterness of a future repentance; for it commands reparation for fraud, and the restitution of ill gotten gain. Ah! this is strictness with a vengeance. Why, it leaves no loop-hole for the transgressor! No—none. Then it is easier to deny such a religion than to practise it. Yes; easier for a wicked man—but ah, not so safe! But the danger is future; the pleasure is near; we will therefore embrace the pleasure though forbidden; and, thus the love of iniquity makes many an infidel, and is the universal cause of that neglect and indifference with which true religion is treated in the world.

5. I shall advert only to one other frequent cause of religious indifference, verging to unbelief, and that is, the want of an experimental knowledge of its truths. A general conviction that the Bible is a revelation from God, is not christian faith; yet it forms the whole amount of many a one's christianity. Saving faith implies the affectionate consent of the heart as well as the unhesitating submission of the understanding. And unless these are combined the moral influence of the gospel can never be experienced, nor can it be heartily acknowledged as the power of God and the wisdom of God. If man were purely an intellectual being, he would be made a Christian by the conviction of his understanding. But as he is also a moral being, his will must be subdued, and his affections won to the practical duties which flow from admitted doctrines. This illustrates these two most important truths:—"If any man

will do my will, he shall know of the doctrine, whether it be of God;" and again, "he that believeth hath the witness in himself." Live the christian's life, and you will have the evidence within yourself of the heavenly origin of the christian's faith. Meditate upon your present knowledge until it purify your heart and regulate your life. And as your holiness becomes perfected your mind will take a clearer and more comprehensive view of revealed truth; new points radiant with celestial light, will be constantly starting up before the eye; and though in this imperfect state of our existence darkness will continue to rest upon a great part of our mental horizon, you will be assured and grateful that such rays are vouchsafed as may guide you securely to a blessed immortality.

In conclusion, brethren, permit me to urge upon you this consideration that religion is a matter respecting which you cannot safely be either unconcerned or in doubt. If God has spoken to man, the evidence must be complete, and the discoveries momentous; and it must be criminal not to inquire, and dangerous not to be settled. Come then, in the fear of God, in a candid spirit, with the love of goodness, and the Bible will not shrink from your examination. It will manifest the signs of its divinity as clear as external nature does the eternal power and Godhead of its Creator. By the divine blessing it will mould your sentiments and habits and whole character into a conformity with those of the heavenly world towards which it directs your hopes. In every reverent and faithful perusal it will send forth a sanctifying energy into the heart which no merely human production ever exerted; and by casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, it will demonstrate itself to your own knowledge and experience, the divinely appointed instrument for the moral recovery of this fallen world.

MEETING OF COMMISSION.—At a late meeting of the Presbytery Toronto, it was resolved to send a requisition to the Moderator of Synod calling upon him to intimate a meeting of the Commission, on an early day, to take into consideration the reversal of the opinion formerly given by the Law Officers of the Crown respecting the illegality of the 57 Rectories established in this province by Sir John Colborne, and the measures that might be necessary to vindicate and maintain the rights of the church. Accordingly, on the call of the Moderator, the Commission met at Toronto on Wednesday the 9th May. The following members were present:—the Rev. Alexander Gale, Moderator, Rev. John Machar, Rev. James Ketchan, Rev. James George, Rev. William T. Leach, Rev. William Rintoul, Rev. Andrew Bell, Rev. M. Y. Starke and the Rev. Robert Macgill.—Elders John Mowat, Esq. the Hon. James Crooks, John Burns, Esq. and Mr. William Paterson. After the Moderator had constituted the meeting by prayer, and the requisition from the Presbytery of Toronto to the Moderator had been read, it was stated by the Moderator of that Presbytery that the communications which His Excellency the Lieutenant Governor had promised to send him, had not yet reached him, and the commission not being prepared to enter on the consideration of the question for which they were summoned together, it was resolved to send a deputation with an address to His Excellency, craving copies of such despatches as had been recently received from Her Majesty's Government, on the subject of the Rectories, which might enable the Commission to take what steps it might deem proper to vindicate the rights of the church, and carry into effect the resolutions passed by the Synod in 1836. The deputation was graciously received by His Excellency who informed them that the pressure of business arising from the numerous state trials had prevented him from attending to the request made to him by the Presbytery of Toronto, and that the promised communications had not yet been prepared; but they would be prepared forthwith, and sent to the Moderator of Synod. This delay of course prevented the Commission from taking any measures except a renewal of their solemn protest on the part of the Synod against the establishment of Rectories, as "an act injuriously affecting their just rights;"—and the Moderator was instructed to lay a copy of the protest before His Excellency the Lieutenant Governor, together with a brief statement of the reasons on which it is founded. The deputation enjoyed the favor of a very lengthened interview, and were enabled to state in a desultery manner, their claims and complaints. Its members were much gratified with the manifest candor and honesty of Her Majesty's Representative, and with his enlightened and Christian views of the ecclesiastical policy adapted to a new colony. With such a spirit and such views as are possessed by Sir George Arthur, we fondly hope that he may be successful in his efforts for abating the incompatible pretensions and soothing the asperities of party; and that some plan may be carried into effect which will peacefully and equitably settle this complicated question.

DONATION.—It is with sincere gratification that we announce a donation of £500 Sterling from the General Assembly's committee on colonial churches, in aid of the eighteen congregations in Canada which from their smallness and their poverty, are unable to provide a maintenance for their ministers. A representation was sent home some time ago of the circumstances of these congregations, setting forth their inability to maintain divine ordinances amongst them without foreign aid; that they were not assisted in any way by the government of the country agreeably to

the just expectations they were led to entertain when they emigrated from the parent state, and craving whatever assistance the Assembly's committee could grant to prevent them from being subjected to so severe a deprivation as the loss of their pastors and the shutting up of their places of worship. This application has called forth the above liberal donation, which will materially alleviate the necessities of the current year. We trust, moreover, that this token of christian remembrance, will still more affectionately unite the Presbyterians of this colony with the church of their fatherland. Her pecuniary donations are for the present necessary to relieve the spiritual destitution of this land; but far more do we need and prize her counsel, protection and prayers. Seas divide, but must never estrange us. United in heart and holy enterprise—she in preserving and beautifying her own ancient towers and palaces, we in laying the foundation of a church which will be her own fair type on this new continent—we will encourage each other in the good work of the Lord. We trust the time is not far distant when the increasing wealth of this magnificent and populous province will enable its people (in connection with that aid which they are entitled to claim from a parental and christian government) adequately to maintain and extend the church among us, without drawing upon the liberality of our transatlantic brethren. Then, it may be hoped, we shall be both able and forward to send contributions to her treasury for the support of her missions among the millions of India and other heathen lands. How melancholy is it that sectarian jealousies, and the hostility of a home-born heathenism should be leaguely together to cut off the means by which the national church is seeking to fulfil her part in the conversion of the world! We cannot hope to escape the opposition of infidelity; but, oh, that this strife among brethren were heard of no more! Whilst they are fiercely contending for obscure and doubtful principles, death ever busy is sweeping generations of unenlightened and sinful men, who have a strong claim upon their compassion, into eternity. While multitudes are angrily debating about the sufficiency of the *voluntary principle*, the church in all its branches, is making only very slender and feeble exertions to diffuse the message of mercy and prepare them for their destiny. The Scottish church alone, were she possessed of the pecuniary means, could find and send out every year a hundred qualified missionaries into the heathen dependencies of our country, to disseminate there blessings, infinitely greater and more durable than any our commerce and civil protection can bestow. But, alas these means are not within her reach; and even those resources which the liberality of her people places at her disposal, are drained by the demands for christian instruction at home, which a feeble and ill-compacted administration, guided by no sound principle, and ever yielding to temporary expedients, refuses to supply. Had the state, as a sound christian policy would have dictated, both on the ground of christianity and economy, built and endowed the numerous churches which have within these few years been erected by private liberality in Scotland, and left that liberality free for carrying the gospel into her colonial possessions and heathen territories, the government and people would have been doubly blessed. But it would seem that an evil spirit now presides in the councils of the nation and turns them away from the noblest designs—those connected with the intellectual and spiritual well-being of a people on whose empire the sun never sets. If such an unchristian policy belong persisted in, we have reason to dread the displeasure of God, and may be looking out for sure indications that the British empire is hastening to its downfall. But as the principles that have prevailed for the last few years are manifestly exotic—

foreign to our christian institutions and to the minds of our people—it may be hoped that they will ere long be utterly repudiated; and that our rulers as most sacredly bound will honor the Supreme Ruler in the nations homage and by the nation's wealth, and that their labors to advance among the people the spiritual kingdom of our Redeemer, will bring to them above all others, in the day of our Lord Jesus Christ, a great and imperishable reward. When our Canadian rulers think thus and act accordingly, resources will be found existing within the colony adequate to its religious wants, and we shall not need to draw upon a treasury that might be set apart for others even more needy than ourselves.

COPY OF THE SYNOD'S ADDRESS TO THE QUEEN, AND
HER MAJESTY'S REPLY.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Address of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

MAY IT PLEASE YOUR MAJESTY—

We, Your Majesty's most dutiful and loyal subjects, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, in General Synod assembled, embrace this first opportunity afforded us, since Your Majesty's accession, of approaching the throne with the expression of our loyalty and attachment to Your Majesty's person and Government.

We condole with Your Majesty on the afflictive dispensation of Providence, which has deprived Your Majesty of a beloved relative, and us of a most illustrious, upright, and patriotic King.

We congratulate Your Majesty on Your accession to the Sovereignty of the British Empire, and assure Your Majesty that unceasing and fervent prayer is offered by us and the congregations committed to our care that the throne to which You are thus early called may be established in righteousness, and that God may give Your Majesty a wise and understanding heart to rule over so great a people, and, for Your own and Your subject's sake, endow You plentifully with His heavenly grace.

We rejoice in the solemn assurances Your Majesty has given of Your resolution to maintain inviolate the Church of which we are Members, in her rights and opportunities of doing good, and feel assured that Your Majesty will ever estimate aright the high privilege of promoting in every part of Your wide dominions the best interests of Your subjects, by securing to them the blessing of instruction in the pure Word of God, the only foundation of national happiness and prosperity.

May that Word be Your Majesty's counsellor, and through all the cares of an earthly Crown Your guide to a Crown of Glory.

At Toronto, this Fifth Day of September, One Thousand Eight Hundred and Thirty-Seven years.

(Signed,)

In Name,

In Presence and

— By Appointment of Synod,

ALEXANDER GALE.

REPLY.

Copy No. 252.

Downing Street, 29th Nov. 1837.

Sir,

I have received your despatch No. 103 of the 16th September last, transmitting an Address to the Queen, from the Synod of the Presbyterian church in Canada in connection with the church of Scotland. I have had the honor to lay this Address at the foot of throne, and her Majesty has commanded me to instruct you to acquaint the Synod, that she has received with high satisfaction this loyal and dutiful address from the members of a church for whose rights and privileges Her Majesty entertains the greatest respect, and that it will afford Her Majesty the most sincere gratification to co-operate with the Legislature of the Province of Upper Canada, in whatever measures may be most conducive to the diffusion and maintenance of the blessing of religion among Her Majesty's faithful subjects inhabiting that valuable and important part of Her dominions.

I have the honor to be

Sir,

Your most obedient
Humble servant,
(Signed,)

GLENELG.

Sir Francis Bond Head Bart. &c. &c. &c.

INDIA MISSION LIBRARIES.—With the sanction of the General Assembly's committee for India Missions, a committee, consisting of several of the Ministers of Edinburgh, and gentlemen interested in India, has been appointed to procure a collection of books, with the view of forming Libraries, under the control of the Missionaries of the Church at Calcutta, Bombay, and Madras.


All who are friendly to the cause of Missions, and the diffusion of learning, are earnestly requested to make donations of Works in Theology, and the various departments of Literature and Science. Donations of Money for the object will also be gratefully received.

The principal Booksellers in the cities and towns in Scotland are ready to give farther information, and to receive donations, either in Books or Money. All communications to be addressed to Capt. Jameson, Secretary of the committee, 33, Dublin Street.

Edinburgh, 9th April, 1838.

The above is an advertisement regarding the formation of libraries for the mission seminaries of the Church at Calcutta, Bombay, and Madras. We trust that the proposal will meet with the warm support of the friends of Missions. The nurseries of the future native instructors of India, which our Church has established, already contain a large number of reflecting and educated young men, and their numbers are daily increasing. Oral instruction will not do all that is needed; their attention must be turned to our standard English writers if we wish to act in accordance with the principles on which all the foreign missionary undertakings of the Church are based. Now, unhappily, books in India are still scarce and dear, and some additional means must be had recourse to in order to supply the desideratum. The means suggested in the advertisement appear to us admirably calculated for this purpose. Every one must have many books lying by him of little or no service to himself, which yet contain information quite new to a land just opening its eyes to truth in religion, literature, and science. Books on history, geography, travels—in short, in every branch of useful knowledge, would prove at present an inestimable boon to India. We trust that our clerical friends in every district of

Scotland will both give from their own collections, and take every opportunity of pressing so momentous a subject on the attention of their people. Apart from erroneous doctrine in religion, or exploded tenets in philosophy, scarcely anything can come wrong. We sincerely rejoice to see that a committee, composed of such men as are mentioned in the circular letter of the secretary, have the subject under consideration.

 We will rejoice in every effort that is made to provide Libraries for India; but we must not forget to urge the claims of our proposed Theological Institution in Canada.

THE POPIISH CONFSSIONAL.

From Third Pamphlet of the Rev. L. J. Nolan, lately a Romish Clergyman, but now a Curate of the Irish Church at Athboy.

During the last three years I discharged the duty of a Romish clergyman, my heart often shuddered at the idea of entering the confessional. The thoughts of the many crimes I had to hear—the growing doubt upon my mind, that confession was an erroneous doctrine—that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to your souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this iniquitous tribunal, had cost me many a restless night, and are still fixed with horror upon my memory. But, my friends, the most awful of all considerations is this, that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still from the ungodly injunctions of secrecy in the Romish creed, lest, as Peter Dens says, the confessional should become odious, I dared not give the slightest information to the marked out victims of the slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed, and enumerate one or two instances of the cases alluded to.

The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice in so diabolical a design. But, alas, all advice was useless—no persuasion could prevail, his determination was so fixed; and his only reasons for having disclosed the awful machination to his confessor, seemed to have originated from a hope that his wicked design would be hallowed by a previous acknowledgment of it to his priest. Finding all my remonstrances unavailing, I then recurred to stratagem. I earnestly besought of him to mention the circumstance to me out of the confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehension of himself becoming the victim of brutal assassination should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and, awful to relate—yes, awful—and the hand that now pens it shudders at the record it makes—a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless assassins. Oh, my dear Protestant countrymen, you will now naturally ask, whether am I or the perpetrators of the

bloody deed, most to be censured? I who knew the murderers and the murdered previous to the act—I who had met the intended victim of slaughter in the public streets but a short time antecedent to his death? But, my friends, the prejudices of my early life in favor of the doctrine of auricular confession, and the influence of subsequent education, instilling into my mind the inviolability of that iniquitous tribunal, must plead before my God and the public, as my only apologies for the concealment of the diabolical conspiracy. And now, you, Romish priests, I ask you, could the Lord Jesus institute a doctrine so monstrous in its practice, and so subversive of the principles of humanity—a doctrine that beholds the dagger pointed at the human heart, but hushes the warning voice that would apprise the devoted victim of his danger? I must now proceed with the recital of another case more revolting to humanity than even the former one. It is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterwards came to confession, and acknowledged her guilt, but circumstances proved that she only sought for priestly absolution, to ease her mind and prepare her for a speedy repetition of her heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known through the confessional, I could not even hint at the propriety of sending for medical attendance, for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented me giving the slightest intimation of the malady; whilst the poor patient, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception. Oh! monstrous system of confession! Will you dare any longer to ascribe your origin to the Great Eternal, and thus affix to nature's God the blasphemy of your tenets? Oh, thou iniquitous tribunal! thou cloaker of crimes—thou abettor of wickedness, thou brutal murderer! A child attempts the most diabolical act against a parent, but thou, by presuming to erase the past transgression, only encouragest to a repetition of the crime. A parent suffers the most agonising tortures, and dies in the most excruciating pains from poison, administered by an unnatural daughter, but thou, polluted tribunal, wilt not allow the priest acquainted with the circumstances to disclose the cause of this heart-rending death. Oh, my Roman Catholic countrymen, why not awaken from your lethargic slumbers!—why not arise from the mystic spells that bind you, and cast off that unnatural yoke which would dare to unite your God in an unholy alliance with such monkish blasphemy! Should any unacquainted with Romanism question the veracity of these statements, let him consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the Jesuits, justify his concealment of the gunpowder plot, on the pretext of its being revealed to him at confession? Did not Father D'Aubigny, the French Jesuit, put forward a similar plea of justification for concealment, when the assassin, Ravallac (that stabbed Henry IV.) in 1610, acknowledged to him in the confessional his plan of regicidal murder? But why need I refer to such circumstances, as every priest who has acted in the capacity of a confessor, must admit the fact of similar cases frequently coming before him at the confessional?

POETRY.

THE SCOTTISH SACRAMENTAL SABBATH.

BY JAMES HISLOP.

River La Platta, 1824.

The Sabbath morning gilds the eastern hills,
 The swains its sunny down wi' gladness greet,
 Frae heath-clad hamlets 'mang the muirland rills,
 The dewy mountains climb wi' naked feet—
 Skiffin' the daisies druket i' the weet,
 The nibblin' flocks come bleatin' down the brae,
 To shadowy pastures screen'd frae simmer heat,
 In woods where tinklin' waters glide away,
 'Mang holms o' clover red, and bright brown rye-grass
 hay.

His ewes and lambs brought careful frae the height,
 The shepherd's children watch them frae the corn;
 On green sward scented lawn, wi' gowans white,
 Frae page o' pocket psalm-book, soiled an' torn,
 The task prepar'd assign'd for Sabbath morn,
 The elder bairns, their parents join in prayer,
 One daughter dear, beneath the flowery thorn,
 Kneels down apart, her spirit to prepare,
 On this her first approach the sacred cup to share.
 The social chat, wi' solemn converse mix'd,
 At early hour, they finish their repast.
 The pious sire repeats full many a text,
 Of Sacramental Sabbaths, long gone past.
 To see her little family featly drest,
 The careful matron feels a mother's pride;
 Gi'es this a linen shirt—gi'es that a vest—
 The frugal father's frowns their finery chide;
 He prays that Heaven their souls may wedding robes
 provide.

The sisters buskit, seek the garden walk,
 To gather flowers, and watch the warning bell,
 Sweet-william danglin', dewy frae the stalk,
 Is mix'd wi' mountain daises rich in smell:
 Green sweet-brier—sprigs an' daises frae the dell,
 Where Spango shepherds pass the lane abode;
 An' Wanlock miners cross the muirland fell,
 Then down the sunny winding woodland road,
 The little pastoral band approach the house of God.

Stream of my native mountains, O how oft,
 That Sabbath morning walk, in youth was mine;
 Yet fancy hears the kirk bell, sweet an' soft,
 Ring o'er the darkling woods o' dewy pine;
 How oft the wood rose, rich wi' scented thyme,
 I've stooped to pull, while passing on my way;
 But now in sunny regions south the Line,
 Nae birks nor broom flowers shade the simmer brae—
 Alas! I can but dream o' Scotland's Sabbath-day.

Put dear that cherish'd dream I still behold:
 The ancient kirk,* the plane-trees o'er it spread,
 And seated 'mang the graves, the young, the old,
 As once in simmer days for ever fled—
 To deck my dream, the grave gives up its dead,
 The pale Precentor,† sings as then he sung,

The long lost Pastor ‡ wi' the hoary head,
 Pours forth his pious counsels to the young,
 And dear ones from the dust again to life are sprung.

Lost friends return from realms beyond the main,
 And boyhood's best beloved ones, all are there—
 The blanks in family circles fill'd again,
 No seat seems empty round the house of prayer;
 The sound of Psalms has vanish'd in the air.
 Borne up to heaven upon the mountain breeze—
 The Patriarchal Priest wi' silvery hair,
 In tent erected, 'neath the fresh green trees;
 Spreads forth the Book of God, with holy pride, and
 sees

The eyes of circling thousands on him fix'd,
 The kirk yard scarce contains the mingling mass
 Of kindred congregations round him mix'd,
 Close seated on the grave-stones, and the grass—
 Some crowd the garden walls—a wealthier class
 On chairs and benches round the tent draw near—
 The poor man prays far distant—and alas!
 Some seated by the graves of parents dear,
 Among the fresh green flowers, let fall the silent
 tear.

Sublime the text he chooseth—"Who is this,
 From Edom comes, with garments dyed in blood,
 Travelling in greatness of his strength to bliss,
 Treading the wine press of Almighty God?"—
 Perchance the theme, that mighty One who rode
 Forth leader of the armies, clothed in light:
 Around whose fiery forehead rainbows glow'd,
 Beneath whose tread Heaven trembled—angels bright,
 Their shining ranks arranged around his head of
 white.

Behold the contrast! Christ the King of kings,
 A houseless wanderer in a world below—
 Faint, fasting, weary by the desert's springs,
 From youth, a man of mourning and of woe.
 The birds have nests on simmer's blooming bough—
 The foxes in the mountains find a bed,
 But mankind's friend found every man his foe,
 His heart with anguish in the Garden bled,
 He, peaceful like a lamb, was to the slaughter led.

The action sermon ended, tables fenced,
 While Elders forth the sacred symbols bring,
 The day's more solemn service now commenced,
 To Heaven is wafted, on devotion's wing,
 The Psalms, these entering to the altar, sing,
 "I'll of salvation take the cup—I'll call,
 With trembling on the name of Sion's King—
 His courts I'll enter—at his footstool fall,
 And pay mine early vows before his people all."

Behold the crowded Tables clad in white,
 Extending far above the flowery graves—
 A blessing on the bread and wine-cups bright,
 With lifted hands, the holy Pastor craves;
 The simmer's sunny breeze his white hair waves,
 His soul is with his Saviour in the sky.

* Sanquhar Kirk.

† James Hislop, a namesake of the poet.

‡ The Rev. Mr. Rankine.

The hallow'd wheaten loaf he breaks, and gives
 The symbols to the Elders seated nigh—
 "Take, eat the bread of life, sent down from heaven
 on high."

He, in like manner, also lifted up
 The flagon, fill'd with consecrated wine—
 "Drink—drink ye all of it—Salvation's cup,
 Memorial mournful of his love divine."
 'Then solemn pauseth—Save the rustling pine,
 Or plane-tree boughs, no sound salutes mine ears ;
 In silence past, the silver vessels shine,
 Devotion's Sabbath dreams, from bygone years,
 Return, till many an eye is moist with springing tears.

Again the preacher breaks the solemn pause—
 " Lift up your eyes to Calvary's mountain—see,
 In mourning veil'd, the mid-day sun withdraws,
 While dies the Saviour, bleeding on the tree.
 But hark ! again the stars sing jubilee.
 With anthems Heaven's armies hail their king
 Ascend in glory from the grave set free—
 Triumphant see him soar on seraph's wing,
 To meet his angel hosts around the clouds of spring.

Behold his radiant robes of fleecy light,
 Melt into sunny ether soft and blue ;
 Then in this gloomy world of tears and night,
 Behold the table he hath spread for you.
 What, though you tread affliction's path—a few,
 A few short years your toils will all be o'er—
 From Pisgah's top the promised country view—
 The happy land, beyond Immanuel's shore—
 Where Eden's blissful bower blooms green for ever-
 more.

" Come here, ye houseless wand'ers, soothe your
 grief,

While faith presents your Father's bless'd abode.
 And here, ye friendless mourners, find relief,
 And dry your tears, in drawing near to God.
 The poor may here lay down oppression's load,
 The rich forget his crosses and his care,
 Youth, enter on Religion's narrow road,
 'The old, for his eternal change prepare,
 And whosoever will, life's waters freely share.

" How blest are they who in thy courts abide,
 Whose strength, whose trust, upon Jehovah stays !
 For he in his pavilion shall them hide
 In covert safe, when come the evil days.
 Though shadowy darkness compasseth his ways,
 And thick clouds like a curtain hide his throne,
 Not even through a glass our eyes shall gaze ;—
 In brighter worlds, his wisdom shall be shown,
 And all things work for good to those that are his own.

" And blessed are the young, to God who bring
 The morning of their days in sacrifice—
 'The heart's unrifed flowers yet fresh with spring,
 Send forth an incense pleasing in his eyes.
 To me, ye children, hearken and be wise,

The prophets died—our fathers where are they ?
 Alas ! this fleeting word's delusive joys,
 Like morning clouds, and early dews, decay :
 Be yours that better part, that fadeth not away.

" Walk round these walls—and o'er the yet green
 graves,
 Of friends whom you have loved, let fall the tear,
 On many dresses dark, deep mourning waves,
 For some in summers past, who worshipp'd here—
 Around these tables, each revolving year,
 What fleeting generations I have seen,
 Where, where my youthful friends and comrades dear ?
 Fle'd, fled away, as they had never been ;
 All sleeping in the dust beneath these plane-trees
 green !

" And some are seated here, mine aged friends,
 Who round this table never more shall meet ;
 For him who, bow'd with age, before you stands,
 The mourners soon shall go about the street.
 Below these green boughs shadow'd from the heat,
 I've bless'd the bread of life for threescore years,
 And shall not many mouldering 'neath my feet,
 And some who sit around me now in tears,
 To me be for a crown of joy when Christ appears ?

" Behold he comes ! with clouds a kindling flood
 Of fiery flame before his chariot flees ;
 The sun, in sackcloth veil'd, the moon in blood—
 All kindreds of the earth dismay shall seize—
 Like figs, untimely shaken by the breeze.
 The fix'd stars fall, amid the thunder's roar—
 The buried spring to life beneath these trees—
 A mighty angel standing on the shore,
 With arms stretch'd forth to heaven, swears time shall
 be no more.

" The hour is near, your robes unspotted keep—
 The vows you now have sworn, are seal'd on high.
 Hark ! hark ! God's answering voice in thunders deep,
 'Midst waters dark, and thick clouds of the sky.
 And what, if now to judgment on your eye
 He burst—where yonder livid lightnings play.
 His chariot of salvation passing by,
 The great white throne, the terrible array
 Of Him, before whose frown the heavens shall flee
 away ?

" My friends, how dreadful is this holy place,
 Where rolls the thickening thunder, God is near !
 And though we cannot see him face to face,
 Yet as from Horeb's mount his voice we hear ;
 The angel armies of the upper sphere,
 Down from these clouds on your communion gaze,
 The spirit of the dead who once were dear,
 Are viewless witnesses of all our ways.
 Go from his table then—with trembling tune his
 praise.

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AND

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RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

ON THE DOCTRINE OF TRANSUBSTANTIATION.

(Concluded from page 132.)

It appears from the account given by Sieur Barthelemy of the writings of Paschasius, that the doctrine of transubstantiation was not at that time universally admitted in the church. Paschasius must have written either to instruct those who were ignorant of this doctrine, or to convince those who denied it. In either case, it is clear there must have been persons who did not entertain the same sentiments with Paschasius. It is of no consequence what was the cause of this difference; whether ignorance or conviction. The fact remains the same; namely, that the church was not universally of the same opinion.

If conviction was the cause of the difference, then, this consequence is very plain, that there were persons who were convinced that the real presence was not founded on the scriptures, nor on the authority of the fathers. And if this was the true cause of the difference it follows farther, that the number of persons who denied the real presence, must have been very considerable; otherwise, a person like Paschasius, who is said to have

been both learned and pious, would never have spent so great a part of his life in refuting them. Nor could he even have acquired so much honor and reputation for opposing a few scattered individuals.

But if ignorance was the cause of this difference, then, it clearly follows that multitudes were, in that age, ignorant of one of the capital articles of the Catholic faith. The christian church had now subsisted more than seven hundred years. For three hundred years, the christian religion had been universally embraced by all the nations, in Gaul, Britain and Germany. Yet multitudes remained all that time, ignorant of what the Catholics esteem the most important article of faith. Are we then to suppose that the Bishops and Presbyters of those ages were so deficient in their duty, as wholly to neglect the instruction of their flock in this fundamental point? Or is it not much more reasonable to suppose either that the bishops had not yet adopted this doctrine, or if they had adopted it, that they did not esteem it a subject of any importance? This we must either admit, or suppose that they had neglected their duty for more than three hundred years.

It is clear that the writings of Paschasius were not

intended for the instruction of children, nor for the conversion of Pagans, nor with a view to convince heretics. The plain purport of them is, to instruct christians in a doctrine with which they were not sufficiently acquainted, or to direct their attention to a subject of which they were not sensible of the importance.

In whatever light, then, we consider this matter, it is undeniable that multitudes in the time of Paschasius either from ignorance or conviction were averse to his sentiments. The fact is, as clearly appears from his writings, as well as the history of that age, that many of the learned were convinced of the falsehood of his doctrine; and many of the vulgar had heard nothing or, at least, very little of the subject. To suppose the contrary, is ridiculous. What should we think of the man who would devote his time and talents to prove the doctrine of the real presence to the Roman Catholics of the present day? What should we think, if he farther complained that many were slow of belief and difficult to be persuaded? And if he boasted also that many others had been led by him to a knowledge of the truth? Would not all the world assure him that his labors were of no use; that his complaints and his boasting were both without foundation? The existence of these writings, and the reputation which they procured to their author, prove beyond all controversy that the sentiments which they contained, had many opposers. Otherwise, what purpose could they have served? What service could they have done to the church? No man can acquire reputation by teaching what every body knows. Nor will any one be applauded for proving what every body believes.

It is clear from the words of Paschasius, that Frudegarde had entertained doubts on this subject. This he could not have done, if the church had been as unanimous as they are represented in the belief of it. Hence also it appears that it was not then deemed impious to doubt of this doctrine.

Hincmar also says there were persons, who from a love of novelty and a desire to acquire a vain reputation, denied the real presence. These must have been persons of some learning. For the common people are neither fond of novelty, nor desirous of gaining reputation by singularity.

Hincmar attributes the denial of the real presence, to a love of novelty which had seized some persons. The truth is, that before this period, none had expressed themselves determinately on either side. Christians, during the preceding ages,

had contented themselves with using the words of scripture on this subject, without minutely inquiring how they were to be understood. No sooner had they begun to give range to their imaginations, than different opinions were started. Each party accused the other of innovation; and with some degree of justice. For each made use of language that had never been used before. All that can be said therefore on this part of the subject is, that the innovation which explained the words of our Saviour as denoting his real presence in the sacrament, came to be the prevailing sentiment. It was favoured by most of the clergy, and by many princes and great men. From this cause, and from the fondness which ignorant people always discover for things marvellous and extraordinary, the opinion of the real presence at last triumphed over the other.

We may next inquire whether it be possible that the doctrine of the real presence could ever have crept into the church, if it had not been received from the beginning?

The Sieur Barthelemy has determined this question in the negative, and by a train of reasoning from the nature of the thing, he professes to have proved it impossible for such a doctrine ever to be added to the faith of the church if it had not been believed from the beginning by the first followers of our Lord.

Indeed, according to the supposition which he makes respecting the state of the church during the eight, ninth, tenth, and eleventh centuries, such a thing is impossible. For he supposes the state of the church to have been the same, during these centuries that it now is, and that it has been since the reformation. He supposes, for example, that such as admitted the real presence, regarded those persons who denied it as heretics. He supposes farther that the former worshipped the *host* as at present, and were consequently considered by the latter as idolaters. Had those suppositions been just, it is clear that the most violent disputations must have followed. Even in the darkness of the tenth century, much discussion and wrangling must have taken place, and numerous records of these disputes must have remained to the present day. The non-existence of any account of such violent disputes is a proof that they never existed. There were debates indeed, of a certain kind, as we learn from the writings of Paschasius and others of the same sentiments, as well as from those of Joannes Scotus and other opposers of the doctrine of the real presence. But these were neither so violent, nor so lasting as those which, in later times have been agitated between the church

of Rome and the Reformed churches. They were not carried on with so much eagerness, nor were the general body of christians engaged in this controversy.

But if we attend to the real state of the Catholic church during those ages, we shall find that there were good and sufficient reasons for this difference. We shall perceive that the little noise that was made about this subject, may be satisfactorily explained without supposing the church to have been unanimously of the same sentiments with Paschasius.

For, first of all, the opposers of the doctrine of the real presence were not pronounced heretics till the year 1215. In this year, in the pontificate of Innocent the Third, the doctrine of Transubstantiation was in the council of the Lateran, declared to be a doctrine of the church. Yet even the authority of this council was denied by many. One great cause then, of the bitterness of the disputes which have been urged in later times, was then wanting. The one party did not consider the other as heretical; nor did they esteem the sentiments of one another as excluding those who held them from the bosom of the church.

Secondly, in the earlier ages of christianity, no adoration was paid to the consecrated bread or wafer. The adoration of the host was first required by Honorius the Fourth, and Gregory the Ninth in the thirteenth century. Before that period then the abettors of transubstantiation could not accuse their adversaries of impiety in refusing to worship God; nor could the latter charge the former with idolatry in worshipping a piece of bread. There was no room for either the one accusation or the other. Another source, therefore, and perhaps, the principal source of all the bitterness that has been shown in controverting this subject in modern times, was still wanting in the ages of which we are treating.

Thirdly, the annual festival of the body of Christ has tended more than any other circumstance to widen the breach between the Roman and Reformed churches, especially in the view of the ignorant and most numerous class of men, and has consequently been the source of much bitterness and animosity. For it appears peculiarly offensive to pious Protestants, and exceedingly conducive at the same time to heighten the zeal of the Roman Catholics. But this festival was not introduced till the thirteenth century; nor was it fully established before the council of Vienne in 1311.

Fourthly, all the other ceremonies by which the

abettors of the real presence are distinguished from others, were invented and added to the ritual in later times. Of this kind are, the elevation of the host, the splendid receptacles prepared for the body of Christ, and others of a similar nature.

Upon the whole, it appears evident that before the eleventh, twelfth, or thirteenth century, there was nothing of an external nature to distinguish the abettors of these two opinions from each other. Neither party could regard the other as heretical. There was no charge of idolatry on the one side, nor of impiety on the other. There was no external ceremony to render the difference conspicuous. They worshipped together, and were perfectly of the same communion. They celebrated the Eucharist in the same manner, and used the same language, the language of the institution. All the difference lay in some nice explanation of these words, which few persons understood, and still fewer considered as of any importance.

It is therefore possible that the doctrine of the real presence, may have been introduced into the church, though it had not been received from the beginning. It might for a time be only a speculative explanation of the words of scripture. So long as it produced no change in the practice, in the worship, or doctrine of the church, it would make little noise, and excite no attention among the multitude. How many speculative points are there, on which christians of the same communion differ from one another, without being productive of any noise or disturbance? How many passages of scripture are there, which learned men explain differently, and yet live together in the utmost harmony? And if this frequently happens now, why may we not suppose that it might also take place in the tenth century? There was nothing to render it impossible then, any more than at the present day.

It is indeed difficult for a person to divest himself of the impressions which arise from the view of things in their present state. It is difficult to conceive that a subject which now creates so much difference among christians, and gives rise to so much altercation, would not produce the same effects in former ages. But this difference in the effect which the discussion of this subject now produces from what it produced in the ninth and tenth centuries, arises plainly from the different circumstances of the church which have just been explained. The explanations of our Saviour's words, given by the two parties, were speculations of a nicer nature which had no influence on practice, and consequently were regarded by the bulk of christians with little or no attention. It is no

wonder, then, that these differences of opinion produced no animosity, made little noise and gave rise to no schisms. We may find many instances of a similar nature, both at the present day, and in former ages. At present, there are divines in many christian communities, who understand the demonsiacs whom our Lord miraculously cured, to have been no other than persons laboring under certain diseases, such as the epilepsy, or other disorders that are attended with effects similar to those which are described in the gospel. But other divines belonging to the same communities, ascribe these demoniacal possessions to the influence of infernal spirits. Yet this difference is never conceived to be a sufficient reason for separating themselves from one another's communion. Nor could the differences about the real presence appear of more importance than this, at least when it first took place, when it was attended with no practical consequences, when it affected neither the manner of worship, nor the harmony of the church. There is a celebrated instance to our purpose in the disputes that have vexed the church with respect to predestination and grace. It is universally understood that Augustine was the first who maintained and explained at any length, the doctrines that have long passed under the name of the doctrines of grace. And though other eminent fathers differed from Augustine respecting this important subject, yet we do not find that any warm disputes arose on account of it, for several centuries after. It was not till the ninth century that this dispute became a subject of consideration to Councils and Synods. And then indeed, the controversy was carried on with warmth and animosity. The opposite parties anathematized one another, and each side in several successive councils, affirmed its own doctrine to be that of the whole church. Never did any dispute interest the christian world more deeply. Not even the doctrine of the real presence was ever opposed or supported with greater keenness. Here, then, we have an instance of a dispute which excited little attention during a series of ages ; yet afterwards rending the church into factions and parties. This instance clearly shows that a subject which excites the greatest attention in one period, may have been in some former and distant age, regarded with the utmost indifference. For any thing that we know, therefore, the differences of opinion respecting the presence of Christ in the sacrament, may at first have been attended with no more noise and commotion than the doctrines of Augustine respecting predestination and grace. At first, these differences may have been carried on in silence and peace, though, afterwards, when Coun-

cils and Popes had declared for the one party, had excommunicated their opposers, and taken away all right of private judgment and liberty of conscience, these same differences burst into a flame and rent the church into pieces.

In what I have advanced under this head, I do not pretend to have proved that this doctrine was actually introduced at any particular time into the faith of the church, without having been formerly believed. All that I have here attempted to prove, is, that the thing is possible. This is all that we are to infer from the arguments now stated ; and I conceive they fully warrant this conclusion. I conclude, therefore, in opposition to the reasonings of the *Sieur Barthelemy*, that it was not impossible for the belief of the real presence to gain admittance into the church, though it had not been received from the beginning.

The question here does not relate to any historical fact. It is altogether an argument from probability. It is so on both sides ; does not attempt to prove what really happened, but merely what was likely or unlikely to have taken place. *Sieur Barthelemy*, pronounce such an event to be impossible. I have endeavored to show that it is possible.

Another circumstance which might have greatly facilitated the introduction of this doctrine, was the extreme ignorance and barbarity that prevailed during those ages. If we look into the ablest ecclesiastical writers that flourished in the ninth and tenth centuries, we will be astonished at their puerility. And if we consider the small regard which they discover to ascertain the sense of scriptures, their small acquaintance with the principles of sound philosophy, and even with those of common sense, we will not be surprised at their adopting any innovation. The philosophy which generally prevailed in those ages, appears to have been little else than mystical and unintelligible jargon ; and the methods employed to ascertain the meaning of scripture, were the most remote that can well be conceived from the principles of sound criticism.

But there is one circumstance which puts the possibility of introducing such an innovation as this beyond all doubt. For the difference of opinion which the *Sieur Barthelemy* has endeavored to prove to be impossible, is known from unquestionable evidence to have existed. It is beyond all dispute, that, in the ninth, tenth, eleventh, twelfth and thirteenth centuries, differences of opinion on this subject actually prevailed through a great part of the christian church. It makes no difference in the present argument which opinion was an innovation and which was the ancient faith of the

church. However this might be, it is certain that both opinions were afloat, and both had numerous abettors. It is true, this dispute was not managed with such zeal and animosity as it has been in later ages. This indeed was far from being the case. Neither party excommunicated the other. Nor did they regard one another as idolaters, or impious, or heretical. This indeed we have already proved to be impossible. The two explanations were considered as the speculations of individuals, which might be entertained or not, without giving any disturbance to the church, and without any prejudice to the salvation of the faithful.

That this state of things actually existed, we have the following evidence.

1. The evidence arising from the writings of Paschasius, as illustrated above.
2. The great number of writers who opposed this author in the ninth century, and the small number of those who supported him.
3. The number of Berenger's followers in the eleventh century, and the partiality of Pope Gregory the seventh in his favor.
4. The number of decrees made against the sacramentarians in the thirteenth century, and the institutions appointed to support and diffuse the doctrine of the real presence, show that even at this late period, that doctrine was not generally received. The greater number of christians still remained ignorant of it.

Q.

W.

A HINT TO PRESBYTERIAN ELECTORS.

TO THE EDITOR.

SIR,

In your number for March, you published a long letter from Dr. Rae, vindicating the claims and proceedings of the Presbyterians in this province, connected with the Church of Scotland. This has been so frequently done already, in one shape or another, that it has ceased to be a novelty, and has lost much of its interest. By the Hon. William Morris, by yourself, and by various others, the claims of the Church of Scotland to an equal standing and an equal support with the Church of England, in this province, have been clearly proved and fairly established. But *cui bono?*—to what good purpose, so long as our opponents are to be judges in their own cause? As there are none so deaf as those who will not

hear, so there are none so dull as those who are determined not to be convinced. From those who have usurped our rights and privileges, it is quite evident we have nothing to expect but insult when we appeal to their sense of justice. From the colonial office, as at present constituted, there is reason to fear we can look for little beyond *fine words*. Lord Glenelg, it appears, has turned his back on the church of his fathers; and though he professes much good will towards our establishment, it seems to be of the same kind with that of the Venerable Archdeacon of York. Its language is, "Be ye warmed, be ye clothed, by ye fed;" but alas no means are provided!

At the colonial office, the claims of the Church of Scotland have been fully admitted, and much anxiety has been expressed to provide for the support of its ministers; but the *want of funds* has been deeply regretted as the only obstacle in the way. But somehow or other it happens, that when the Church of England is to be provided for, the want of funds is not so severely felt. From all this we are led to the conclusion, that the want of *inclination* to do us justice has as much influence in the matter as the want of *ability*. Under these circumstances, we can entertain but little hope of success, unless we firmly and perseveringly urge our claims upon the attention of Government, both here and in Britain—not forgetting the case of the poor widow mentioned in scripture, who by such means succeeded even with an unjust judge.

Our new Lieutenant Governor has inspired us with much confidence since his arrival, by his hitherto impartial conduct; and hopes are entertained that he will favor the justice of our cause. While he was Governor in Australia, the claims of the Churches of England and Scotland were placed upon a footing of perfect equality, as they certainly ought to be; and it is said that this was done at His Excellency's recommendation. If so, is it too much to expect that he will recommend a similar course here? Should this hope fail, we have still one remedy left, and that remedy happens to be in our own hands. By and by there will be another general election. When that arrives, let us, one and all, support no candidate who will not engage to use his influence, towards placing our Church on a footing of equality in every respect, in this country, with the Church of England.

At the last election, we perceived the province to be in a dangerous condition—placed on the very brink of a precipice—many very honest people being led astray by the misrepresentations of the arch-traitor, Mackenzie, and his confederates.—

We then sacrificed our own interests to the public good. We voted almost universally for conservative members who, we were sure, would support the colonial Government—then in critical circumstances. For this seasonable support, we have been repaid with injury and insult ; for when Mr. Hagerman abused the Scottish Church and Clergy, in the House of Assembly, he only spoke the sentiments of the party who oppose our claims, though some of them are more cautious and discreet than himself in the use of their tongues. Some thought he would be punished for his insolence ; but instead of that he was rewarded. This at once shows how the land lay. Instead of receiving thanks for the support we thus brought to the executive, at a very critical time, we are now triumphantly told, that a large majority of the House of Assembly are Episcopalians. It will be our own fault if it is so after the next election. A word to the wise is sufficient.

I am, &c.

P.

MONITOR.

ON THE INFLUENCE OF EXAMPLE.

Christians are every where enjoined to recommend religion by their exemplary conduct, the moral influence of a godly deportment being calculated to promote the cordial acceptance of the faith of the gospel by others more than the most showy external profession of zeal. The influence of this example upon the conduct of others, may be clearly seen whether we view it as manifested by superiors or equals in society, or by the members of a household.

There is not a more effectual method of communicating a religious character to society than the piety and moral worth of the rich, the learned and the great. They go far beyond preceptory admonitions ; for the mass of mankind, especially the rising generation, have no power of reasoning on abstract principles, but regard the external conduct and dealings of their superiors as their model of imitation. They see what others do ; and from the almost necessary resemblance of manners and agreement of sentiment, required for social union, they act as these others act, not so much indeed from a feeling of respect for general sentiment as from the natural tendency to imitation, to “measure themselves by themselves, and compare themselves among themselves.” The more exalted in rank and influence any individual

is, the greater weight and importance will be attached to his example, by those within the great or small community in which he lives and acts. If the example is bad, a moral contagion according to its degree, will be spread around ; characters of little or no principle, will be ready to take refuge from reproof under the seeming shelter of authority. If the example, on the other hand, is good, an opposite consequence to a considerable degree, will result ; for the restraint on the breach of order or peace will be more powerfully felt than acknowledged. This is fully seen to be the case in the observance of the Sabbath, a regular attendance on the worship of God, and the discharge of private and domestic religious duties. When a community in looking to its men of chief estate, finds religion neglected, the Sabbath profaned by doing on it their own worldly business, and the ordinances of public worship forsaken or but partially attended, many of the inferior orders are apt to conceive that a license is granted to them to go and do likewise. A minister may be zealous, single-hearted and intently bent on the advancement of the faith and the practice of religion, but he will come far short of what might have been attained, had his hands been strengthened, and the gospel precepts recommended by the living examples of the rich and the great. Men may indeed be instructed by precept in what course they should walk ; but example not only shows the practicability of such precepts, but actually hurries them forward in the same course. An impulse is given which it requires considerable hardihood to withstand ; and as the rapid stream in its course, carries along with it whatever is found on its surface, so when, in the language of scripture, “judgment runs down as waters, and righteousness as a mighty stream” amongst a people, the influence of high example is found either to carry before it any light opposition made to its course, or to meet the resistance with a noisy murmur. The history of the church, even of the smallest portion of it, can fully corroborate this. When the example of the great has been contrary to the lessons of the sanctuary, it has proved a stumbling block in the way of the piety and moral worth of society. When, on the other hand, a cordial cooperation was manifested, the tone of a becoming conduct and conversation has been heightened and improved. What more pleasing than the exemplary piety of David or Josiah, and how opposite in their effects the wicked lives of an Ahab or a Herod ! How was the zeal of establishing the gospel in opposition to the superstitious rites of idolatry found quickly to spread through all ranks of society, in consequence of the example and determin-

ation of the first christian emperors ! How, on the other hand, was the purity of morals and religion contaminated by the vicious lives and anti-christian tenets of succeeding princes ! Fearful then is the responsibility of those whose examples have the greatest influence on others. Every man according to his talents, his means of usefulness, and opportunities of showing forth the glory of God, is bound in the sight of Heaven to cause his light to shine before men, that others seeing his good works may glorify their Father in heaven.

But the influence of example is not confined to the higher classes of society, for such influence would then be found to belong only to a few. The most humble must not think their example is of no avail on the habits of others. In their homes, among their friends, on all who come within the limit of their little circle, the most humble exercise a power over the virtue or the vice of others, and indirectly an influence on the amount of moral good and evil in the world in future generations. To a considerable degree is the example of piety on the part of the poorest individual made to tell upon others, as in his every day intercourse with those around him, he shews himself a living epistle of Christ, seen and read of all men, not written with ink but the spirit of the living God, not in tables of stone but in the fleshly tables of the heart. Nay among those to whom his conversation extends, we consider his example to be of greater influence in giving a bias to the character of others, than if he moved in the highest rank of society, as being of the same standing with the many around him, he is to be viewed more as a fellow and an equal. In the uprightness of his dealings, the sobriety of his deportment, the rectitude of his principles, the serious gravity of his converse and the chastened dignity of his mind, rendered so by the occupation of his thoughts on the sublimest subjects of contemplation, above all the affectionate kindness, if not of his manners, at least of his heart, are such as cannot fail to impart a sweet mellowing conviction of his superior goodness, so as in many cases to be a powerful persuasive on the feelings and hearts of others in leading them to walk even as he also walks. If as Seneca, a heathen moralist, says, "the very meeting of a great man may be of lasting advantage to us and we derive instruction from his very silence," how much more must the meeting of a good man tend to impress deeply on our hearts the loveliness of virtue. A virtuous man is said to be a living law, nay more a leader and a guide; for the virtue of the heart is more prized and

venerated than the most brilliant talents of the mind. Every christian is a walking monument of what goodness a man is capable of attaining to and of what peace and happiness of mind it is possible for one to possess. The wicked however elevated in rank is reprov'd of guilt and shame at the sight of a good man however inferior in worldly circumstances. "The wicked shall bow before the righteous," is the saying of the wise king. He is made to feel a heart within him condemning himself and applauding the object before it, a heart shrinking back from the presence of godliness, yet compelled in conscience to admire it, to do homage and respect to him who, however humble his lot may be, can lift up his brow with a noble fortitude, as conscious of integrity before man, and of condescending grace from his God. It is said of Voltaire the infidel, that he felt confounded every time he saw a Jew, as in him he beheld a living witness of the truth of that christianity he vainly sought to extirpate; so at the sight of piety and moral goodness, the mind of him who neither fears God nor regards man, by the lash of a self-condemning conscience shrinks back with mingled feelings of shame at himself and dislike to the object before it, as the king of Israel in the presence of the prophet, saying, "Hast thou found me out O mine enemy !" The question is put "What has caused me to differ from this good man ?" His natural passions are as strong as mine, his inclinations in childhood may have been as froward, his temptations not less few to lead him astray, yet he is now my superior; honesty and heavenly mindedness are seen on his forehead, guilt and shame prey on my heart. Surely I have sinned—even in him mine iniquity is ever before me.

In the humblest dwelling the most powerful lessons of religion are often taught, if, notwithstanding its lowliness, it be a Bethel—a house where God condescends to dwell and to bless the heart of piety. Go where he will, a sacred unction, a sweet smelling savour goes forth from the man of God, influencing those who come within his reach, a savour which if not of life unto life will be of death unto death. The manifestation of godliness during life, of peace and joy at the hour of death, of gratitude in prosperity, and resignation in adversity, of meekness under injuries and brotherly kindness to all, are all so many burning tapers by which a light is shewn forth, calculated not only to please the eye but to improve the heart of others.

But there is another kind of example whose influence comes nearer the heart and is more permanent and hopeful in its effects—that of members of a household. Blessed are those who

have been trained up, as well as taught in the fear of the Lord. There is much hypocrisy among professing christians, whereby their real character and principles being concealed from others, a much greater credit may for a time be given them than they really deserve. But in the private circle of their families and relatives, the sphere being more circumscribed, there is less possibility of deception ; for intimately acquainted with the down-sittings and uprisings, with the tempers and habits of each other, any defection is soon discovered, while the real stamina of worth are more powerfully made to appear before the eye and to bear upon the heart. For as a tree of righteousness, the planting of the Lord, is not only an object of beauty, but of usefulness and support to those under its shade, so the example of piety will be found of more immediate practical good to those who are brought nearest its influence. Much has been done not only in training to good, but in reclaiming individuals from the paths of folly by the example of a life of faith and peace in the Holy Ghost. Masters and servants, husbands and wives, parents and children, brothers and sisters, have often been brought first to admire, then to imitate the conversation, and to feel refreshed by the prayers and practices of the better individual. How often has a brother been weaned from vice by the piety of a brother or the chastened purity of heart and manners of a sister ! How often has even a parent's heart been drawn to the cultivation of religion by the innocence and wisdom of his child ! How frequently have the minds of servants and dependants become well-affected to godliness by the christian worth of a master or benefactor ! While as in the case of the maid of Israel in the family of Naaman, the piety and wisdom of a servant may powerfully influence the moral conduct of a master or a mistress, even though it should be in the act of peremptorily refusing to obey their commands when they involve a dereliction of duty.

Nor is the happy influence of the example of piety lost when that example ceases to be seen. So long as the image of departed worth can be recalled, now more perfect in the mind's eye from the natural tendency to forget the failings and to enhance the virtues of the deceased, it may well be said, though dead yet to speak. Hence in the history of christians there are to be found cases of individuals whose hearts have been powerfully arrested in the career of folly and sin by examples of piety, even after these examples had ceased to live save in the busy memory of retired and sober reflection. However sunk in

sin and deceived by the fascinations of worldly pleasure some persons may have been ; however the voice of conscience for a time may be drowned amidst opposing principles, yet there have been seasons when the passions ceased to rage so furiously, and when, by the hand of God, sobriety of judgment was made to follow the intoxication of carnal joys—then, it may be, the recollection of the humility and piety of the parent long departed shall melt his heart into contrition, and bring him to adopt before God the confession of the prodigal, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

Happy would it be for the interests of religion were professors to give more heed to their life, as well as their doctrine ; were the influential of the land to support, not merely from policy but from principle, the faith of Jesus ; were magistrates and all in authority, practically as well as legally to discountenance the profanation of the Sabbath, to exercise their authority in repressing any thing that proves a bane to the morality of a people, and to aid the cause of God by private prayer as well as by public zeal ; were men of every rank found more careful to maintain good works, adorning the gospel by purity of heart, goodness of principle and consistency of practice ; were parents by their example as well as by their precept to show a greater anxiety for a heavenly than an earthly inheritance for their children, for their being good rather than great, for obtaining better hearts rather than better fortunes, what an improvement might not be looked for on the aspect of our society, what a harvest might be expected in consequence of the dew of heaven in this manner descending on the naturally barren fields, what an enlargement to the church in many who without these examples might be found still loving the pleasures of sin !

B.

R.

THOUGHTS ON THE DUTY OF THE SYNOD TO TAKE
IMMEDIATE STEPS FOR THE EDUCATION OF THOSE
YOUTHS WHO ARE ASPIRING TO THE MINISTRY.

MR. EDITOR,

The object of my communication which appeared in your last number, was to call the attention of the members of our churches to that most important subject—the training of pious youths amongst ourselves for the holy ministry ; and I trust that this object will, at least to the extent to which your pages are read, be accomplished. I have heard a complaint that my paper is defective inasmuch as that it did not contain the resolutions of the Synod on the report of the committee of the Presbytery of Toronto. But the omission with which I am chargeable consists only in the want of a reference to a former number of your journal, in which those resolutions are found. Your readers may find them recorded in an account of a meeting of the Commission of Synod, which is contained in the first volume, pp. 23, 29.

Having taken up my pen to make this explanation, I may be permitted to offer a few additional remarks. Hitherto our plans, in so far as they have been publicly discussed, have contemplated an academy or college for giving that education to candidates for the ministry, which is strictly proper for that profession ; it having been assumed that the literary and scientific acquirements necessary for the vigorous prosecution of the theological study, might be obtained at other institutions in the province. But alas ! this is an assumption not warranted by fact ; for though the charter of the provincial university has been amended, and its council organized, there is no appearance of its going into operation.

And even though that or any other institution in either province, had a full complement of professors for the various arts and sciences, it by no means follows, that the Synod would so approve of the discipline and mode of teaching pursued in such institution as to send their students to it for a preparatory education. Hence with the very agitation of the plan of a Theological College, it may be necessary also to consider the expediency of extending the plan so as to embrace that general science and literature which constitute a liberal education, and are more or less necessary to the culture of professional knowledge of a secular kind, as well as of theology.

I may be permitted to state, Mr. Editor, that at first I contemplated only an institution for giving what is properly called, a theological education ; but that now, after some reflection on the matter, I am convinced that we shall best consult the in-

terests of the church and the cause of true religion and sound learning in the community, by founding an institution for general literature and science as well as theology.

For, in the first place, there are so many close and interesting relations between all the arts and sciences and theology, that the teaching of the former to those who study the latter, ought not to be committed to any who are not themselves acquainted with divine truth, and sincerely attached to it. It is easy to conceive how even a Professor of the Greek language might become a propagator of heresy. And certainly he has much in his power as to imbuing his students with an enthusiastic love of the volume of inspiration or of fostering in them an indifference towards it. The influence of the Professors of ethics and physics—of the former especially—over the young divine, is still more direct. Ah, how often have students been prepared for imbibing errors in divinity of a fatal kind, by the false expositions of moral philosophy which they had first received ! They have been conducted through investigations of man's moral nature, and of the character of God, and of their mutual relations ; and yet they have not been called to notice any indications of disorder and ruin in man, and that his relation to God was so jarring as to require some special adjustment. And thus they have been, in whole or in part. Pelagians, before they learned from Church history, that Pelagius and others who went half way with him, pretended to reason out their dogmas from texts of scripture. The church then ought never to be indifferent to any of the preliminary studies of her youths who are training for the ministry. That these may be rightly conducted, they must be conducted under a christian influence.

But, in the second place, the church has such a vast interest in the education of the community at large, and of her own youths in particular, that she should do her utmost to afford to these at least an education regulated and controlled by christian principle. It is abundantly manifest, that the sciences are neither studied nor taught in the best way when their harmony with divine truth and their subordination to it, are not recognized. La Place himself would have been a greater philosopher had he possessed the reverence for revelation which characterized Boyle and Newton. And if christianity makes men better teachers of science, it also enables students to pursue it more profitably and successfully. It alone can effectually counteract the temptations to indolence and licentiousness which beset the young ; and while it assigns to all human knowledge a comparative insignificance, it yet also furnishes

ample motives for the cultivation of it. The church, then, should earnestly seek for christianity, that its vital and wholesome influence should pervade the discipline of schools and colleges as well as of families.

Thirdly, It may also be stated as a reason for uniting the culture of general literature and science in the same collegiate institution with theology, that the free intercourse of those who are studying for the ministry with those who are studying for secular professions, will be mutually advantageous. Secular students should have no reason to dread any taint from our young theologians; and neither would the latter be injured by mingling with the former, if the college be in other respects rightly governed. It is easy to conceive, that students for any one profession, who are trained in separate institutions, will acquire in this way, more of a professional character, and form an *esprit de corps*; but it is to be feared that in the case of students for the ministry of the gospel, this would be at the hazard of candor and manliness of sentiment and character. Christianity forbids its followers to be recluses; and as its teachers have often to contend with infidels, armed with weapons stolen from science and literature, it is well that while they are in a course of training they should have free intercourse with those who are preparing for the professions of secular life. Their christian principles may be invigorated, and their scholarship should be improved by such intercourse.

Other reasons for teaching general science and literature as well as Theology in one institution may easily be adduced—I would just add, lastly, that a general college would obtain more extensive support than one strictly Theological. It is to be hoped that all the members of our church who have an enlightened regard to her efficacy and enlargement, in these provinces, will favour any institution that promises to train up the sons of the church for the work of the ministry. But this same feeling will dispose them to seek, that all our youths who are prosecuting liberal studies, should be as far as an external discipline can go, under a christian influence. And then, many from a regard to the best interests of their own children and relatives would cheerfully come forward to aid in the establishment of such an institution as that which I have been recommending.

A remark or two on the practicableness of the scheme shall close this letter. And in order to its being carried into effect it is obvious, that a corporate character must be obtained for the proposed institution, and funds collected for the erection of

buildings and the endowment of Professorships. As to the former, no difficulty may be apprehended. Our church will only be following in the course of other religious denominations when she commences the foundation of a college; and she may expect at least equal favor with the Methodists and Roman Catholics—the former of whom has obtained a Royal Charter for their Academy at Cobourg, and the latter a Parliamentary Charter for a college at Kingston.

As to funds, the obtaining of these is perhaps the most palpable obstacle that appears in the way of prosecuting the scheme; though it is not in reality the greatest one. The civil commotions and general pecuniary embarrassments aggravate the difficulties existing at all times amongst us in the raising of money; but yet, if the Synod should be rightly and effectually moved to undertake the founding of a seminary, these I believe will all be overcome. A prudent resolute and harmonious movement on their part, may give an impulse to thousands, yea tens of thousands, to co-operate with them both by their prayers and offerings. Languid wishes and divided councils will not carry even the Synod to any vigorous efforts and far less will they influence others. There should then be a rousing up of individual energy, a simplicity of aim for the advancement of the kingdom of God, fervent prayer for his blessing, humble confidence in Him, and laborious exertions, and with these we shall neither be ashamed nor disappointed in our undertaking. The aid of the government should be sought through every lawful channel; but that aid desirable as it is, for the sake of the government itself as well as of the church, should not be made a *sine qua non* to the prosecution of the scheme.

If the state be reluctant to help forward the cause of Christ with pecuniary offerings, the church herself must do the more. An appeal should be made to the members of each of our congregations, be they rich or poor, for their offerings to the work we are projecting; and it should be carried also throughout Scotland, England and Ireland, by deputies from the Synod who may advocate this great cause with earnestness and fidelity. All this will not be in vain. God we may hope will touch the hearts of many whom as yet we know not, and who know not of our purposes, to come forward and lend us a helping hand in our enterprise for the advancement of his kingdom in these regions.

The Presbytery of Toronto is already in possession of a considerable property which may eventually be available for aiding in the endowment of a

College—we mean that which has been purchased with the £500 sterling which a Scottish Baronet put at the disposal of the Presbytery for the advancement of the church in Canada.

These remarks, Mr. Editor, like those in my former letter are designed as I have said, to direct the attention of the members of the Synod to the all important subject of which they treat. If in addition to this object they furnish a single hint, which any of the brethren may improve, I shall not regret that I have committed my thoughts to writing.

I remain,

Yours &c.

PRESBYTER.

T. T.

June 9th, 1838.

APPEAL BY THE REV. DR. CHALMERS TO THE FRIENDS
OF RELIGIOUS ESTABLISHMENTS IN BEHALF OF THE
CHURCH OF SCOTLAND.

[Although there is much in this appeal, which has an exclusive reference to the peculiar circumstances of the Church of Scotland, and which will be deeply interesting to those who watch the progress of that church with that affectionate concern, which is nourished at once by the gospel and national predilection; yet we have inserted it for another reason, because it goes to establish an universal fact—the tendency that population has to outrun the means provided for its religious and educational well-being, even in countries where these have been most sedulously provided for. It has long been customary to point to Scotland, as a land distinguished for religious order and intelligence; and compared with most other countries, she is unquestionably entitled to pre-eminence. But it is deplorably manifest from recent investigations that unless something be done to render the means of religion and education proportionate to her increasing population, she must descend from the honorable station she has hitherto occupied. The matter has been too long neglected; but now that it has been taken in hand, we cannot doubt that an effectual remedy will be applied. It is truly mournful, however, to discover the blind infatuation of those who sit at present at the helm of public affairs in reference to this subject. After a most miserable shuffling and tergiversation, they have, it would appear, finally declined to give that assistance toward the religious instruction of the poor

of Scotland which they had been led to expect. The cause of church extension however is a righteous cause. It involves the present and future well-being of an enlightened and energetic nation; and we cannot doubt that it will ultimately prevail.

The present state of this province is calculated to teach a very salutary lesson to its government. Had a fourth part of the funds which have been expended within the last six months upon *military defences*, been expended during the last ten years on the education and religious instruction of the people, (by which they might have been taught to appreciate the benefits of their civil institutions, and to adopt only legal and reasonable methods for improving them, and above all might have been imbued with sentiments of contentment and the fear of God,) these civil disturbances would probably not have occurred, and our temporal prosperity might not have sustained so dreadful a check. An enlightened and christian government should have foreseen this, and might we think have prevented it; for no truth is more clearly demonstrable than this, *that an ignorant and irreligious people cannot with safety be entrusted with free institutions*. Canadians enjoy free institutions, but they will in the end prove a curse instead of a blessing, unless religion and intelligence is made to pervade the community. The means of diffusing these have not been granted—have not been enjoyed; and hence the political incendiary has been able to kindle, in many quarters, a spirit of insubordination, which will require great wisdom to allay and eradicate. It may be kept in check by the bayonet; but the bayonet cannot destroy it. The means of cure must be applied to the minds—to the hearts of the people. For this purpose the church and the school house must share somewhat more liberally in the national expenditure. But if this expenditure be still denied, the instruments of coercion must be yet multiplied at a heavier charge, to restrain the fierce lawlessness of an ignorant and ungodly populace, and to perpetuate the subjection of a misruled colony by military force.—ED. EX.]

Edinburgh, April 17.

From the days of the reformation to the commencement of the extension scheme four years ago, the population of Scotland had increased from one million of inhabitants to two millions and a half, and without any sensible increase in the number of its churches. Or during that period, a surplus had accumulated of one million and a half of people, for

whose christian education no provision was made within the limits of the national establishment. Of these, not more than half a million are adequately supplied in the meeting-houses of the Dissenters—leaving, therefore, a million of souls, a number equal to that of the whole population for whom the establishment was originally designed, unprovided with the lessons and ordinances of the gospel. Of this number, at least 500,000 ought to be church-goers, who, till the attention of the public has of late been awakened to their condition, were abandoned to the habit of profanation and of all disorder upon the Sabbath—that sure precursor to habits of profligacy through the week. A fourth part of this fearful ecclesiastical destitution has, by actual surveys, been ascertained to exist in Glasgow and Edinburgh alone, though their united population does not exceed one seventh of the whole population of the country.

And on whom is it that the burden of this sore calamity principally falls? On those who have either no taste for the ministrations of the gospel, or no ability to pay for them—that is, on those who are already depraved, and those, who, because destitute, and at the same time unprovided with the means for their moral and religious instruction, are on the high road to their becoming depraved also. Such is the melancholy but sure transition, from want to worthlessness, in every land where there is an excess of families whom a deficient establishment cannot admit, and whom, on the experience of a whole century, we affirm, that a voluntary system will never overtake. The woful result is, that poverty becomes a stepping-stone to wickedness and crime. A moral blight descends and settles on all the humble places in society; leaving, indeed, no place untouched; but telling, with most fearful and malignant effect, on our artisans and our working classes, our men of handicraft and hard labor. The evil is most apparent in the recent villages of our manufacturing districts, and in the plebeian streets or extended suburbs of our rapidly increasing towns, where families have accumulated in thousands, altogether out of sight, or at least out of any effective *surveillance* on the part of their parish clergymen. In Scotland, two-fifths of our whole population, or 1,000,000 of human beings, may be regarded as still in this unhappy position—having the same high capacities of moral and spiritual worth, and partaking of the same immortal nature with ourselves; but who, strangers to church going, and to every good old habit of their forefathers, are now beyond the reach, save by a cheap, and so to them accessible, christian education, of every effort to recall them from the degeneracy into which they have fallen.

It is in the prosecution of this high design, that a great national effort is now making in Scotland. The sum of nearly £200,000 has been raised in free subscription, and 180 places of worship have been built or are in process of building. These new churches, generally speaking, have been planted in the poorest

localities, for the special accommodation on the Sabbath of the householders by whom they are occupied, and with a minister in each, whose special office it is to concentrate his week-day attentions on them and on their families. These people, if left to the voluntary system, would never have built a church for themselves and as little are they able to maintain a clergyman for themselves. It is in fulfilment of the latter object that the Scottish public have been counting on the aid of a paternal government. They had fondly imagined that this cause of piety, dear to themselves as christians, would have been also viewed as a cause of highest patriotism, and, therefore, alike dear to our rulers as philanthropists and statesmen. After having made their own contribution in the erection of places of worship, they did look to the State for the endowment of them; and that in order to such a reduction of seat-rents, as might make the new churches accessible to the great bulk and body of the population. It is for this reason, and for this reason only, that the munificent donors of these national churches have now become suppliants at the doors of the national treasury for a maintenance to their clergymen. This they seek, not in their own name, but in the name of the poorest of the poor—a boon, not to the church or to the churchmen, but a boon to the common people of Scotland.

But these views have not been accorded to by the government of the country. They have refused our proposition. It is true that they hold out the expectation of a provision for certain of our Highland and rural parishes; but in all the large towns where it is most needed—that cause, which is truly the cause of the poor man and of the laborer, they have cast a disowned and unprotected orphan on the charity of the public. It has been said that they have done so in obedience to the call of certain numerous and powerful constituencies in Scotland. We know not. But, admitting this to be true, still it is the voice of the few against the many, of the ten-pounders and upwards, and that only in certain of our localities, against a mighty host of the common people all over Scotland; of that smaller number in towns, where an increasing population have left the established church behind them, who can avail themselves of the supplemental aid of the voluntary system, against that incalculably larger number in all parts of the country, whom the voluntary system leaves in utter helplessness and depravity. We therefore persevere in our object, notwithstanding this repulse which the government have laid upon us. We cannot, in deference to any party in the state, surrender the moral interests of the community at large—the greatest happiness of the greatest number: nor shall we ever consent to the remorseless sacrifice that certain statesmen are willing to make, who, for the sake of a privileged few, the electors in some of the cities and burghs of Scotland, would lay as a hecatomb on the altar of their common politics, the best and highest good of the unfranchised population.

Ours is an essentially and inherently popular, as well as a righteous cause ; and the people of Scotland only wait the resolutions of their General Assembly, ere they shall make the abundant demonstration of it. But it is certain that a mighty benefit would be rendered to all our objects, as well as a mighty impulse given to the farther prosecution of them, by a subscription in London. The spirit manifested in the metropolis by the friends of our institutions, those only true friends of the people, would send fresh spirit and encouragement into the remotest provinces of the country. We want money for the completion of our new churches, and money for the erection of more. It is true that 180 places of worship are now in progress; but we shall require three times that number, ere even the most palpable and most grievous cases of destitution can all be overtaken. And what makes our present exertion of prime importance is, that we shall not only be enabled to multiply our fabrics, but in fact to hasten on that general measure of an endowment, in which we are, for the present, disappointed. By means of 180 churches, we even now are armed with the force of 180 arguments in support of our plea; and each additional church will furnish an additional argument—will form a nucleus for another body of petitioners—will enlist in our favor the testimony of another congregation—will swell the general voice of Scotland in our behalf, now gathering every year into greater strength and importunity than before. In other words, the architecture of our new churches, by the hands of private individuals, will at length form the sure stepping-stone to a provision for their clergymen by the state. The eyes of christian and paternal rulers must at last be opened to the wisdom and necessity of such a concession for the unquestionable good of the population ; and thus, by that most legitimate of all influences, by a moral compulsion on the hearts and understandings of men in power, it is through the medium of the country that the government will be carried.

In support of this great design, we implore the countenance and aid of our Scottish noblemen in London ; and the liberality of our Scottish merchants, and the contributions of our numerous countrymen throughout England, who have not forgotten the land of their fathers, but who, as the most hallowed and heartfelt of all its associations still cherish the fond remembrance of its churches, and its Sabbaths, and its schools. In behalf of our great national institute, we will even venture to calculate on the friendly disposition and kindness of Englishmen, who, on the side of religious establishments, feel themselves embarked with us in a common interest and a common cause. This is the first appeal which has been made for the church of Scotland on the south of the Tweed; and she therefore looks with all the greater confidence, in this hour of peril and of contest, to the co-operation and support of all right-hearted men in other parts of the kingdom. It is only through such gener-

al and united efforts by the friends of order and of our ancient institutions, that our churches and our country will be saved.

THOMAS CHALMERS.

From Dr. M'Crie's Life of the Reformer.

JOHN KNOX'S OPINION OF THE IMPERFECT REFORMATION OF THE ENGLISH CHURCH.

The reformation of religion, it is well known, was conducted on very different principles in England and in Scotland, both as to worship and ecclesiastical polity. In England, the papal supremacy was transferred to the prince, the hierarchy, being subjected to the civil power, was suffered to remain, and, the grosser superstitions having been removed, the principal forms of the ancient worship were retained; whereas, in Scotland, all of these were discarded, as destitute of divine authority; unprofitable, burdensome, or savoring of popery, and the worship and government of the church were reduced to the primitive standard of scriptural simplicity. The influence of Knox in recommending this establishment to his countrymen, is universally allowed; but, as he officiated for a considerable time in the church of England, and on this account was supposed to have been pleased with its constitution, it has been usually said, that he afterwards contracted a dislike to it during his exile on the continent, and having imbibed the sentiments of Calvin, brought them along with him to his native country, and organized the Scottish church after the Genevan model. This statement is inaccurate. His objections to the English liturgy were increased and strengthened during his residence on the continent, but they existed before that time. His judgment respecting ecclesiastical government and discipline was matured during that period, but his radical sentiments on these heads were formed long before he saw Calvin, or had any intercourse with the foreign reformers. At Geneva he saw a church, which, upon the whole, corresponded with his idea of the divinely authorized pattern; but he did not indiscriminately approve, nor servilely imitate, either that or any other existing establishment.

As early as the year 1517, he taught, in his first sermons at St. Andrews, that no mortal man could be head of the church; that there were no true bishops, but such as preached personally without a substitute; that in religion men were bound to regulate themselves by divine laws; and that the sacraments ought to be administered exactly according to the institution and example of Christ. We have seen that, in a solemn disputation in the same place, he maintained that the church has no authority, on pretext of decorating divine service, to devise religious ceremonies,

and impose upon them arbitrary significations. This position he also defended in the year 1550, at Newcastle, and on his subsequent appearance before the privy council at London. It was impossible that the English church, in any of the shapes which it assumed could stand the test of these principles. The ecclesiastical supremacy, the various orders and dependencies of the hierarchy, crossing in baptism, and kneeling in the eucharist, with other ceremonies—the theatrical dress, the mimical gestures, the vain repetitions used in religious service, were all condemned and repudiated by the cardinal principle to which he steadily adhered, that, in the church of Christ, and especially in the acts of worship, every thing ought to be arranged and conducted, not by the pleasure and appointment of men, but according to the dictates of inspired wisdom and authority.

He rejoiced that liberty and encouragement were given to preach the pure word of God throughout the extensive realm of England; that idolatry and gross superstition were suppressed; and that the rulers were disposed to support the Reformation, and even to carry it farther than had yet been done. Considering the character of the greater part of the clergy, the extreme paucity of useful preachers, and other hinderances to the introduction of the primitive order and discipline of the church, he acquiesced in the authority exercised by a part of the bishops, under the direction of the privy council, and endeavored to strengthen their hands, in the advancement of the common cause, by painful preaching in the common cause, by painful preaching in the stations which were assigned to him. But he could not be induced to contradict or to conceal his fixed sentiments, and he cautiously avoided coming under engagements, by which he must have assented to what, in his decided judgment, was either in its own nature unlawful, or injurious in its tendency to the interests of religion. Upon these principles, he never submitted to the unlimited use of the liturgy, during the time that he was in England, and refused to become a bishop, or to accept a parochial charge. When he perceived that the progress of the Reformation was arrested, by the influence of a popish faction, and the dictates of a temporizing policy; that abuses, which had formerly been acknowledged, began to be openly vindicated and stilly maintained; above all, when he saw, after the accession of Elizabeth, that a retrograde course was taken, and a yoke of ceremonies, more grievous than that which the most sincere protestants had formerly complained of, was imposed and enforced by arbitrary statutes, he judged it necessary to speak in a tone of more decided and severe reprehension.

Among other things which he censured in the English ecclesiastical establishment, were the continuing to employ a great number of ignorant and insufficient priests, who had been accustomed to nothing but saying mass and singing the litany; the general substi-

tution of the reading of homilies, the mumbling of prayers, or the chanting of matins and even-song, in the place of preaching; the formal celebration of the sacraments, unaccompanied with instruction to the people; the scandalous prevalence of pluralities; and the total want of ecclesiastical discipline. He was of opinion, that the clergy ought not to be entangled, and diverted from the duties of their office, by holding civil places; that the bishops should lay aside their secular titles and dignities; that the bishoprics should be divided, so that in every city or large town there might be placed a godly and learned man, with others joined with him, for the management of ecclesiastical matters; and that schools for the education of youth should be universally erected through the nation.

Nor did the principal persons who were active in effecting the English reformation differ widely from Knox in these sentiments, although they might not have the same conviction of their importance, and of the expediency of reducing them to practice. We should mistake exceedingly, if we supposed that they were men of the same principles and temper with many who succeeded to their places, or that they were satisfied with the pitch to which they had carried the reformation of the English church, and regarded it as a paragon and perfect pattern to other churches. They were strangers to those extravagant and illiberal notions which were afterwards adopted by the fond admirers of the hierarchy and liturgy. They would have laughed at the man who seriously asserted, that the ecclesiastical ceremonies constituted any part of "the beauty of holiness," or that the imposition of the hands of a bishop was essential to the validity of ordination; and they would not have owned that person as a protestant who would have ventured to insinuate, that where these were wanting, there was no christian ministry, no ordinances, no church, and perhaps—no salvation. Many things which their successors have applauded, they barely tolerated; and they would have been happy if the circumstances of their time would have permitted them to introduce alterations, which have since been cried down as puritanical innovations. Strange as it may appear to some, I am not afraid of exceeding the truth when I say, that if the English reformers including the protestant bishops, had been left to their own choice,—if they had not been held back and retarded by a large mass of popishly affected clergy in the reign of Edward, and restrained by the supreme civil authority on the accession of Elizabeth, they would have brought the government and worship of the church of England nearly to the pattern of other reformed churches.

Such, in particular, was the earnest wish of his Majesty Edward VI. a prince who, besides his other rare qualities, had an unfeigned reverence for the word of God, and a disposition to comply with its

precepts in preference to custom and established usages; and who showed himself uniformly inclined to give relief to his conscientious subjects, and sincerely bent on promoting the union of all the friends of the reformed religion at home and abroad. Of his intention on this head, there remain the most unquestionable and satisfactory documents. Had his life been spared, there is every reason to think that he would have accomplished the correction or removal of those evils in the English church, which the most steady and enlightened protestants have lamented. Had his sister Elizabeth been of the same spirit with him, and prosecuted the plan which he laid down, the consequences would have been most happy both for herself and for her people, for the government and for the church. She would have united all the friends of the Reformation, who were the great support of her authority. She would have weakened the interest of the Roman Catholics, whom all her accommodating measures could not gain, nor prevent from repeatedly conspiring against her life and crown. She would have put an end to those dissensions among her protestant subjects, which continued during the whole of her reign, which she bequeathed as a legacy to her successors, and which, being fomented and exasperated by the severities employed for their suppression, burst forth at length, to the temporary overthrow of the monarchy, as well as of the hierarchy, whose exorbitancies it had patronised and whose corruptions it had sanctioned and maintained;—dissensions, which subsist to this day; which, though softened by the partial lenitive of a toleration, have gradually alienated from the communion of that church a large proportion of the people, and which, if a timely and suitable remedy be not applied, may ultimately undermine the foundations of the English establishment.

From the Scottish Christian Herald.

BIOGRAPHICAL SKETCH OF PHILIP MELANCTHON.

Philip Melancthon, the friend and coadjutor of Luther, was born in the town of Bretten, in Saxony, in the year 1497. His father, George Schwartzerd (for Melancthon is a Greek translation of the family name,) who filled the office of commissary of artillery in the lower Palatinate of the Rhine, was a man distinguished at once by his professional ingenuity, undissembled piety, and the utmost strictness of morality. His mother is spoken of as a truly estimable woman. Her father, John Reuter, was mayor of the town; and to him, owing to the numerous avocations of Schwartzerd,

was committed the management of Melancthon's early studies.

Had we possessed any anecdotes of the childhood of Melancthon, they could not have failed to be deeply interesting, unfolding, as they would have done, the dawning of a disposition so full of the milk of human kindness, that it was said of him, "Honest and candid men are fond of him, and even his adversaries cannot hate him;" but that modesty which shone no less conspicuous in his character than the sweetness of his temper, must have prevented the occurrence of such noticeable scenes as often, in the conduct of the child, portray the future man. Even his modesty, however, could not long conceal his splendid talents and acquirements; for even at a very early age he stood preeminent among literary men. He matriculated in the University of Heidelberg in the year 1509, and obtained the degree of Master of Arts in 1513. Shortly afterwards he became public lecturer at Tübingen, where he obtained great celebrity from his acquaintance with general literature, but more especially from his classical attainments; and so great was his fame before he had reached eighteen years of age, that the learned Erasmus exclaimed, "What hopes may we not conceive of Philip Melancthon, who, though as yet very young, and almost a boy, is nearly equally proficient in both languages! What quickness of invention! What purity of diction! What vastness of memory! What varied reading! What a modesty and gracefulness of behavior! and, what a princely mind!" Nor were his attainments like that showy exuberance which excites wonder in youth, but it is seen to be very common place in manhood; for even while very young, his treatises were of so substantial a character, that several of them, such as those on Logic, Ethics, and Physics, were long used as text-books in the German universities. And three or four years after the time that Erasmus uttered the above-mentioned exclamation, Luther said of him, "He is a mere boy and a stripling, if you consider his age; but our great man and master, if you reflect on the variety of his knowledge, which extends to almost every book. He is distinguished not only for his acquaintance with, but for his critical knowledge of, both languages; nor is he unskilled in Hebrew literature."

It does not appear to be known at what time Melancthon first became impressed with the importance of divine things. But while yet at Tübingen, Capnio, a man of profound though somewhat fanciful learning, and a relative of his own, presented him with a small Bible, which he made his constant companion, and illustrated with numerous notes. And, from a discourse delivered a few weeks after his arrival at Wittenberg, whither he went to reside after a six years residence at Tübingen, one cannot fail to perceive, that he had received the truth in the love of it. Notwithstanding his esteem of human learning, he obviously regarded divine truth as the pearl of great price. In

speaking of the usefulness of Hebrew and Greek literature to ascertain the meaning of the Word of God, he uses language which shews, that, even at this early period, he was deeply imbued both with the spirit of christianity, and with that great principle of the Reformation,—search the scriptures. “Whenever we approach the fountains of truth,” says he, “we shall begin to grow wise in Christ, his commandments will become obvious, and we shall be regaled by the blessed nectar of heavenly wisdom. When we have gathered the clusters amongst ‘the vineyards of Engedi,’ the bridegroom will come, ‘leaping upon the mountains, skipping upon the hills,’ and with the ‘kisses of his mouth,’ and the ‘savour of his good ointments poured forth,’ will anoint those who are conducted into the palaces of Eden. United to him, we shall live and thrive, contemplating Zion and Salem in the secret silence of adoration. Such is the fruit of celestial knowledge, which will always prove worthy of our supreme regard when pure and unimpaired by human subtleties.”

It has frequently been asked, who was it that set agoing the Lutheran Reformation? But, from the passage we have just now quoted, as well as from other facts in the history of the times, it is obvious, that this question can at the utmost relate only to words. Melancthon did not meet with Luther till he came to Wittemberg, and this oration was delivered a few weeks after he came thither; yet he gives vent to that prime doctrine of the Reformation,—“that the Word of God must be kept pure and unimpaired by human subtleties,” in language so explicit, as to shew clearly, that he was no mere inquirer, but one whose opinion had long been made and fully decided. The Reformation arose in the outpouring of the Spirit of the Lord, and he wrought in a way beautifully illustrative of our Saviour’s discourse to Nicodemus. We know not whence the wind cometh, yet we hear its sound. We cannot tell whence converting grace came, to Luther, or Melancthon, or Zuinglius, yet we perceive its power in all the three.

At the time Melancthon was appointed to the Greek chair in the University of Wittemberg, Luther was Professor of Philosophy in the same place; and although in disposition these two individuals were wide as the poles asunder, they were both begotten of the same God: and that spirit which dwelt in both, soon drew them into the closest and most lasting friendship. One circumstance tended greatly to the formation of this friendship. Luther had begun to study Greek, with a view of better understanding the scriptures, and he placed himself under the tuition of Melancthon. But for this, or some similar circumstance, engaging these two individuals in the same pursuit, with an ardent desire of the same great end, it is not probable that a man like Melancthon, whose mildness approached to timidity, should ever have become so intimate with one like Luther, whose boldness was not less akin to rashness. From the time of

their coming into contact, however, the union effected by the similarity of their scriptural sentiments and christian principles, was too powerful to be destroyed by any dissimilarity of natural disposition, and for nearly twenty-eight years, even till the death of Luther, they were almost constantly co-operating in the work of the Reformation. Indecision, however, was one of Melancthon’s failings; and although he, in the main, agreed with Luther in opinion before they met, he did not stand prominently forward for nearly a year afterwards, as a reformer of the abuses of the Church of Rome. This was upon occasion of the celebrated disputation which took place at Leipsic, first between Carlostadt, Professor of Theology at Wittemberg, and Eckius, Professor of Theology at Ingolstadt, and afterwards between Luther and the same Eckius. Melancthon, it is said, gave several valuable hints to Carlostadt; however, he took no prominent part in the discussion. But, after the disputation, having given it as his opinion, in a letter to a friend, that Eckius had the worse of the controversy, and this letter having come by some chance into the hands of Eckius, that individual published a reply, so acrimonious, and contemptuous, that Melancthon found it necessary to come forward in self-defence, with a small tract, as remarkable for meekness as that of the other was for violence.

It is related of Melancthon, that “when he changed his religious views, he conceived it impossible for others to withstand the evidence of truth in the public ministry of the Gospel; but after forming a better acquaintance with human nature, and living to witness the futility of those fond, but ill-founded expectations, which a warm-hearted piety is at first disposed to cherish, he remarked, that he found old Adam was too hard for young Melancthon.”

After the diet of Worms, in 1520, the Elector Frederic, having through his care of Luther, who would not take sufficient care of himself, shut him up in the Castle of Wartenberg, the management of the Reformed Church devolved upon Melancthon; and this trust he fulfilled, by the publication of defences against the attacks of the doctors of the Sorbonne, and also of a piece admirably adapted to give to christians distinct views of divine truth, entitled, “Theological Common-places.” In 1522, those fanatics, called Anabaptists, made their appearance. Their pretensions to inspiration staggered Melancthon; but his self-distrust having led him to apply to Luther for advice, the good sense of that individual led him to reject all such pretensions, where no divine proof of their reality is produced. The vanity of Carlostadt, however, subjected him to the spirit of fanaticism. Luther escaped from Wartenberg, being desirous of personally opposing the fanatics, and having better opportunities for going on with his translation of the Scriptures. Melancthon was of great use to him in this latter work. About the years 1524 and 1525, great exertions were made by Campeggio, the Popish

legate, to bring back Melancthon to the Romish Church, or, if that were found impossible, to deprive the Reformers of his valuable assistance. Campeggio first tried him personally, but was dismissed, with an appeal "to all who valued the safety of the community, to co-operate in healing the wounds of the church." Philip, Landgrave of Hesse, was next employed to use his influence, but Melancthon had the happiness of rendering him a decided supporter of the Reformation. Afterwards, the wily, temporising Erasmus was had recourse to; but Campeggio received an answer highly honorable to him who gave it: "For my part I cannot, with a safe conscience, condemn the sentiments of Luther, however I may be charged with folly or superstition. That does not weigh with me. But I would oppose them strenuously, if the scriptures were on the other side; most certainly, I shall never change my sentiments, from a regard to human authority, or from the dread of disgrace." A year or two after, upon the peace which followed the first diet of Spire, Melancthon having written a Directory for the use of the Churches, without giving vent in it to that abusive language which the Papists thought natural, it was suspected that he was become lukewarm in the cause of the Reformation; and King Ferdinand tried to gain him over to the Romish persuasion, by promising him any remuneration he should ask; but in this, as in other cases, he shewed, by his conduct, that there is no necessary opposition between Christian moderation and Christian steadfastness. Indeed, Melancthon would have been an honour to any cause; and his moderation gave rise to hopes that he would be brought more easily than any other of his party to change his sentiments. Accordingly in the discussion which took place between the Saxon and Swiss reformers, on the subject of the real presence in the sacrament, recourse appears to have been had, by the latter more especially, to Melancthon; but though they held the truth, it is evident, from the reply of Melancthon, that they had put it in such a form, as to make it harsh and disagreeable to every man of a Christian spirit; for he speaks as one who felt that, in denying the bodily presence of Christ, they denied his spiritual presence likewise. "But," said our reformer, "though we are not yet agreed whether the body and blood of Christ be corporeally present in the bread and wine, yet, as far as conscience permits, each party shall manifest a Christian affection to the other, and both shall earnestly implore the Almighty God that he would, by his Spirit, lead and establish us in whatever is the truth."

At the second diet of Spire, all farther innovation in religion was interdicted, and the celebration of the mass commanded; and accordingly, the reformers had no course left but to protest against the decisions of the diet, and hence they got the name of Protestants. This took place on the 19th of April 1529. Melancthon, who was at this diet, was greatly distressed at the result of it. But the sufferings of this man of

God were for his profit. When his friends strove to comfort him, he replied, "If I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, which is the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble."

In the year 1530, the diet of Augsburg, at which the Emperor Charles V. was present, was held. Melancthon was requested to prepare a statement of the Protestant principles, which might be laid before the diet of Augsburg. He hereupon, though not without many prayers and tears, drawn forth by his sense of weakness, prepared the celebrated Augsburg Confession. In all essential points, except in so far as the sacraments are concerned, it agrees with the Thirty-Nine Articles, and the Confession of Westminster. After the Protestant Confession was read, a confutation was prepared out of the writings of the fathers, and about five months afterwards an edict was issued putting all under the ban of the empire who did not hear mass, pray to the virgin, saints, and images, and observe holidays. During the diet Melancthon had exhibited much greater firmness than, from his character, might have been expected, but after its conclusion he became much depressed. Whilst in this state of depression, he, together with "Luther and other divines, met for the purpose of consulting about the proper measures to be adopted in the present exigency, and after having spent some time in prayer to God, from whom alone they could expect adequate assistance, Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the Reformed Churches, with their parishioners and families. Several children were also brought, hanging at the breast, while others a little older were engaged in prayer. This reminded him of the prophetic language, "Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Animated by this interesting scene he returned to his friends with a disencumbered mind and a cheerful countenance. Luther, astonished at this sudden change, said, "What now! what has happened to you, Philip, that you have become so cheerful?" "O sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as, I will venture to say, will prove invincible against every foe!" "And pray," returned Luther, thrilling with surprise and pleasure, "Who and where are these powerful heroes?" "Oh!" said Melancthon, "they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which I am satisfied our God will hear; for as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present crisis." And this saying of his might almost be looked upon as prophetic, for although

the stormy cloud continued to hover over them, it did not burst during the ensuing fifteen years. In that period he received invitations from Francis I. of France, and Henry VIII. of England, to visit their respective kingdoms, but although he wished to comply, the elector interdicted him. He was also engaged frequently in controversies of a pacificatory nature, with the Papists and Swiss Protestants, which, like previous ones, were of little or no benefit. His conduct in these gained for him the character of great wisdom and Christian meekness, amongst those who could appreciate his desire of Christian unity, whilst that unfeeling host who are ever more ready to judge others than to judge themselves calumniated him, saying that he had denied the truth and recanted. But that same Christian spirit which led him to act with meekness towards those that erred, also led him to do his duty to the Protestant Churches, even though they reviled him. In one of his discussions with the divines of the Church of Rome, he remarked, that the "Sacrament had no significance beyond its divinely appointed use, and that Christ was not present for the sake of the bread, but of the recipient," (thereby striking a death blow at the adoration of the host) a sentiment which so delighted Luther, when it was repeated to him, that he exclaimed, "Admirable, Philip! thou hast seized from the Popedom what I should not have dared to attempt." On another occasion, being puzzled by a sophism of Eckius his opponent, he said, I will give you an answer to-morrow. "Oh!" said his antagonist, "there is no merit nor honour in that, if you cannot answer me immediately." To which he replied, in these memorable words, "My good Doctor, I am not seeking my own glory in this business, but truth. I say, then, God willing, you shall have an answer to-morrow."

In the year 1545 new and increased troubles began to be prepared for the Protestants. The Roman Pontiff summoned a general council to be held at Trent, and when the Protestants, by the pen of Melancthon, declared against it, the emperor prepared to settle all religious disputes by force of arms. To add to the troubles of the Church at large, and more especially of Melancthon, Martin Luther was removed, by the hand of death, on the 18th of February of the following year. The whole controversy between the Papists and Protestants had all along, as at the present day, respected the authority of Scripture, as the only implicit rule of the Christian Church. And the Council of Trent, that this question might be rendered obscure and involved, decreed that the Apocryphal books be received into the Canon, and the traditions be reckoned of equal authority with the Scriptures, and the Vulgate be received as the only authentic version; all who disputed these decrees being anathematized. The emperor and the Protestants were now at open war. Maurice, Duke of Saxony, suffered himself to be bribed by the emperor to invade the Electoral Dominions, though the elector, John Frederic, was

his nephew. John Frederic was taken prisoner, and Maurice made elector in his room. The war dissolved the University of Wittenberg, for nearly a twelvemonth. And after its conclusion, the emperor commanded that all disputes between Protestants and Papists be referred to the Council of Trent. In the mean time, an act of uniformity, called the Interim, drawn up by Papists, was endeavoured to be forced upon the Protestants, and had the effect of driving upwards of four hundred pastors from their stations. In these circumstances Melancthon took up his pen against the Interim, but conceded as much as an adherence to Scripture permitted, and, on account of his concessions, he was accused by many, especially by Flaccus Illyricus, a man of good talents and much learning, but of a violent temper and an envenomed spirit, as having betrayed the Gospel liberty, and returned under the Papal yoke; and these reports were not only received in Germany, but even reached the British Churches. And to so great a height did the malevolence of Flaccus and his adherents rise, that they declared they would not leave him a foot of ground to stand upon in Germany. But for the consolations of religion, these troubles would have overpowered him. But troubles coming from without the Church did not render him afraid, for he remembered the divine promise that God would not forsake his people; and as for those arising to himself, from individuals within the Church, he knew his innocence of the charges, though he acknowledged he had sinned against God, in attending to the subtle disputations; and when threatened with banishment from his native land, he said, "I sincerely wish they would do it quickly, as the Son of God said to Judas. If I die there will be a footing for me in heaven; or if I continue in the body, I shall still be associated with pious and learned men, either in Germany or elsewhere."

In the diet of Worms, held in 1557, Melancthon had his last public conference with the Papists respecting the rule of faith; but "his opponents would not allow him to retire from controversial writing. That same year, his wife, who had borne him four children, died, after a union of thirty-seven years, in the bonds not of marriage only, but of the deepest and most Christian affection. This must have been a sad loss to a man of his domestic turn of mind; but he had been weaning from the world, and, upon hearing of her death, (for at the time he was unavoidably absent from her,) "he only uttered a kind of tender farewell to his beloved Catherine, adding, that he expected very soon to follow her."

"Melancthon survived his beloved partner only about two years and six months." During that period, he was rapidly ripening for heaven. When any of his Christian friends dropped around him, as many of his early acquaintances were now doing, he would speak in such language as the following:—"Let us congratulate Vitus, now removed to the delightful

society of the heavenly Church ; and be stimulated by his example to prepare for the same journey." As he felt, from his increasing infirmities, that his end was approaching, he wrote down several reasons for desiring to leave this and go to the heavenly world. To the last he endeavored to discharge the duties of his professorship. He lectured on the 12th of April 1560, and would have done so on the 14th, had not his friends, unknown to him, taken care to dismiss the students. He had always been remarkably fond of the young, and attentive to their eternal welfare. The following anecdote, in regard to this point, is related of him :—" A Frenchman one day found him holding a book in one hand, and rocking his child's cradle with the other. Upon his manifesting considerable surprise, Melancthon took occasion to converse in so pious and affectionate a manner with his visitor, on the duties of parents, and on the regard of heaven for little children, that his astonishment was quickly transformed into admiration." And the same feeling manifested by this anecdote abode with him to the last. In the course of the 18th of April, seeing one of his grand-children fear him, he said, " Dear child, I have loved you most affectionately : see that you reverence your parents, and always endeavour to please them, and fear God, who will never forsake you. I pray you may share his constant regard and benediction." On the morning of the 19th, he spoke of his firm confidence that the reform principles, being true, would prevail, adding, " If God be for us, who can be against us ?" In the course of the day, after quoting the passage, " Being justified by faith, we have peace with God through our Lord Jesus Christ," he shewed that he was still the same man of peace, exhorting his son-in-law, in the words of David, " Let them curse, but bless thou ;" and, " My soul hath dwelt with him that hateth peace. I am for peace, but they are for war." Upon being asked by his son-in-law if he wanted any thing else, he replied, " Nothing else but heaven," and desired that he might not be any farther interrupted. Soon afterwards he made a similar request, entreating those around him, who were endeavouring, with officious kindness, to adjust his clothes, " not to disturb his delightful repose." He died that same evening ; the last discernible motion of his countenance being that which was peculiar to him when deeply affected with religious joy.

After his death, the public were allowed, for a day and a-half, to inspect his remains ; and, of the multitudes who availed themselves of the opportunity, none could avoid shedding tears. " His remains were placed in a leaden coffin, and deposited close to the body of Martin Luther. The crowd of students, citizens, strangers, and persons of every class who, together with the professors, attended the funeral, was never exceeded on any occasion within the memory of the spectators."

PRACTICAL SERMONS.

No. v.

By the Rev. William McKillican, A. M. of West Gwilliamsbury.

We are his workmanship, created in Christ Jesus unto good works.—Ephesians, ii. 10.

Few men have made such advances towards atheism as to doubt whether they are the creatures of God, as having been originally formed by his hand. In this sense most are prepared to acknowledge that they are his workmanship ; but mankind are much more ready to question whether any of our race have been created by him in a still more important sense. To such a creation—a creation to a new and spiritual life—the text has an evident reference. The apostle is not speaking of a creation to natural life but unto good works. In the context he alleges that our salvation is by grace, and insists that it cannot be of works, not only as salvation on this ground would obviously open the door for boasting ; but as, he assures us, in the text, because our good works are the result of a new creation. Hence the inference is abundantly evident, that our salvation could not arise from any previous good works which we might be supposed to have performed—no such good works being possible before the new creation.

It is not my design in this discourse, to enter upon the whole field of discussion which this passage opens up, but merely to show, that Christians are enabled to perform good works *in consequence of a new creation*. That Christians do perform good works, and that a new creation is necessary for this purpose, are the points which claim our attention.

By good works we are not to understand *meritorious works*. With regard to these, saints and sinners stand on the same ground. By all their devotedness to the service of their Maker, the most exemplary Christians are so far from laying him under the least obligation to bestow his favour upon them, that they fall far short of his reasonable requirements. That they are incapable of meriting any thing from God, is evident from the fact, that the devotion of all their talents is a sacrifice justly due—a duty which they owe, and not a service which, while they are under no obligation to perform it, they gratuitously render. They would be unprofitable servants were they to fulfil every demand of divine justice ; no work of supererogation would be performed, and of course no obligation imposed. All that they could claim in that case, would be exemption from the punishment to which they are liable by disobedience.

Nor are they such works as *fulfil the law*. Were Christians without sin, the demands of the law would be fulfilled. All that God requires of any of his creatures, is contained in that summary of duty, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbour as thyself." But what man is there, even among the most established Christians that doeth good and sinneth not? Who can say that he hath no sin, that he obeys the divine commandments with a heart wholly purified from selfish affections? If any man say he hath no sin, he deceiveth himself; for in the sight of God no man living can be justified. Some secret sin lurks in every bosom, and pollutes even the best services. The most holy men that have ever inhabited our world, are obliged to say, each one for himself, "My soul cleaveth unto the dust," and too often to adopt the humiliating language of the apostle, "When I would do good evil is present with me." Their best services are imperfect. They are the services of creatures who are sanctified but in part, and they partake of the same imperfect character.

What then are the good works of Christians? We remark that they are *holy works*—not such as merit the divine favour, nor such as answer the full requirements of the law, but they proceed from a *holy motive*. Sinners are influenced by selfish considerations only. They not unfrequently put on the form of religion; but it is a mere form. Love to God and mankind constitutes no part of the spring of their conduct; but it is not so with Christians. They are actuated by motives drawn from the glory of God. They love the Divine character. They are not only conformed to it in the temper of their hearts, so that they regard it with approbation, but they are cordially devoted to the service of God—they serve him out of love. Hence they count not their lives dear unto themselves so that they may finish their christian course with joy. They are not driven to the service of their Master by a slavish fear; the love which they bear him constrains them to live no more to themselves but unto him.

Again, the good works of Christians have *respect to the divine commands*. Their meat is to do the will of their heavenly Father. They do not indeed fulfil the whole law; yet their hearts and lives are in some degree conformed to its precepts. "Then," says the Psalmist, "I shall not be ashamed when I have respect unto all thy commandments." They place the law of God before them as the rule of their conduct; and though they do not expect to be justified on the ground of the ob-

servance of its precepts, yet esteeming it to be holy, and just, and good, they sincerely endeavour to honour and obey it. So true is this, that the apostle John has pronounced that man hypocritical who shall pretend to a saving knowledge of God, and at the same time does not obey his commandments. "If any man saith, he knoweth him, and keepeth not his commandments, he is a liar, and the truth is not in him." The Christian looks upon nothing which the law requires with indifference. There is no part of it which he is willing to disregard, or which it is not the ardent desire of his heart to observe. "Whosoever," says Christ, "shall do the will of my Father, who is in heaven, the same is my brother and sister and mother,"

That Christians are enabled to perform in some good measure these holy works is evident, both from the declarations of scripture, teaching the necessity of holiness in order to entitle any to the name of Christians; and also from the holy lives of those whose characters are drawn in scripture. Without holiness, says the apostle, no man shall see the Lord." The apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." The faith of the gospel, as the inspired writers have taught us, worketh by love, and bringeth forth good fruit. Indeed, we are assured, that Christ gave himself for his people with this great object in view, that he might purify to himself a peculiar people, zealous of good works.

The lives of good men, as recorded in scripture, confirm the views which are here given. Like their divine Master, it was their highest aim to do the will of him that sent them, and to finish his work. "I count not my life dear unto myself," says one of them, "so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Of Dorcas we are informed that she was "full of good works, and alms-deeds which she did." The apostles were urgent in exhorting Christians to be careful to maintain good works, to live in the Spirit, to bring forth the fruits of the Spirit.

Having attempted to establish the fact that Christians do perform good works, we may next confirm the doctrine of the text, that a new creation is necessary for this purpose. "Created unto good works," is the language of the apostle. It may be necessary here to premise, that it is not supposed that any of the natural faculties of man are so disordered by the apostacy, that it is necessary that they should be formed anew. Although impaired by sin, they are not destroyed. Mankind are still capable of performing every good

work, so far as understanding is necessary for this purpose. We have no evidence that the intellectual powers of the regenerate are more vigorous than they were before this change—they only receive a new and better direction. The same observation may be made respecting the faculty of the will. The fall has not rendered men incapable of loving and hating, or of choosing and rejecting. Of course, regeneration does not consist in the creation of a new will, or a faculty by which the subjects of this change are able to choose or reject objects which are presented to them. These faculties are indeed necessary to the performance of good works; but the injury done to them constitutes no part of the deficiency by which men in a natural state, are rendered incapable of bringing forth holy fruits. What then, it may be asked, is created anew in regeneration? The disposition or temper of mind, is that which is affected by this new creation. Mankind in their fallen state possess every thing but the disposition, which is necessary to the performance of good works. They have no heart to keep the commandments of God. This disposition, I am now to show, must be created anew for this purpose.

1. We may consider the view which the scriptures give of human depravity, as affording evidence in favour of this doctrine. The depravity of man is entire—the whole head is sick, the whole heart faint. Among all the race descended from our apostate parent, “there is none that doeth good, no not one; there is no fear of God before their eyes.” “In me,” says the apostle Paul, “that is, in my flesh,” or natural state, “dwelleth no good thing.” And again; “the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.” “The carnal mind,” declares the same apostle, “is enmity against God; for it is not subject to the law of God, neither indeed can be”; and to the Ephesians, “You hath he quickened, who were dead in trespasses and sins.” Such is the view which the scriptures give of the character of unregenerated man. He is destitute of holiness—his whole heart is corrupt; how then can he perform good works? Can he be influenced to this by the force of mere moral suasion—by all the motives of praise or blame, of fear or hope, which may be presented to the mind? As well might we hope to raise a dead man to life through the mere influence of nourishment or medicines. Were there the smallest degree of spiritual life or holy feeling in the soul, it might unquestionably be revived and strengthened by spiritual sustenance. But since there is none,

all means must be ineffectual, until something is formed in the soul, upon which they may operate. Exhortations and warnings may be expected to have effect where there is life. But can it be expected that these means, unaided by the creating word of God, can animate the dead? They may indeed awaken the fears of men, and incite them to a certain course of exertion; but after all, without the aid of the Spirit, the fruit of that exertion will be nothing better than works of the flesh. The most pressing and solemn motives cannot excite emotions which were not latent in the heart, or for which no foundation previously existed. A corrupt tree, in whatever soil it may be planted, will bring forth fruit after its kind. A corrupt fountain will send forth bitter waters; “the vile person will speak villany, and his heart will work iniquity.” The result is that before unregenerate men can perform good works, they must be created anew. A holy disposition must be implanted in their hearts. This conclusion might be avoided, if it could be truly urged that the depravity is but partial. Whatever of moral purity were already possessed might be improved; but where there is nothing to improve, a new nature must be first created.

2. This is evident also, from the manner in which the work of regeneration is represented in the scriptures. It is denominated “being born again.” As the first birth gives active life and vigour, being born again, implies the production of new life, or such a life as stands opposed to spiritual death. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” This change is also represented as a resurrection from the dead. “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.” “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life.” Again; it is represented by God taking away hearts of stone, and giving hearts of flesh. “A new heart also, will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” If there could be any reason to doubt after these representations, whether regeneration supposes a new creation, it may be remarked, that it is expressly so denominated, not only in the text, but in other parts of scripture. The apostle speaks it as common to all those who have correctly learned Christ, that having put off the old man they have put on the new man, which he observes “is created in righteousness and

true holiness." And again; the same apostle observes, "If any man be in Christ, he is a new creature." "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." "And having put on the new man, which is renewed in knowledge, after the image of him that created him." The view which is here given is also supported by the manner in which regeneration is said to be accomplished. It is declared to be a work of power—of exceedingly great power. Thus it is represented by the apostle to the Ephesians: "And what is the exceeding greatness of his power to us-ward, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead?" Here the power exerted in imparting new life to believers, is compared to that mighty power which was manifested by the resurrection of Christ. Were regeneration nothing more than strengthening the holy dispositions already in the soul; for such a effect the influence of motives might be sufficient. But the necessity of the exceeding greatness of God's power, is here asserted. We may therefore rely upon this representation as affording satisfactory evidence that regeneration implies the creation of a new disposition. Thus being made new creatures, the regenerated find themselves enabled to perform good works. Old things are passed away; behold all things are become new.

In reviewing this subject, we observe that there is an essential difference between saints and sinners. All are alike by nature. They indulge the same enmity of heart towards God and possess in every respect, the same depraved dispositions. But whereas sinners remain under the influence of their depraved tempers, the saints have been made to differ. God has taken away their hearts of stone, and given them hearts of flesh. They are new creatures, possessed of new tempers, and enabled to perform good works. A change has been wrought in their souls, which sinners have never experienced. They have been made to differ, not only from their former selves, but from all who are still unregenerate. And let it be remembered, that the difference is essential. It does not respect the *degree* of holiness, but the *nature* of their dispositions. The dissipation of the one is holy; that of the other is unly. The saints have been created anew in Christ Jesus unto good works; sinners are still under the influence of their depraved dispositions. They are still enemies to God by wicked works.

Again, the subject affords a melancholy view of the conduct of the unregenerate. Whatever mankind may think of the religion of the heart

there are few, even of the most profligate sinners, who do not claim the credit of having done many good works. But the subject before us represents the unregenerate as never having done any—nay, it teaches, that it is morally impossible they can do any, until they are created anew in Christ Jesus. All your moral actions, then, impenitent sinners, are wholly sinful. They spring from a corrupt heart; and must partake of the same nature as the source from which they proceed. You may do many things which have the appearance of good, and which may be useful to society; but none of them are good in the sight of God. He sees the heart which pollutes them; he sees the selfishness and pride from which they spring. However virtuous and worthy of praise, they may be regarded by your fellow creatures, God regards them not in this manner. Even your most humble prayers, which perhaps you view with so much self-complacency, are altogether sinful in his sight. So corrupt a fountain can never send forth pure streams. None of your actions, while remaining unregenerate, can be viewed with approbation by a holy God.

Finally, the subject solemnly warns those who continue to indulge themselves in sin, under the self-deception, that they shall embrace religion at a future period. Sinners are ready to persuade themselves, that they can embrace religion at any time, and hence presumptuously neglect the present. It is indeed true, that they are possessed of *natural* power to obey all God's commandments, and may, therefore justly be required to obey them; but they have no *moral* power. They are wholly under the influence of depraved dispositions—an inability which indeed throws all the blame on themselves; and which will as effectually close the kingdom of heaven against them as though it were natural. Their depraved dispositions are so inveterately bent on wickedness, that they must undergo a new creation before they will do any good works. Something must be done for them by the Spirit of God, or they must perish. Think not then, O sinners, that it is safe to trust to the delusion that you can renew yourselves at any time!—you are utterly helpless. And who knows that God will make you new creatures, when you may think it dangerous to delay any longer? If you neglect the present time, you have great reason to fear that when your time comes, it will not be God's time. When you spread forth your hands, he will hide his eyes from you—yea, when you make many prayers, he will not hear. If, when God calls, you refuse, the time will come, when though you call, he will not answer, though

you seek him early, you will not find him. "To day, if you will hear his voice, harden not your hearts." Amen.

ECCLESIASTICAL AND MISSIONARY INTELLIGENCE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

The want of timely information having repeatedly prevented our congregation, in distant parts of the province, from joining in public fasts and thanksgivings, on the appointed days, our Presbytery at last meeting, took the matter into consideration, and directed the following letter to be sent to Mr. Joseph.

Yours Truly,

WILLIAM BELL.

Lanark, U. C. 28th Feb. 1838.

SIR,

At a meeting of the Presbytery of Bathurst, held here this day, the subject of the late thanksgiving, appointed by the Lieutenant Governor, was taken into consideration.

The highest satisfaction was felt by all the members, at this wise and pious appointment; at the same time much regret was expressed, that all the congregations of the Presbytery, except one, were prevented from observing this important duty, from the want of timely notice of such an appointment having been made.

As it is the desire of the ministers and congregations of our church to observe, solemnly and devoutly, the days of thanksgiving or fasting appointed by the Lieutenant Governor, it is respectfully suggested that, in future, some effectual means should be adopted for transmitting to all the ministers of the church of Scotland, in this Province, timely notice of the appointment of such days of devotion.

I have the honor to be

Sir,

Your obedient servant,

WILLIAM BELL,

Moderator.

J. Joseph Esq. Private Secretary,
Government House, Toronto.

THE ANSWER.

Government House,

Toronto, 14th March. 1838.

SIR,

I have the honor to acknowledge your letter, of the 28th ultimo, and I am directed by His Excellency, the Lt. Governor, to express his deep regret, that the shortness of the notice, for observing the late day of thanksgiving, should have been attended with the consequences you mention.

You are perhaps aware, that His Excellency expected daily to be relieved from His Government, and was naturally anxious to be present on an occasion of so great solemnity; but although the day was as distant as, with this view, could possibly be named, the Lieutenant Governor nevertheless fears that similar disappointments may have been experienced in other quarters; for no notice, except that of the Royal Proclamation, was given to any christian denomination.

I have the honor to be

Sir,

Your most obedient

Humble servant,

(Signed,)

J. JOSEPH.

The Rev. William Bell, Lanark.

PETERBORO AUXILIARY BIBLE SOCIETY.

The interest which the friends of the Bible cause in this neighborhood have taken in the exertions of the Peterboro, Auxiliary Bible Society, calls not only for gratitude to the author of all good but affords them ample encouragement to proceed in their labours.

The desire of George the Third, of illustrious memory, strongly recommends itself to every enlightened subject of the Empire, and is worthy of his most cordial adoption, "viz. That every child in his dominions might be able to read the scriptures." It is estimated that 172 millions and a half of the human race, nearly one 8th of the whole population of the world belong to the British Empire. This fact shews the extent of our responsibility, while it affords a wide field for unremitting effort—to realize the venerated Monarch's wish. Much remains to be done in the department of education, as also in that of the Bible Society; and were even this accomplished we have but fairly entered the field over which it is the object and business of christian benevolence to conduct us. 600 millions more of the human family, in all the cloquence of pagan misery, lift up their beseeching voice to bestow upon them this last gift of heaven, and shall we turn to them a deaf ear? and shall we in the noise of a clamorous selfishness drown the sound of christian benevolence, shall we leave them to thread their way into Eternity without that word which is a light unto *our* feet and a lamp unto *our* path.

"Hark! what means that lamentation,

"Slowly rolling thro' the sky?

"'Tis the voice of heathen nation—

"Come and help us ere we die."

"Christians—hear their lamentation

"Christians—hear their dying cry,

"And the love of Christ constraining,

"Help them, help them, ere they die."

To us it is true may be assigned the most arduous and least grateful part of the labor, viz. *to sow*, to others the more pleasing employment *to reap*, but the mutual share they have in each others award and joyful sympathy which the eternal word exhibits, renders it a matter of small moment to what service the head of the church allots us. "For he that reapeth receiveth wages and gathereth fruit unto eternal life, that both he that *soweth* and he that *reapeth* may *re-joice together*."

The committee of the Peterboro Auxiliary Bible

Society at their meeting held the 16th March, 1838, adopted the following resolution. "That the committee do immediately proceed to ascertain the Bible destitution of the upper part of the township of Monaghan, and the upper part of the township Otonabee, the townships of Smith and Douro." In pursuance to this resolution, persons were appointed to the different sections, an abstract of whose investigations we now submit to the friends of this beneficent enterprise.

Messrs. William Panlin, John Milburn and John Walton, examined the part of the township of Smith, west of the communication line, visited 90 families, obtained annual subscriptions, £11 15 0, donations £1 17 3, families destitute of the Bible 6, persons who want the Bible 33.

Messrs. John Harvey and James Davidson, to the east of the communication line, visited 27 families, obtained annual subscriptions £2 0 0, donations 17s 2, families destitute of the Bible 3, persons who want a Bible 2.

Messrs. John Sanderson, and William Ray, River side, Smith Town, families as yet visited 22, obtained annual subscriptions £3 15s, families destitute of the Bible 8, persons who want it 17.

Messrs. James Hall, and R. Moore, Peterboro' east, families as yet visited 55, obtained annual subscriptions £4 1s. 3d, families destitute of the Bible 10, persons who want it 16.

Messrs. James Harvey, and J. W. Cleghorn, Peterboro' west, families as yet visited 30, annual subscriptions £6 15s, donations 1s. 3d, families destitute of the Bible 2.

Messrs. Andrew Tully, and John Walton, the most westerly part of Monaghan, families as yet visited 25, obtained annual subscriptions £3 0 0, donations 14s. 1d, families destitute of the Bible 4, persons who want copies 2.

Messrs. Thompson, and William Fowler, middle part of Monaghan.

Messrs. James Reid, and David Porter, township of Douro, families as yet visited 15, obtained annual subscriptions £1 5s. 9d, donations 5s. families destitute of the Bible 7.

We are happy to know, and glad to announce, that the visitors generally met with a cordial reception, and may we not hope that the encouragement afforded in this limited attempt will induce us to extend our effort. It may be proper to observe that the committee have been enabled to form a branch society in Emily, and Mr. Hughes, the depositary, has reported annual subscriptions to the amount of about £11, and that books will be needed for that neighborhood to the amount of near £40. A meeting is also appointed for the 17th inst. at the village of Millbrook, for the purpose of forming a branch there. May the blessing of Him who maketh rich and addeth no sorrow, water these exertions, and cause them to luxuriate with the fruits of righteousness, that the knowledge of the Lord shall fill the earth and remove all that hurts and destroys, that it will make the wilderness like Eden, and the desert like the garden of the Lord, joy and gladness be found in it, thanksgiving and the voice of melody, form a part of the sure word of prophecy. Now how desirable to contribute, in however humble a measure, to the introduction of such an order of things? And who does not know how largely the distribution of the scriptures among the families of the earth will contribute to its accomplishment; Therefore may not each of us share in this divine work by our contributions, efforts and prayers?

Lest any misunderstanding should take place to disturb the harmony of our operations or retard our future progress, we beg leave to notice that visitors having led some subscribers to understand they could have Bibles at 2s. 6d, and Testaments at 1s. Such being exclusively for the use of Sunday schools, cannot be disposed of for any other purpose, the Committee at their last meeting adopted the following resolution.—"On purpose to fulfil the promise made to such subscribers, should they require it, the sub-committee be authorized to publish in the Sentinel that they should have Bibles at said price, the auxiliary to incur any loss which may be hereby sustained."

ABSTRACT

Number of families visited 274
Amount of subscriptions obtained £36 10 0
Amount of donations £3 16s 9d
Number of families destitute of the Bible 31
Number of copies wanted 70

CONNIVANCE OF THE BRITISH GOVERNMENT AT THE IDOLATRY OF THE HINDOOS.

In our last we pointed the attention of our readers to the countenance rendered to idolatry and superstition in the East Indies by the British Government, and promised to supply them with all the information which is necessary to arouse Christians and Church Courts to petition Parliament on the subject. We now fulfil our promise by laying before the public the following extracts. The first is a memorial from a number of the British at Bombay, addressed to the Governor. It is signed by the chaplains, English and Scottish. The name of Dr. Wilson, one of the General Assembly's missionaries at Bombay, is also appended to the document. There can be no question as to its accuracy. Indeed there is no denial of the facts:

"The countenance and support extended to idolatry and superstition, and the violation of the principles of toleration to which we refer, consist principally in the following particulars:—

"1. In the employment of Brahmins, and others, for the purpose of making heathen invocations for rain and fair weather.

"2. In the inscription of Shri on public documents, and the dedication of the Government records to Ganesha, and other false gods.

"3. In the entertainment in the Courts of Justice of questions of a purely idolatrous nature, when no civil right depends on them.

"4. In the degradation of certain castes, by excluding them from particular offices and benefits not connected with religion.

"5. In the attendance of the servants of Government, civil and military, in their official capacity, at Hindu and Mahomedan festivals, with a view to participate in their rites and ceremonies, or in the joining of troops, and the use of regimental bands in the processions of heathen and Mahomedan festivals, or in their attendance in any other capacity than that of a police for the preservation of the peace.

"6. In the firing of salutes by the troops, or by the vessels of the India Navy, in intimation and honour of heathen festivals Mahomedan, Ids, &c.

"We know that, in the particular instance above enumerated, the consciences of many of the servants of Government have been wounded, and their minds

harassed by the part which they have been required, by the regulations of Government, or by the usage of the service, to take.

"We, therefore, most respectfully solicit that inquiry may be instituted by your Excellency in Council into the topics to which we have adverted; and we would farther suggest that the following particulars ought also to be included in the inquiry, as it may often be found, that where only justice or charity was intended, an unnecessary and criminal support to native superstition has been, or is liable to be, afforded.

"1. The support given to Hindoo temples, to mosques and tombs, either by the granting endowments, pensions, or immunities, or by the collection and distribution, by the officers of Government, of the revenues already appropriated to them.

"2. The granting of allowances and gifts to Brahmins and other persons, because of their connection with the heathen and Mahomedan priesthood.

"3. The present mode of administering oaths in the Native Courts of Justice, and whether it be such as is proper for a Christian Government to allow and sanction.

"4. The endowment and support of colleges and schools for the inculcating of heathen and Mahomedan doctrines and practices.

A similar memorial, of a very important character, was addressed by 150 influential British at Madras to the Governor of that Presidency. It was also signed by thirteen chaplains, and thirty-seven missionaries besides, of various religious denominations:—

The grievances complained of are—

1. That the Christian civil and military servants of the Government are required to attend Heathen and Mahomedan religious festivals for purposes of respect.

2. That they are required to present offerings and do homage to idols.

3. That the impure and degrading services of the pagoda are carried on under the supervision and control of the principal European, and, therefore, Christian, officers of the Government, and the management and regulation of the revenues and endowments, both of the pagodas and mosques, are vested in them; that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expenses incurred, without the official concurrence and orders of the Christian functionary.

4. That British officers, with the troops of the Government, are also employed in firing salutes and doing other honours to Mahomedan and idolatrous ceremonies, even on the Sabbath-day, and that Christians are thus often compelled, by the authority of Government, to desecrate their own most sacred institutions, and take part in unholy and degrading superstitions.

5. That Protestant soldiers, members of the church of England, have also been required, contrary to the King's regulation, "that every soldier shall be at liberty to worship God according to the forms prescribed by his religion," to be present at, and participate in, the worship of the Church of Rome.

6. The last point noticed is the forcing of the poorer classes to draw the idol cars, mostly without the

slightest compensation; but which complaint appears to have been subsequently remedied.

That none may imagine these are general statements, and that the evils complained of, after all, may not be very serious, we beg leave to direct the public attention to the following facts, which rest upon the best authority:—In the province of Tinnevely there are nearly 15,000 temples of idolatrous worship, supported by a charge in the public accounts of £30,000. The Rev. Mr. Peggs, a missionary at Madras two years ago, stated that the receipts from the temple of Tripetty, a large temple near Madras, after paying all expenses, amount to £10,000 a-year, and that the revenue from the temples of Conjeverani, Seringham, and Madura, and Purney, are nearly equal; so that here is the British Government drawing a sum of £50,000 a-year, clear gain, from the idolatry and degradation of the wretched nation, in but five temples. An allowance of 56,000 rupees is yearly made by the same authorities for the support of the idol and worship of Juggernaut. Mr. Poynder, one of the East India proprietors, who has done himself so much honour by his persevering labours for the exposure of this horrible system, and to whom the Christians of Britain are so much indebted, proved a few years ago that after deducting every possible outgoing, four principal temples—Gya, Juggernaut, Allahabad, and Tripetty—in the course of seventeen years, yielded a net sum of *one million sterling* to the British Exchequer. This is raised chiefly from the taxation of the vast crowds of pilgrims—sometimes 260,000 at a temple—who visit these shrines of impiety. In this and in other ways the East India proprietors in this country receive an interest of 10½ per cent upon their money! Nor are the temples the only sources of revenue. There are many others.

"In the South Mahratta country, a variety of penances are undertaken by pilgrims at the shrine of the goddess Yelheva, which cannot be performed in the presence of the idol without a large pecuniary sacrifice. For the privilege of swinging aloft in the air by means of an iron hook, fixed in the fleshy part of the loins, at the end of a beam revolving horizontally on a point, a fee of no less than ten rupees (£1 sterling) is exacted, and the smaller fee of two rupees for swinging on a smaller beam with the head downwards and the hook attached to the feet. For sticking a fork through the hand, and treading on burning charcoal, the fee is not so large. Two rupees are levied on those who come attended by a band of music. All persons bringing offerings of clarified butter, oil, sheep, and gold and silver ornaments, are subject also to a toll; the proportion of those oblations respectively allotted to the officiating priests and the renter (British) being exactly defined: and no shops, booths, or stalls, can be erected during these carnivals, without payment of a fee for the license.

These revenues are collected not only at the great temples, such as Juggernaut and Tripetty, but at many of the smaller pagodas of celebrity; and in part, are classed in the Government accounts, under the general head of "Farms and Licences," without any specifications of the items; so that the exact amount accruing from these revenues is not known."

What would be thought of the British Government at home collecting a sum of money from the poor miserable popish pilgrims who visit the sacred wells in Ireland? And what is it better, according to the Dublin Gazette, to receive from 20,000 to 30,000 rupees from 20,000 pilgrims to the rock Geogaon, "which kills or cures in all cases of small-pox?" What a profanation to receive this into the public treasury of a Christian nation!

A gentleman, not long ago, stated in the face of a great religious meeting in London, that a friend of his in India, seeing a long train of carts coming from the country, defended by British sepoy and Government peons (police,) and attended with native music, and every thing which could wear an air of triumph and joy, learned, on inquiry, that the carts were conveying idolatrous offerings from the Tripetty pagoda to the public treasury!! With regard again to the dragging of the idol cars, will it be believed by British Christians that from the growing decline of idolatry, this, in many cases, is forced upon the poor natives—that they are compelled in hundreds to leave their work, and are kept for days and nights at this abominable service—and that the officers, who thus force them by flogging and other means to honour tottering idolatry, are Government peons. On such occasions there is often a great loss of human life. This atrocious liberalism is in some places partially abated. We might refer to various other melancholy proofs of the identification of the civil power of Britain with the superstitions of India. Indeed the identification is most minute and comprehensive—much more so than the Christian Church would permit between the civil power and Christianity. The British Government pays a large band of pilgrim-hunters to feed the temples with visitants—pays the priests and prostitutes belonging the temples—furnishes the food for the idols' table—appoints the cook—prepares the rice—clothes the idol in British cloth; gives orders for the making of the gold and silver ornaments—repairs the temples, sometimes, in a single case as at Seringham, at an expense of 40,000 rupees—keeps the roads to the temple in good order—and sometimes presents, or suffers to be presented, offerings to the idol in the name of the British Government!! Such are a few facts, and do Christians need more to persuade them to arise as one man, and denounce the hideous crime to the British Legislature, and call upon both Houses of Parliament immediately to interpose to put an end to a system fitted to provoke the wrath of Heaven, and forfeit to this country the mighty empire of the East. Let Presbyteries lose no time in petitioning Parliament, and overturning the General Assembly to do the same.

PRESBYTERY OF EDINBURGH AND THE DUTCH CHURCH.

25th April.

Mr. Candlish rose to bring forward the overture of which he had given notice, that the General Assembly should consider the propriety of resuming the practice, agreeably to the example of the primitive churches and their own Church in former times, of corresponding with those churches on the Continent who agree with them in doctrine, discipline, and worship; and especially of opening a friendly and brotherly correspondence with the reformed Calvinistic Church in Holland. It was matter of regret, he said, to every one who was anxious for the unity of the Church, to observe that not only was she broken and divided by schisms and secessions, but that even among those churches which agreed in matters of doctrine, worship, and discipline, there should be so little manifestation of a brotherly spirit. It was abundantly plain from the New Testament, that the Churches in different parts of the world corresponded with each other, and that in times of affliction and trouble they sympathised with one another, feeling that if the body of Christ suffered in one part, all the members suffered with it. There were two instances in which the Church of Scotland had followed this example—one, when at the request of the Assembly Andrew Melville wrote to the ministers of Dantzic,

congratulating them on having adopted sound views in relation to the Lord's Supper; and the other case was still more to the point, when in 1644 the Assembly sent a letter to the Church in the Netherlands, thanking them for the assistance given to the cause of religion in this country, and for the warning which they had transmitted to Scotland against certain impostors; and he might remark in passing, that the best return they could make would be not only to write a friendly letter, but in the present emergencies of that same Church, to manifest their sympathies towards them in a similar way. He had expressed this overture in very general terms; for, he believed, there were various churches on the Continent at present in critical situations; and the expression of sympathy by this Church in their favour might be attended with the best effects. He need not remind the Presbytery of the good effects which had been produced in Switzerland by the reply of the General Assembly, a few years ago, to the letter received from that country inviting them to attend the jubilee of the Reformation. It was well known that that letter had, to a very great extent, strengthened the hands and encouraged the hearts of those in that country who held the truth as it is in Jesus. It might be known also—and here was an instance of neglect on the part of the Assembly—that two years ago a letter was received from the Protestant Church in France, but so late in the meeting of the Assembly, that they had only time to acknowledge its receipt, reserving a fuller answer to another time, which time had never come. In directing their attention particularly to the Church in Holland, he did not mean to detain the Presbytery by detailing at length the occurrences that had taken place there—he had done that in another way; nor did he mean to commit the Presbytery or the Assembly in the slightest degree to any side of the controversy which now prevailed there. He admitted the information they at present possessed was not very distinct, and not very impartial; but there were two facts well known, and which could not be denied—first, that a schism and secession had taken place in that Church; and next, that grievous misunderstandings prevailed between the church and the seceders. These constituted the grounds on which he proposed that the Church should express her sympathy with their brethren in Holland. It might be said they had their hands full at home, and that, in their struggles no Church had corresponded with them; but he could not help feeling, that at the time of the Scottish Secession, the result might have been very different, if the prayers and sympathies of the Churches in other lands had been brought to bear on the question. He did not mean to enter into the controversy, which he believed would soon be brought before the public by another person and in another form; but he might mention that the secession which had taken place in Holland numbered 10,000 persons, and that grievous misunderstandings existed between them and the Church. He concluded by stating the opinion of an individual connected with the Church, but now residing in Holland, that nothing was more calculated to set the church in a high position with the Churches on the Continent, and to strengthen the hands of their own ministers labouring in that country, and to do good to the Church of Holland, than the step which he now proposed to overture the Assembly to take.

The overture was seconded by Mr. Guthrie, and unanimously agreed to.—*Scottish Guardian*.

INDIA MISSION OF THE CHURCH OF SCOTLAND.—The Committee of this noble undertaking have lately circulated to the presbyteries of the Church, a very interesting selection of extracts from their correspondence. We shall advert to some of the more prominent particulars of these. They are accompanied by the following letter from Dr. Gordon, of the High Church, Secretary to the Mission, and we earnestly entreat the serious attention of the whole Church to its contents.

Edinburgh, Aug. 1837.

"REVEREND DEAR SIR,

In obedience to the instructions of the General Assembly's Committee on Foreign Missions, I beg leave respectfully to request your attention to the accompanying Report. You will observe from the facts there stated, that the committee have brought themselves under greatly increased obligations, by the extension of the Assembly's Scheme, both at Calcutta and Bombay. For this addition to the number of Missionaries, as well as for the building now in progress at Calcutta, the Committee had the sanction of the General Assembly, as soon as the state of the funds would admit; and in consequence of the increase of revenue for the last two years they have felt themselves warranted in proceeding to carry into immediate effect the instructions of the Assembly. But though that committee have been encouraged to do so, they cannot be otherwise than anxious about the means of discharging their heavy, and necessarily increasing, obligations. Their present expenditure falls little short of £5000. The increased accommodation in the Institution at Calcutta, will of course add to the expense of maintaining it in a state of efficiency; at all the stations they must lay their account with a growing outlay; especially when, by the blessing of God, individuals shall be found among the natives, qualified and inclined to become preachers to their countrymen, under the superintendence of the Assembly. In these circumstances, the committee trust you will forgive them for earnestly requesting that, in compliance with the strong recommendation of the General Assembly, the brethren of your Presbytery will continue to bring the subject of the Mission before their people; and to procure contributions by Congregational collections, Parochial Associations, or such other means as to them may seem best. The committee are aware of the multiplied calls which are now yearly made on the people of the Church of Scotland. But they trust that a scheme so glorious in itself, and one which has hitherto, through the divine blessing, prospered so much beyond the most sanguine expectations of its friends, will never be an unwelcome subject on which to make an appeal to the liberality of the congregations of the church. Though the number of such demands must affect the amount contributed to each, yet the committee entreat you will bear in mind, that the strength of their resources lies, not in occasional splendid donations, but in the steady supply of parochial contributions, though comparatively of small amount. I have the honour to be, reverend dear Sir, with much respect, your faithful servant,

ROBERT GORDON, Secretary."

CALCUTTA.—The following notice of the Assembly's Institution, at this place, contained in a letter from Mr. Charles to the Convener, is encouraging.

"The purchase of the ground in Cornwallis Square has at length been completed, and the founda-

tion-stone of the Assembly's Institution will be laid this afternoon, (23d February.) Ere eighteen, or, at most, twenty months have elapsed, I expect it will be ready for the reception of from seven hundred to one thousand scholars. How full of joy is the thought, that within its walls thousands of young idolaters will through the blessing of the Holy Spirit, be led to renounce the abominations and puerilities of Hinduism; be brought to the knowledge of the one living and true God; and come within the reach of the proclamation of Christ's precious Gospel!"

VISIT OF THE GOVERNOR.—"Lord Auckland paid his promised visit to the school on the 28th of last month, accompanied by his sisters and part of his suite. He remained an hour and a half; heard two of the advanced classes examined in mathematics, astronomy, and history, the meaning of English words, and the evidences of Christianity; and then went round the whole school. His Lordship put several questions to me respecting the interior management of the school, and the prospects of the boys educated in it; appeared to view the whole scene with the greatest interest and delight; and, as I have reason to know, carried away with him the impression, that the General Assembly's school is the best in Calcutta."

BAPTISM OF A NATIVE.—"On the evening of Friday last," says Mr. Charles, "I had the inexpressible satisfaction of admitting one of the lads of the school, through the rite of baptism, into the Christian church. He is betwixt sixteen and seventeen years of age. His case is the most interesting, by far, of any that have come under our notice. Mr. Mackay will give you the particulars."

The following is Mr. Mackay's account of the above very interesting case, in a letter dated 24th March last:—

"Dwar-Kanath's baptism is a most gratifying instance of the efficacy—not of the labours of this or that individual—but of the system pursued in your institution. The class to which he belongs consists of about thirty scholars; and Mr. Ewart and myself, for some time back, have paid particular attention to it, regarding it as in all respects the most promising class in the school. Such of them as are willing, come to Mr. Ewart on the Sabbath mornings; and all read the evidences three times a-week with me.

"Several of the boys seemed occasionally thoughtful, and we knew that there was much discussion among themselves on the subject of religion; but Dwar-Kanath was not one of those who in any way came out from the rest. About the time of my dear wife's death he suddenly disappeared from the school, and there were vague rumours that he had been forcibly carried off by his father; but we could not get at the truth, until he himself one day walked into our house, and told us his story. It seems that in some discussions on religion, which took place in his father's house, he had expressed himself so strongly in favour of Christianity, that his relatives became alarmed, and his father determined, at all risks, to hinder him from being baptized. Accordingly, one night he was seized, bound, and thrown into a palan-keen. While they were carrying him to the river to put him on board a boat, his cries brought the police to his aid, but his father told them that the youth was mad, and they interfered no farther. He was then taken to his father's country-house, about two days' journey from Calcutta. He had been bound with cords so tightly round the wrists, that he was unable to use his hands, from the pain and swelling; these were now taken off, and iron chains put on his legs and arms. He was confined in a dark room, and

beaten every day by his father. But the boy's resolution continued inflexible. I asked him if his mother did not pity him; he said that the first time she saw him bound and beaten like a wild beast, she cried much, but that afterwards she also spoke harshly to him. The poor boy bore the cruel treatment for two or three weeks; until at length the father, wearied out with his inflexible determination, gave up the contest in despair, and allowed him to go back to Calcutta. In spite of the threats and solicitations of his friends, he immediately returned to school, and offered himself as a candidate for baptism."

A variety of interesting particulars are stated in the circular, to which we must refer. The concluding statement is as follows:—

"His probation was long and painful, and such as few are called upon to undergo; but his strength was not his own. I have not left myself room for reflections, nor are they needed. I know you will sympathize with him. He is now an inmate of my house, and I trust will continue to be so, until he is ready to go out as a Missionary to his brethren. During all these trying scenes, he has evinced steadiness, self-possession, and intelligence far beyond his years; and, so far as I have seen, without example among his own countrymen. May God make him a burning and a shining light, when we are in the grave!

"Another young man, (older than Dwar-Kanath, but in the same class,) of very good abilities, was often observed to be thoughtful. He was attacked by fever, and died: but on his death-bed, he declared to some of his class-fellows, that he had something on his mind. He then told them that he believed on Christ, and if ever he rose from his bed, he was resolved to be baptized. He never rose; but, I hope, he is now in heaven."

MADRAS.—The committee have the satisfaction of announcing, that Mr. Anderson has reached Madras, and has commenced operations there. As was originally proposed, he went, in the first instance, to Calcutta, where he would have remained, to supply Mr. Mackay's place, had that gentleman's health rendered it necessary for him to retire for a reason, as the committee at one time feared he might be obliged to do. Through the goodness of God, Mr. Mackay's health is greatly improved, and Mr. Anderson accordingly proceeded to his destination. It will appear, however, from the following extract of a letter from him, dated Madras, 8th March last, that his short sojourn at Calcutta has not been lost time:—

"After a long but pleasant voyage, I arrived at Calcutta, safe and well, on the 27th of December last. I was kindly received by my friends Messrs. Mackay and Ewart, as well as by Mr. and Mrs. Charles. The loss of his dear wife seems only to have inspired Mr. Mackay with a more devoted and self-denying spirit in his peculiar work. There is a spirit of meek resignation and deep humility about him which is very beautiful. His health is greatly improved. I have been much refreshed and strengthened by what I witnessed in the school. There is a spirit of vigorous health apparent in all the classes. I have never seen at home so complete a diffusion of knowledge. It runs through the whole six hundred, from the highest class to the lowest. The moment you enter a class, every eye is turned upon you. I never saw such eyes in any school at home. They literally sparkle with intelligence, and a desire to know.

FUNDS.—"The committee have further to report on the subject of the funds, that some time ago, a lady in Inverness suggested the idea of raising by subscrip-

tions of One Penny each, A Thousand Pounds in aid of the Assembly's building fund at Calcutta. The plan was eagerly adopted, and vigorously prosecuted by the lady herself, and by many others; and though only a small portion of the proceeds (about £55) has yet been paid to their treasurer, they have reason to believe that the subscription has been very successful, and that the expectations of the pious and benevolent individual with whom the scheme originated, will very soon be realized. In the meantime, the exertions of the numerous friends by whom this subscription has been forwarded, have brought the Assembly's Mission under the notice of many who might not otherwise have had their attention particularly directed to the subject.

"But while the committee feel grateful to God that, with the growing success of the Assembly's Mission abroad, he has put it into the hearts of his people at home to continue and to enlarge their contributions, they cannot omit this opportunity of pressing upon their friends of the Mission, the necessity not only of continued but of increased exertions."—*Edinburgh Christian Instructor*.

MISSION TO THE INDIANS WEST OF THE ROCKY MOUNTAINS—INSTRUCTION TO MISSIONARIES.

The country to which you are going may be approached by two routes—the one being by water, around Cape Horn, and is nearly the same as that to the Sandwich Islands. Indeed vessels bound to the North West coast usually touch at those islands first and then proceed on their way, about two thousand miles, to the mouth of the Columbia river or De Fuca's straits; making the whole voyage about seventeen thousand miles; and occupying, including the usual detention at the Sandwich Islands, eight or ten months. In addition to the time and expense required for so long a voyage, the mouth of the Columbia river is difficult of entrance during a large part of the year, on account of a heavy swell of the sea off that coast and the intricate and changing character of the channel.

The other method of approaching the country is to cross the prairies and mountains which lie west of our frontier settlements. This is the route which you contemplate pursuing. In accomplishing this journey, you will make your way in the usual means of conveyance to Independence, one of the western villages on the Missouri river, where you will join the caravan of the traders going to the mountains, and make arrangements for passing the almost boundless wilderness which will then open before you. Furnished with horses to ride upon, and pack-horses carrying tents to shelter you, food to subsist upon, utensils for cooking, and the bedding and clothing which are indispensable to your comfort, you will commence a pilgrimage, which, for three or four months, and through a distance of from 2,000 to 2,500 miles, will subject you to an untried, and in some respects, an unpleasant mode of life. The shelter, and the quiet apartments of a comfortable house, either by night or day, you must temporarily forego; you must look for no well furnished table, no permanent resting place, and none of the security and retirement of home. Christian intercourse, beyond your own circle, you cannot expect; nor can you summon, whenever you wish, many of the resources of civilized life to minister to your comfort, or to relieve the dreary and wearisome monotony of your way. Still, even this deprivation and exposure, these daily changes, this continual progress may teach a useful lesson, by impressing more vividly on your mind an image of the toils and changes

and barren wastes of this fleeting life, and leading you to bear all its burdens with more composure, in view of the quiet and satisfying home towards which you are rapidly hastening.

Your course will be somewhat north of west, and for the first week or two of your progress, the monotony of the scene will occasionally be broken by meeting with bands of Indians, or traders; and you may be cheered by a hasty interview with christian brethren at the three or four missionary stations near which you pass before leaving Council Bluffs, the last point of civilization near our frontiers. Nor will your journey be wholly without interest when you shall have passed the abodes and the works of man. You will then have the works of God to gaze upon, if not in their grandest and most varied, yet perhaps in their loveliest aspect. The interminable prairies, clothed in beautiful green, and adorned with flowers of every form and hue, the surface every where so gracefully undulating and occasionally rising gradually into eminences which seem to mingle with the sky, and the strips of woodland skirting the water-courses or crowning the hills, present a landscape on which the eye is never weary of gazing. Before reaching the mountains, however, the trees on the streams become more scattered and nearly disappear, the prairie grass wears a stunted appearance, and large tracts must sometimes be traversed which are sterile and bare. When you reach the mountains the whole scene changes, and nature assumes a most varied and magnificent aspect.

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Within the last few years a new interest seems to be awakened among our citizens in regard to this extensive and important country; and probably, if the political relations of it were settled definitely, colonies would be established there with little delay. But by a convention made in the year 1818, between the British government and that of the United States, and renewed in 1827, it was agreed that the territory west of the mountains should be left open to the citizens of both nations for the space of ten years. That period has now expired without a renewal of the stipulation, or any arrangements having been made by either government for taking a more formal possession, or exercising jurisdiction over the disputed territory. What the resolutions recently introduced into our own Congress may result in is uncertain. There can be little doubt, however, that at no distant day flourishing settlements, the germs of a great and powerful nation, will be seen scattered along the shores of the Pacific, and through the fertile valleys of the interior. The mildness of the climate, the fertility of the soil, and the abundance and variety of its productions, the forests of valuable timber which abound along the coast, the excellent fish which fill the rivers, and the openings for trade, especially for the productions of such a country, which abound in almost every part of the Pacific and Indian oceans, obviously mark out this territory as the seat of a nation of great commercial importance.

But it is the aboriginal population of this territory in which you are specially interested, and to whose benefit you are consecrating your lives. The Committee call your attention to the natural features and capabilities of the country, to the attractions which it holds out to enterprising foreign settlers, to its political relations, and the prospect of its future importance as embracing a commercial and powerful nation, for the purpose of pressing on your minds the more deeply the critical situation of the present occupants of the soil, and leading you to make more prompt and strenuous exertions, and to offer more fervent prayers, that the gospel may have free course among them before

the intercourse of unprincipled men shall corrupt them by their vices, or the grasping hand of avarice shall despoil them of their lands, and either exterminate them at once, or by successive steps, perfidiously drive them, filled with prejudice against all who bear the name of white men, back to the mountain fastnesses, almost inaccessible to christian benevolence.

Respecting most of the tribes occupying the country to which you are destined, we possess little information worthy to be relied upon. When first visited, in 1790, the country, especially along the coast, was regarded as being populous for an Indian country; and though the numbers were undoubtedly diminished by the wars provoked by the traders, and by the diseases, the murderous weapons, and the more murderous liquors, which were introduced among them from this source, yet large tribes were then found along the shores. Lewis and Clarke, however, suppose that at least fifteen years earlier than the date first named, the small-pox, that destroyer of every savage people which it visits, and which is even now said to be depopulating whole tribes east of the mountains, had swept over most of these western tribes. The old Indians, scarred by the disease, told the mournful tale, and pointed out the ruins of villages, then visible, which had been thus unpeopled. These explorers enumerate thirty-nine tribes, which they visited, or of which they received accounts, embracing in all about 80,000 souls. This estimate probably embraced but a part of the tribes occupying the country west of the mountains, which is usually regarded as belonging to the United States; and with respect to the numbers of these, can be considered but an approximation to the truth.

The Rev. Mr. Parker, who visited the country two years ago, under the direction of the Board, mentions nineteen tribes residing between the mountains and the falls of the Columbia, embracing about 20,000 souls; and between thirty and forty bands below the falls, and stretching along the coast between the forty-second and fifty-fifth parallels of latitude, numbering about 36,000; making the whole Indian population between those parallels, and west of the mountains, about 56,000. But in these estimates also, nothing more than an approximation to accuracy can be expected. All recent travellers agree that six or eight years ago, another wasting disease swept along the coast, cutting down from one half to three quarters of many tribes, and leaving others almost extinct. The terrible disease which is now raging among the tribes on the head waters of the Missouri, and northerly towards lake Winnipeg, according to recent intelligence, which appears to be entitled to credit, has probably proved fatal to 25,000 of these neglected and injured men, sweeping them from their beautiful prairies by thousands at a stroke. The overflowing scourge is now passing through, and who can tell where it shall be stayed? What the Lord proposes to do with this unhappy race is not known only to him. He brought us to their shores, bearing in our hands the gospel and all the other means requisite to secure to them intelligence and happiness in this life, and holiness and salvation in the life to come; he has kept them lying as it were at our doors for two centuries; given us access to them and influence over them, to see whether we would stretch forth our hands to befriend and save them; and after waiting long, and seeing that, excepting a few feeble and intermitted efforts, we have done nothing but defraud, and oppress, and waste them, he seems now to be taking from us the opportunity of performing this work of mercy, and is calling them to the judgment, not to testify to our beneficence and paternal care, but to our persevering indifference and wrongs. Never did another

christian people have so noble a race of savage men placed so within their reach and controul, to whom they might impart the blessings of civilization and Christianity, and whom they might preserve to all future ages, a monument of the elevating and improving tendency of their arts, and the purifying and saving efficacy of their religion. How have we executed this philanthropic trust? Go back and search for the many tribes which covered New England and the Middle and Southern States two centuries ago, and which by contact with us have vanished from the earth like the morning dew,—and there find a reply. Instead of remaining, honorable monuments of our good faith and guardian care, the story of their wrongs and extermination must go down to all future ages, a memorial of our perfidy and abuse. What true friend of his country but must weep at the thought, how great our honour might have been, and how great our shame is!

But, even at this late day, we must do what we can. A few remain. Let us, as far as possible, make amends for past neglect, by increased exertions in future. If they are all to be hurried from the earth, and after an age or two more, not a tribe is to remain, let us offer Christ and salvation to as many as we can reach, hoping to prepare a remnant, at least, to enter a better land above, and thus mitigate the curse which impends over us for our past injustice and neglected duty.

But is said daily, do what you will for the Indian, he will be an Indian still. If it is meant that their habits and character cannot be changed in a year, or completely in a single generation, it may be true; and so it is true of every other race of men. But if it be meant that a persevering course of kindness and instruction will not effect this change, the implied charge is both unphilosophical and unchristian, and it is in opposition to historical facts. What band of savage men were ever more rapidly and thoroughly transformed in character and habits, than Elliot's colony at Natick? The Stockbridge Indians, a large portion of the Senecas and Tuscaroras, the Cherokees and the Choctaws, are living examples of this transformation. Men who bring this charge, expect too much, and expect it too soon; without reflecting how entire the change must be, in taste, estimates of things, habits, prejudices and prepossessions; and without reflecting how ill-adapted, inadequate, and intermitted have been the means used to effect the change. It is fairly questionable whether any race of men were ever more able to understand the disadvantages of their own habits and manner of life, or more ready to adopt a change which appeared to them practicable, than are the North American Indians.—*Boston Missionary Herald*.

The University of Glasgow has conferred the degree of D. D. on the Rev. Alexander Mattheson, of Montreal, and the Rev John Cook of Quebec, and the degree of L. L. D. on the Rev. Daniel Wilkie, of Quebec.

MISCELLANIES.

THE ST. LAWRENCE AND ITS VALLEY.—The river St. Lawrence extends from longitude 67° to 94° West, having its mouth in latitude 50° North, and its source in 47° . The northernmost sources of the rivers which empty into it are in latitude 52° , and the southernmost in 40° . The greatest width of its valley is near its west end, about 650 miles, measuring from the sources of the Miamis in the State of Ohio, to the source of the Redstone which falls into Lake Superior, and the most narrow part is at its mouth, about 200 miles. Its greatest length following the course of the river and the great lakes, is about 2,000 miles.

The part of the valley of the St. Lawrence within the British dominions, is estimated to contain about 300,000 square miles, and 200 millions of acres of cultivable land, only about four millions of which are actually occupied, by a million of souls, leaving 190,000,000 of acres in a state of nature, only partially traversed by the remains of the aboriginal inhabitants, at those seasons when they leave their villages to engage in their hunting excursions.

The British part of the valley of the St. Lawrence therefore may be supposed to contain less than a fiftieth part of the inhabitants of it which it is susceptible, and that part of which is within the limits of the United States of North America, probably has room for an equally great increase of population.

A great part of the country is of rich soil, in a climate remarkably healthy, although liable to great extremes of heat and cold, capable of being made to produce all that is necessary for the subsistence of man, and abounding in useful natural productions in demand in other countries.

The river and lakes offer the most extensive inland navigation in the world, affording an easy means of commercial communication throughout this immense valley, and also with the adjacent countries and the whole civilized world. At the present time there actually exists an inland water communication with the whole course of the Ohio, Missouri and Mississippi to New Orleans, and by the Chamblay, Lake Champlain and the Hudson to New York, the distance between which and Quebec is now traversed by steam in three days. Both sides of the St. Lawrence and the great lakes, in relation to countries beyond the sea, have, or might easily be made to have, all the advantages of a sea coast during the season of navigation, which is between six and seven months in the year, with the advantages of good roads of communication to the shipping places on the snow and ice during the winter.

The natural advantages of the valley of the St. Lawrence have not, however, been sufficiently improv-

ed. The river and lakes are a succession of still or navigable waters fit for steamboats and vessels of large burthen, capable of navigating the ocean. In the whole course of nearly two thousand miles there are only five interruptions to such a navigation, caused by one fall and four rapids, all of which are already partially overcome for large boats.

The whole extent of these interruptions does not exceed 90 miles in 1400 miles above Montreal, actually navigated by nearly a hundred steamboats, and 400 sailing vessels. The Sault St. Marie, between Lakes Superior and Huron, is already begun to be improved by a canal. The Welland canal obviates the falls and rapids at Niagara,—the Long Sault to Lake St. Francis, will probably be completed next year on a scale to admit of the largest steamers. The Rideau canal and the improvements on the Ottawa, obviate the rapids from Coteau to Lake St. Louis, and the Lachine Canal has overcome the interruption caused by the rapids between Lachine and the port of Montreal, below which, as well as throughout the lakes and a great part of the river above, the navigation has become easy, safe and expeditious by means of steam towing vessels.

What is now chiefly wanted to give us an impetus to the extension of settlement, the growth of trade, the augmentation of wealth and comfort throughout the whole valley of the St. Lawrence, is to improve the navigation of the river, give the greatest possible freedom to the occupation of the waste lands and to the trade and industry of the inhabitants, with full confidence in the security of person and property.

With these, every thing that makes a great and prosperous country, will come as a natural growth; without them, the pursuit of partial interests, little jealousies, and the fancied wise schemes of politicians, will be vain. These can hinder the natural progress of society, deaden the efforts of industry and the spread of knowledge, let loose strife, immorality and destruction, till those who indulge in them perish in the midst of their wickedness or folly. But the natural advantages which have been neglected, the gifts of a kind Providence intended for the multiplication and good of our species, remain for others more worthy of them.—*Quebec Gazette.*

ENTRY INTO DAMASCUS.—I was well aware that Damascus was one of the few places remaining in the Turkish dominions, where religious fanaticism drew a strong line of distinction between its Mussulman and Christian population. Many are the humiliations to which the latter are exposed. Here, for instance—and it was the same, until lately, at Cairo and Jerusalem—they were not allowed to enter the town on horseback. It was my intention to comply with the interdiction, at the proper places, but, being tired, I deferred the execution of it, until I should reach the gates. My guide and servant, who were Christians,

unfortunately betrayed me by alighting. Whilst riding carelessly along, some hundred yards ahead of them, absorbed in my reflections, two or three ruffian-looking Turks ran suddenly up to me, and seizing hold of the bridle of my horse, asked me in an impetuous tone, if I were not a *Djaour* or "Infidel." To avow my faith required no deliberation, but I could not help retorting, "*Anna Nazeran Djaour deyil*," "I am a Christian, not an Infidel." No sooner had the words escaped my lips than I was torn violently from my horse, and loaded with a volley of imprecations. In a few minutes, some hundreds of the inhabitants had collected around me, and I was apprehensive of becoming the victim of a popular tumult; particularly as my guides, who were better able to explain matters than myself, had become too much alarmed for themselves to interfere in my behalf. I therefore retired to the side of the road, and sitting down on the bank, I endeavoured to disarm the infuriated mob by the attitude of resignation: for, as long as their hostility—which arose from religious not personal motives—was confined to words, I knew what value to set upon it. But my pacific appearance had a contrary effect. Seeking a pretext for their conduct, some spots of green, the privileged colour, were discovered in my flowered turban, and it was instantly torn off my head. A young urchin—encouraged by this indignity offered to me, walked up and spit upon my beard. This last affront, for a moment, robbed me of my equanimity, but I immediately recollected, and in time, that the slightest attempt at retaliation would be followed by instant death. Every man had a pistol or dirk in his girdle, and it would have cost him little to draw it out, and act upon the impulse of the moment. After appealing in vain to some sheikhs, or elders, who were standing by, I got up and made the best of my way to the gates of the city, followed by a host of boys and women, throwing stones at us as we passed along.

During the whole of this disgraceful scene, which lasted half an hour, the women, '*horresco referens*,' were even more violent than the men. At one time I thought I should have died the death of St. Stephen at the gates of Damascus. Here the conflict subsided; nevertheless, I had the mortification of being obliged myself to pass along the streets, and through the crowded bazaars, on foot, my dress and person covered with mud and other impurities, whilst, the muleteers rode our horses before us, Mustapha wearing my turban on his head. This last part of the '*comédie larmoyante*,' he acted with such consummate insolence, that I joined heartily in the laugh directed against myself, to the no small astonishment of those who were looking on.—*Roberson's Travels in Syria.*

POETRY.

THE INCREDULITY OF ST. THOMAS.

BY REV. T. DALE, M. A.

I.

There was a seal upon the stone,
 A guard around the tomb ;
 The spurned and trembling band alone
 Bewailed their Master's doom—
 They deemed the barriers of the grave
 Had closed o'er Him who came to save,
 And thoughts of grief and gloom
 Were darkening, while depressed, dismayed,
 Silent they wept, or weeping prayed.

II.

He died—for justice claimed her due,
 Ere guilt could be forgiven ;
 But soon the gates asunder flew,
 The iron bars were riven :
 Broken the seal—the guards dispersed,
 Upon their sight in glory burst
 The risen Lord of Heaven !—
 Yet one—the heaviest in despair,
 In grief the wildest—was not there.

III.

Returning, on each altered brow
 With mute surprise he gazed—
 For each was lit with transport now,
 Each eye to Heaven upraised.
 Burst forth from all th' ecstatic word—
 " Hail, brother ! we have seen the Lord !"
 Bewildered and amazed
 He stood—then bitter words and brief
 Betrayed the heart of unbelief.

IV.

Days past—and still the frequent groan
 Convulsed his laboring breast—
 When round him light celestial shone,
 And Jesus stood confessed.
 " Reach, doubter ! reach thy hand," he said—
 " Explore the wound the spear hath made,
 The print by nails impressed—
 No longer for the living grieve,
 And be not faithless—but believe !"

V.

O, if the iris of the skies
 Transcends the painter's art,
 How could he trace to human eyes
 The rainbow of the heart ;
 When Joy, Love, Fear, Repentance, Shame,
 Hope, Faith, in swift succession came—
 Each claiming there a part—
 Each mingling in the tears that flowed—
 The words they breathed—" My Lord ! My God !"

THE RAINBOW.

GFN. ix. 13—I6.

Refulgent bow, whose glories paint the sky
 When gathering storms obscure creation's face,
 In thy unfading form we still descry
 The pledge of mercy to our fallen race ;
 Still " in the cloud" thy radiant arch appears,
 With glowing tints illumining the gloom,
 To smiles of joy transforming Nature's tears ;
 Thou did'st with magic touch the the desert bloom—
 When on the stormy scene the sunbeams play,
 Glories before unknown burst from each colour'd ray.

So has the soul, enlighten'd from above,
 When sore afflictions overhurl his way,
 Seen in more vivid hues the power of love,
 Than in prosperity's unclouded day ;
 Though dark at first the cheerless gloom appears,
 Soon in the stroke a Father's hand is seen ;
 Then filial confidence dispels his fears,
 Removes his doubts, and makes his soul serene ;
 Then sorrow's tear, illumed by love Divine,
 But makes its heavenly ray with seven-fold lustre
 shine.

When threatening storms obscure the Christian's path,
 On his adversity a light shall shine ;
 Still mercy's bow shall gild the clouds of wrath,
 Shedding around a radiancy divine :
 When with chastising hand the Lord shall rise,
 When clouds and darkness make his presence
 known,
 The eye of faith shall pierce the gloomy skies,
 And view a rainbow round about the throne ;
 On every judgment love inscribed appears,
 Gladdening his homeward steps along the vale of
 tears.

And when the last great storm shall rend the sky,
 No clouds of terror shall his soul obscure :
 Wean'd from the earth his hopes are fix'd on high,
 Built on a tried foundation, firm and sure.
 When every other hope and refuge fail—
 When earth and heaven, astonished, shrink away ;
 Unmov'd with fear, his joyful soul shall hail
 The glorious dawn of an eternal day ;
 A world by sin and sorrow never trod ;
 Where ransom'd millions bow before the throne of
 God.

Edinburgh Christian Instructor.

Duncan McPherson

THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

NUMBER 7.

JULY. 1838.

VOLUME 2.

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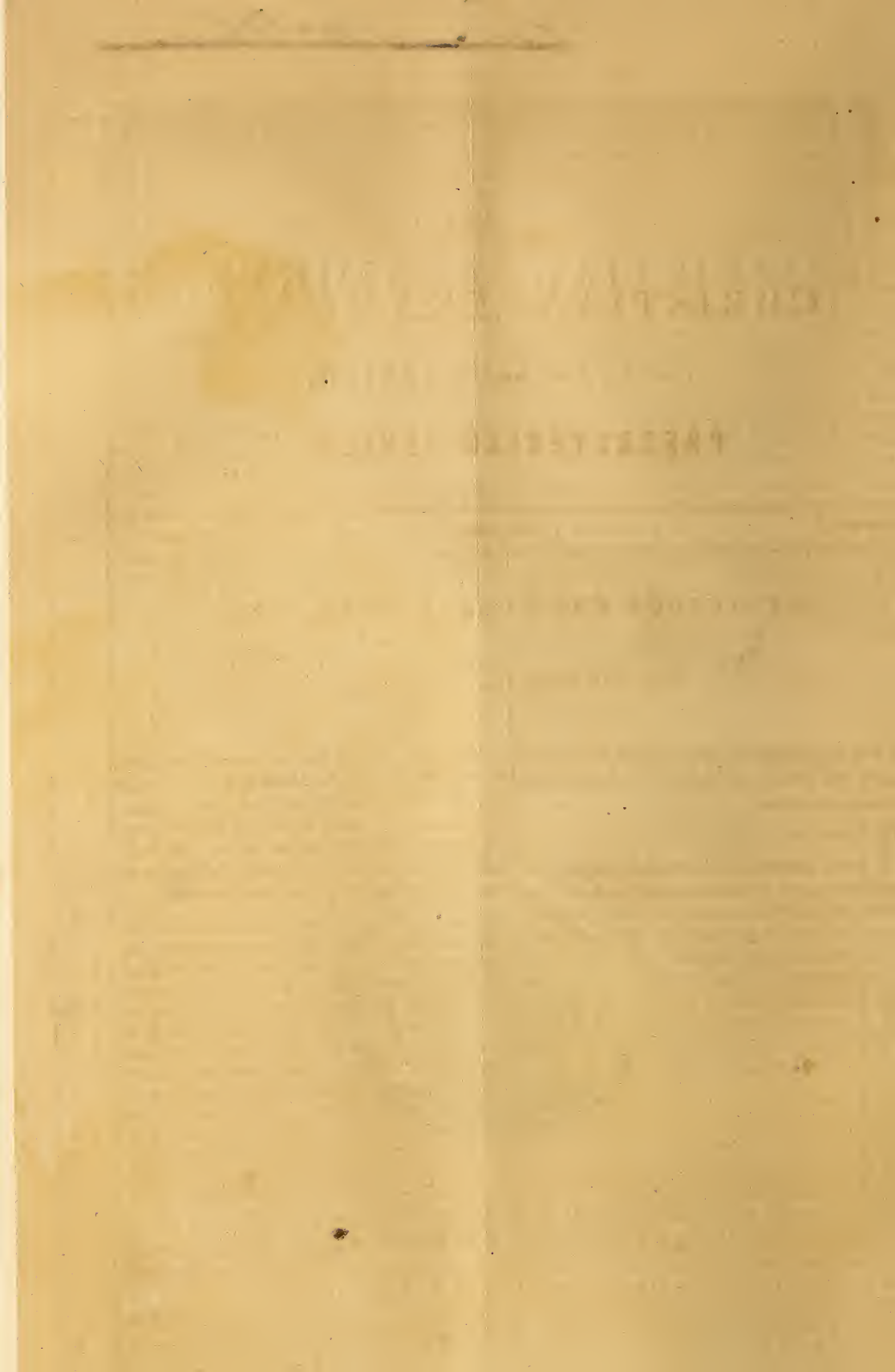
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FOR THE CHRISTIAN EXAMINER.

ON THE GENUINENESS OF THE WRITINGS OF IGNATIUS
AND THE SCHEME OF CHURCH GOVERNMENT DE-
SCRIBED IN THEM.

MR. EDITOR:—

A friend in Scotland who had seen some of the numbers of your Journal, has sent me a paper on "THE LIFE AND WRITINGS OF IGNATIUS," with permission to offer it, as I now do, to your pages. He had intended it in a somewhat different form for another work, which, however, circumstances have prevented him from carrying through. It may be interesting to some of your readers, and if it be also useful, this will be, as I well know, in accordance with the prayers of the writer.

I shall presume on his indulgence and that of your readers, in prefixing to it, as it passes through my hands, one or two remarks.

And *first*, I think my friend has too unhesitatingly assumed the genuineness—at least the integrity of the text of the Ignatian Epistles. Two versions of these Epistles have come down to us, and these so different from each other, that they cannot both be genuine; and the one of these which has the fairer claims to be regarded as a genuine document, has some internal marks of interpolation.

That great scholar, and not less distinguished Minister of the gospel, Archbishop Usher, who first edited these Epistles, and in a sense, recovered them from the wreck of ancient learning, had his doubts of the genuineness of the Epistle to Polycarp. Mosheim thus closes his remarks on the question concerning their genuineness.

"But to whichever of these editions (the two versions above referred to,) we give the preference, we shall never, do what we may, entirely deliver these Epistles from all suspicion of corruption and interpolation. In my judgment, therefore, the great controversy concerning the Ignatian Epistles, in which so many eminent men have taken a side, is still undecided, and must remain so, unless more versions, and these of a higher antiquity than the existing ones be discovered, or other ancient literary remains which shall throw a clearer light upon it. That these Epistles are very ancient is most certain, that they are entire forgeries is utterly incredible; but how far they can be accounted free from corruptions cannot at present be determined."*

I am not aware that any additional light has been thrown on the question since the days of Mosheim.

* Mosheimii De Rebus Christianorum ante Constant. Commentarii, p. 161.

Some of the most suspicious passages in the Epistles, relate to the rulers of the church. These and their authority seem studiously brought forward in every Epistle, as though the tendency of the Christians of that day had been to spiritual insubordination. In the accompanying paper, my friend ingeniously accounts for this by saying that it was to the doctrine taught, and not to the teacher that the submission was sought; but the language of the Epistles strongly savours of the doctrine that the authority is in the men who are ordained to ecclesiastical functions—a doctrine, which, growing out of the mistakes of good men, and fostered by the fraud of bad men, has been the fruitful germ of spiritual tyranny. It is very true, that some of the early fathers exhibited Christianity after a more perfect pattern in their lives than in their writings. We may say of them—varying somewhat a remark of Luther concerning one of his contemporaries—“what we write, they lived.” And so we must not be too ready to refer to corrupters of their writings, those sentiments which appear to be unworthy of themselves. Yet, this consideration cannot altogether remove the suspicion that the writings of Ignatius and others have been unfairly dealt with by designing men in after ages: and neither must it be permitted to diminish our sense of the vast importance of the form of sound words, since deadly error in many forms, has for more than a thousand years, been striving to maintain its ground in the church under the shelter of the authority of the writings of these fathers, and the fame of their virtues.

Secondly. The question in regard to the genuineness of the suspected passages in the Epistles of Ignatius is not after all, of so great importance as at first sight appears. It is admitted, that they describe the church under a certain definite form of government. Now, if they are genuine, then, we know what was the polity of the church in the year 107. But if they were introduced into the text of Ignatius by some weak and crafty ecclesiastic, some two or three centuries after, then we learn what the polity of the church was when the interpolation was made. So that the real question in regard to the external form of the church is mainly one of chronology. It is undoubtedly highly interesting and important for us to know how the church was modelled in the Ignatian age: this may even assist us to understand the writings of the inspired writers themselves. But neither Ignatius, nor any or all of the contemporary Fathers or their successors have any authority in the church of God. She acknowledges the apostles and prophets under her Great Head, the Son of God, as her sole legislators.

Those who have written in support of prelacy have very generally claimed Ignatius, as a witness to the apostolicity of their favorite scheme of church policy, and have on this account, we may believe, been the more disposed to contend, as they have done for the genuineness and integrity of his writings. But the episcopacy of Ignatius is not a diocesan episcopacy. His Epistles, indeed, furnish ample testimony to the existence of the three orders—Bishops, Presbyters and Deacons: yet, alas, nothing but the names and the number of these remain to modern prelacy. The Bishops of Ignatius were men who had the oversight of particular congregations, and had no control over other Pastors.—Hear how he addressed himself to his brother Polycarp, bishop of the Church of Smyrna: “Let not the widows be neglected: be thou after God their guardian. Let nothing be done but with thy knowledge and consent: neither do thou any thing but according to the will of God, as also thou dost, with all constancy. Let your assemblies be more frequent: inquire into all by name. Overlook not the man and maid servants.” The minute inspection of the flock implied in the observance of these exhortations is obviously competent only to one who has a special charge of it—and would in vain be sought for in the prelate or diocesan bishop.

The presbyters or elders of Ignatius in like manner, are types rather of the ruling elders of Presbyterians than of the priests of Episcopalians. In his epistle to the Smyrncæans he thus writes: “It is not lawful without the Bishop either to baptize or to celebrate the holy communion.” And his Deacons, judging from what is said of several individuals who are mentioned by name were evidently a kind of assistants or servants to the Pastor in his spiritual functions.

These rulers, Bishop, Presbyters and Deacons, constituted the *Presbyterium* or Eldership, who administered the affairs of each Church or congregation. That any one Church in the present day has an organization of officers, in all respects the counterparts of these, I will not affirm; but that the session of a Presbyterian Church, consisting when properly constituted of a Pastor, Elders and Deacons does approximate to this, much more closely than any convocation of a diocesan bishop, and his clergy is to me, at least, clear as demonstration.

I make these remarks, Mr. Editor, with no hostile feelings to the Ministers or members of the Episcopal Church. The modern prelate has, I believe, little in common with the primitive bishop; and I am free to confess my opinion, that even the

parish or congregational pastor is in too few cases, his counterpart. I shall close these remarks with a quotation from Mosheim on the bishops of the primitive church. This writer, eminent for the extent of his researches, was a Lutheran, and so may be supposed to have been free from any prejudices against what is called episcopacy. I quote in this case, as before in English, for the sake of your ordinary readers.*

“ * * * * * “ This, however, is beyond all controversy, that they egregiously err who estimate the power, revenues, advantages and rights of the most ancient bishops, from the state and authority of those who in our own day are honoured with that name. The bishop of the first age was the minister of a single christian society, which ordinarily a single house could contain, who himself taught the people, administered the sacraments—as they are called, waited on the sick and the poor, but entrusted to the elders some of those things which he himself could not attend to—who with the elders, as his councillors, examined into disputes amongst the people and settled these; with them, too, watched over the common interests of the church and brought before the congregation any measure that he thought would be for its advantage, but could himself determine and sanction nothing—executing only what had been determined on by the elders and the people. If I am not mistaken, the most of those who in our day contend so keenly for bishops and their authority would decline the dignity of bishops on these terms. Concerning the emoluments of the toilsome and perilous office, I say nothing; for it will be at once seen, that these were very slender, when it is considered, that churches had no revenues except the free-will offerings—known as *oblations* of a christian people composed for the most part of men of moderate fortune, and that these offerings were divided amongst the bishop, the elders, deacons, and poor.”

I remain yours, &c.

PRESBYTER.

ACCOUNT OF THE LIFE OF IGNATIUS—WITH SOME
REMARKS ON HIS WRITINGS.

In the Holy Scriptures, the sayings and discourses of good men are recorded, and their lives are recorded also, so that precept being conjoined with example, we learn to choose the good and refuse the evil. It is natural for us when we receive counsel, to weigh the character of him who gives it. Does our instructor conform his own life to what he requires of others? is a reasonable question. His words are good, but do his actions correspond with them? And if upon examination,

we find there is no jarring between them, we incline our ears and receive the instruction as of a friend. And though the words may be all plainness, nevertheless, coming from an upright person, we receive them into our hearts, and by wisdom are edified.

Those who know the times in which the early christians lived, know well that they were such as to prove the sincerity of their faith. And accordingly, the writings of such of them as passed through the fiery trial, have been esteemed worthy of much consideration. Ignatius, who wrote seven short Epistles, now generally admitted by learned men to be genuine, belongs to that order of worthies, and that we may peruse them with more advantage, it is of importance to keep in mind the particulars recorded of his life.—It is uncertain in what country Ignatius was born; and with respect to the time, all that we can ascertain is only an approximation to the truth. According to the learned Archbishop Usher, he suffered martyrdom in the year of our Lord, 107; and as he is said to have been forty years bishop of the church of Antioch, he must have been ordained in the year 67. And as we may suppose him at this period to have been about thirty years of age, it may be presumed he was born about the year A. D. 37. Nothing is known of his early years. He appears to have assumed the name Theophorus in after life; and as this may either mean one who is borne or carried of God, or one who carries God, certain writers understanding it in the former sense, have asserted that Ignatius was that child whom the Lord Jesus took up in his arms, and set before his disciples as a pattern of humility. But as we shall find Ignatius himself, who appears to have gloried in this name explaining it in the latter sense, that is—as referring to the spirit of God dwelling in him, so the story can receive no support from this supposed origin of the word. It is, moreover, mentioned by Chrysostom, who died in the year 407 (who appears not to have heard of the circumstance referred to) that Ignatius was not one who was privileged to see the Lord Jesus in the flesh, and we may therefore infer it was the invention of later times, and so unworthy of credit.

It is recorded of him, however, that along with Polycarp, Bishop of Smyrna, he was a scholar of John the Evangelist, and apostle of our Lord Jesus Christ; and that he was acquainted with the other apostles who appointed him to the church of Antioch, and set him apart for the work of the ministry by the imposition of hands. We are not informed of any particulars of his life during the long continuance of his ministerial labors, saving a summary preserved by those who have drawn up

* See the Commentaries above referred to, Century I. § xlii. p. 136.

an account of his martyrdom. "He was a man," say the writers, "in all things like unto the apostles, that as a good governor by the helm of prayer and fasting, by the constancy of his doctrine and spiritual labor, he opposed himself to the floods of the adversary, and that he was like a divine lamp, illuminating the hearts of the faithful by his exposition of the Holy Scriptures."

Ignatius being thus faithful in the work appointed to him, could not escape persecution, as the Lord Jesus, when on earth, informed his disciples—"Behold, I send you forth as lambs in the midst of wolves"—"they shall cast you out of the synagogues, yea the time cometh that whosoever killeth you, will think that he doeth God service." And so it was in the experience of this good man. It appears from some expressions in his Epistle that he had undergone many troubles while engaged in ministering the Gospel, and these continued as they doubtless were through so many years, would be instrumental in leading him to long earnestly for the reward which the Lord bestows on the faithful, and this desire, as will appear, he was now about to obtain.

The Roman Emperor, Trajan, being in Antioch, took offence against the Christians, because of their not worshipping the Idols which himself and the rest of his people worshipped, and threatened them with violence if they refused to comply. Ignatius having come before Trajan, in behalf of himself and of the flock committed to his care, Trajan said to him, "What a wretch art thou thus to endeavour to transgress our commands, and to persuade others also to do likewise to their destruction?"—

Ignatius answered, "No one ought to call Theophorus after such a manner, for as much as all wicked spirits are departed far from the servants of God. But if because I am a trouble to those evil spirits you call me wicked, with reference to them, I confess the charge; for having Christ the Heavenly King, I dissolve all the snares of the devils."

Trajan replied, "And who is Theophorus?"

Ignatius. "He who has Christ in his breast."

Trajan. "And do not we then seem to thee to have the Gods within us, who fight for us against our enemies?"

Ignatius. "You err in that you call the evil spirits of the heathens, Gods. For there is but one God who made heaven and earth, and the sea and all that are in them; and one Jesus Christ, his only begotten Son, whose kingdom may I enjoy."

Trajan. "His kingdom, you say, who was crucified under Pontius Pilate?"

Ignatius. "His who crucified my sin with the

inventor of it, and has put all the deceit and malice of the devil under the feet of those who carry him in their heart."

Trajan. "Dost thou then carry him who was crucified within thee?"

Ignatius. "I do, for it is written, 'I will dwell in them and walk in them.'"

Then Trajan pronounced this sentence against him: "For as much as Ignatius has confessed that he carries about with himself, Him who was crucified, we command that he be carried bound by soldiers to the Great Rome, there to be thrown to the wild beasts for the entertainment of the people." When Ignatius heard this sentence, he gave thanks that he was accounted worthy to suffer in the cause of Christ, and to be bound in irons after the manner of the Apostle Paul; and before he was led away, he prayed for the Church and commended it to the Lord.

Some have professed to wonder that Trajan should have sent him so long a voyage to Rome, when he might with less trouble to himself, have ordered him to be thrown to the wild beasts in Antioch. But it does not appear there is much ground for wonder, as Trajan gives the reason for this part of the sentence—it was for the entertainment of the people at the great Rome; and doubtless this reason could not so well have applied to the people in Antioch seeing the long residence of such a person as Ignatius among them, must in some measure, have conciliated his enemies. And the violent death of one revered because of his age and virtues could not have been acceptable to the people; whereas, in Rome where he was a stranger, the idolators hearing of him only as a christian, would rejoice in his fall—viewing it as a victory over the faith of the Gospel. It should be remembered, moreover, as the Lord hath said, that not a hair shall fall from the head of his people without his permission; and he makes the wrath of man to praise him, so it might be supposed he would make this Emperor, who had stretched out his hand to persecute his people, an instrument in getting glory to his name, howbeit he meant not so in his heart. And this the history of the transaction has manifested; for when we follow the progress of Ignatius to the place of suffering, he is rather like one proceeding in a triumph, and out of the fulness of his consolation capable of bestowing blessings upon others, than like an afflicted prisoner going to die. His example would animate those christians and their pastors who were witnesses of his faith and patience; and not only so, but he continues to instruct the men of distant generations who hear the

report thereof. So true is it that the Lord overcomes the counsel of the crafty.

Ignatius being thus condemned by the Emperor Trajan was entrusted to the keeping of a band of ten soldiers—of whom we find him speaking in one of his Epistles. “I fight,” he says, “with beasts both by sea and land, both night and day, being bound to ten *leopards*, that is to say, to such a band of soldiers, who though treated with all manner of kindness are the worse for it. But I am the more instructed by their injuries, yet am I not therefore justified.” Having left Antioch and gone to Sileucia, he embarked in a ship to go to Rome. And as we learn after a good deal of toil, they arrived at Smyrna, in which city, Polycarp, his fellow-scholar, was bishop, and so being landed, Ignatius was permitted to remain with him for a season. When tidings of his arrival were spread abroad, the bishops and other persons from the neighbouring cities, Ephesus, Magnesia and Tralles came to meet him, not more from esteem for so excellent a person than with the desire of spiritual improvement to themselves. And though thus happily in the midst of friends who loved him as they loved their own souls, he does not forget the baptism that is before him, but he beseeches them and the whole church “to contend with God in his behalf, that being suddenly taken by the beasts from the world, he might appear before the face of Christ.” It would seem he remained some little time in Smyrna, as it was four months after this before he reached his destination. And while here he writes epistles to the churches in these cities by their bishops and others, in which he urges much on them charity among themselves, and unity of spirit, with those who were set over them in the Lord. Thus writing to the Ephesians, he says: “Wherefore it will become you to run together according to the will of your bishop, as also ye do. For your famous presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and agreeing charity Jesus Christ is sung, and every single person among you makes up the chorus; that so being all consonant in love, and taking up the song of God, ye may in perfect unity, with one voice, sing to the Father by Jesus Christ, to the end that he may both hear you, and perceive by your works, that ye are indeed the members of his Son: wherefore it is profitable for you to live in an unblamable unity, that so ye may always have a fellowship with God.”

It was in Smyrna, also, that he wrote his epistle to the Romans—and which he committed to the care of certain friends who were to proceed to

Rome before him. In this epistle, too, he expresses the same earnest desire to depart and be with Christ. And with the views he had, this was the more needful, as it appears there were members of the Church in that city who might have been able to procure a respite of the sentence—and at all events who wished to “appease the people that they should not desire the destruction of the just.” All such services, however, Ignatius positively declines; “I beseech you,” he says, “that you show not an unseasonable good will towards me. Suffer me to be food unto the wild beasts, that I may be found the pure bread of Christ.” And again, “all the ends of the world and the kingdoms of it will profit me nothing: I would rather die for Jesus Christ than rule to the utmost ends of the earth. Him I seek who died for us. Him I desire who rose again for us. This is the gain that is laid up for me.” There can be no doubt that Ignatius erred in declining to use the means that were in his power to procure his deliverance. His duty to the church required this at his hands. Doubtless, he had labored long in the vineyard, and had borne the burden and heat of the day, and in the evening of life, he desires rest from his toils; nevertheless, this must be in subordination to the will of God. And so long as he had any lawful means in his power of preserving his continuance among his people, he ought not to have declined them. It may be supposed at the same time that if he had been permitted to enjoy the fellowship of his brethren in Smyrna, he would have been comforted in spirit, and might have expressed his longings for dissolution with less earnestness.—It appears, indeed, that he had a desire to pitch his tent for a longer season among them, but the soldiers were bent on proceeding that they might be in time for the spectacles, and therefore urged their prisoner to hasten forward in the voyage. Accordingly leaving Smyrna along with certain brethren of the church there, and of that in Philadelphia, they set sail and arrived in Troas; and while at this place he wrote his remaining epistles—namely, to the Philadelphians, Smyrneans and Polycarp. In his former epistles from Smyrna, we find him expressing his concern about the state of his people in Antioch, and beseeching the prayers of all the churches in their behalf, but now having arrived at Troas and hearing that the persecution against them had ceased, he is filled with joy for their sakes. And so writing to the Smyrneans he says, “Your prayer is come to the church of Antioch which is in Syria: from whence being sent bound in chains, I salute the churches; being not worthy to be called from thence, as being the least among them. Nevertheless, by the will of God

I have been thought worthy of this honor ; not for that I think I have deserved it, but by the grace of God, which I wish may be perfectly given unto me, and through your prayers I may attain unto God. And, therefore, that your work may be fully accomplished both upon earth and in heaven, it will be fitting and for the honor of God, that your church appoint some worthy delegate who being come as far as Syria, may rejoice together with them, that they are in peace, and that they are again restored to their former state, and have again received their proper body."

Leaving Troas, and still sailing up the Egean sea, they came to Neapolis, a city in Thrace ; and probably with the view of saving time, they travelled over land to the Adriatic sea ; where getting a vessel at one of the ports, they crossed over and came again into the Mediterranean sea ; and as it appears passing Rhegium, they came within sight of Puteoli, the port at which the apostle Paul had landed in his voyage from Melita. When this place was pointed out to Ignatius, he desired to land and to travel thence to Rome. But an adverse wind arising they were obliged to yield to it, and sail forward. And so his friends who attended him in his voyage, go on to say, "And the wind continuing favourable to us, in one day and a night, we indeed were unwillingly hurried on, as sorrowing to think of being separated from the holy martyr ; but to him it happened just according to his wish, that he might go sooner out of the world, and attain unto the Lord whom he loved. Wherefore sailing into the Roman port, and those impure sports being almost at an end, the soldiers began to be offended at our slowness ; but the Bishop with great joy complied with their hastiness. Being therefore soon forced away from the port so called, we forthwith met the brethren (for the report of what concerned Ignatius was spread abroad) who were full of fear and joy ; for they rejoiced in that God had vouchsafed them the company of Theophorus, but were afraid when they considered that such an one was brought thither to die. Now some of these he commanded to hold their peace who were the most zealous for his safety, and said they would appease the people, that 'they should not desire the destruction of the just,' who presently knowing this by the Spirit, and saluting all of them, he desired that they would show a true love to him ; disputing yet more with them than he had done in his epistle, and persuading them not to envy him who was hastening unto the Lord. And so all the brethren kneeling down, he prayed to the Son of God in behalf of the churches, that he would put

a stop to the persecution, and continue the love of the brethren towards each other. After this prayer was ended, he was led into the Amphitheatre and thrown into the wild beasts, which speedily devoured his mortal part, leaving only a few bones that were carried back to Antioch—"the dust returned unto the dust from whence it was taken, and the spirit returned to God who gave it. He was faithful unto death, and doubtless received a crown of glory."

SOME REMARKS ON THE WRITINGS OF THE EARLY FATHERS.

It appears that in consequence of the apostacy of the Jewish people, the Christian church was placed in peculiar circumstances, seeing that the Gentile converts who were to become teachers of others, were by their early education poorly provided for their work. The Old Testament is the source from which the inspired writers of the New have uniformly taken their illustrations of gospel mysteries : and of the things written in that book, the Gentile converts had not only been ignorant, but their minds were formed after a different mould.

The church from the earliest ages, has been in the attitude of protesting ; and if it was needful in diverse rites and observances prescribed to the Jews to guard them against the proneness of men to idolatry, it was if possible more needful to guard against that philosophy which only gratified men's vanity, and so led them farther than before from the simplicity of the truth : and such a safeguard is provided in the word of God. This appears in all the books of Moses, but more especially in the book of Leviticus, which is the great repository of the ceremonial law ; and whose plain observances, as all the commentators show, are types and shadows of gospel mysteries : and not only so, but now that these have been unfolded by the coming of Messiah, they serve by their palpable character to guard men against abstract speculation, as well as to convey the truth to babes in understanding.

The Gentile converts who were received into the bosom of the church must have laboured under a great disadvantage, when they sat down to write concerning those truths which they believed, and through which they were enlightened. Their pagan education had little congruity with their christian character. They could not compare spiritual things with spiritual, but with carnal—the truths of the gospel with the fancies of their philosophers—the wisdom of God with the rhetoric of man. And as the truly pious must needs have dis-

carded, as faras might be, such folly, so they were ill provided with the means of unfolding those things they had received, and in which they found peace. And accordingly this may help to explain what otherwise would be somewhat perplexing—the discrepancy between what they *did* and what they *wrote*. Their words are often feeble and obscure, while their doings are noble and excellent.

We, on the other hand, who live in modern times, have advantages which the early Gentile converts had not. The limits between what can and what cannot be known, have been accurately defined; while at the same time, in consequence of the care with which the scriptures have been studied by systematic writers, the doctrines they contain have been fully unfolded. The clouds that darkened the minds of men are now removed, and not a speck remains above the intellectual horizon that has not been dissipated. Seeing it is certain however that intellectual discernment and moral excellence are not necessarily united, so when we compare the modern writers with the ancient, we shall find, notwithstanding our superior knowledge in many things, we are inferior to them in faith and charity. And as the moral is of more value than the intellectual, it will be of some importance that we be not lifted up by our superiority; and in perusing the Epistles of Ignatius that we set about the task, not as masters but as scholars. The ancients felt more than they have written, whereas it is to be feared, we have written more than we have felt. And inasmuch as truth excels empty sound, so it will be by the grace of God, to the profit of Christians in modern times to mark the excellent graces of their ancient brethren, their deadness to the world and its pleasures, their hatred of life for the sake of the gospel, their charity towards the brethren and joy in their prosperity, and their victory over death and all the terrors of the enemy, yea their joy in departing to be with Christ, which indeed is far better. These things surely are worthy of our imitation; and in these the ancients may be set as our exemplars. We indeed surpass them in having a form of sound words; and while we hold this fact as being under God a fence against the assaults of the enemy, nevertheless let us keep in mind that the excellency of the church consists in her being glorious within; and if a separation is to be made between things that ought to remain united, it would be better that the fence were removed, than that the glory should depart and Ichabod be written on our Sanctuary.

It is needful, moreover, to keep in mind the precise character of the epistles of Ignatius. The

writings of the apostles are intended for the edification of the church in all ages. But Ignatius not being of the number of the apostles, his epistles partake of the nature of ordinary letters which good men may write to their friends, and the doctrine they contain is to be tried by the scriptures. It is needful to note this, that we may guard against error; for there are several passages in these epistles in which the writer requires obedience to office-bearers in the church in such a way as, if not explained, would be injurious to the doctrine which is according to godliness. Thus we find him writing to this effect:—"I cried whilst I was among you: I spake with a loud voice, "attend to the bishop, and to the presbytery, and to the deacons;" and again, "See that ye follow your Bishop, as Jesus Christ the Father;" "Hearken unto the bishop that God also may hearken unto you." Now, viewing these as private epistles, the counsel given might be good and profitable, because Ignatius would know the office-bearers of the churches in those parts, and knowing them to be approved and faithful men, he could hardly enjoin upon the people too strongly to yield them obedience, for this was in other words urging them to continue in the faith which the bishops preached, and to submit for edification to their discipline. But as the epistles of Ignatius are no longer confined to the persons who received them, but being published, seem as if addressed to the general church; so it is needful to enter a caution against the wrong inferences that might be drawn from a defectiveness of doctrine in this matter.

It is very obvious in the passages above noted, that Ignatius does not contemplate any separation between the office of Bishop and the doctrine they were to teach, these being united in the brethren to whom he made reference. And had all succeeding bishops been men of the same mind, there might have been need to add nothing more than what he had written. But all history proves that it has been far otherwise, and that men may hold the office without doing the work. And therefore to say, "Follow this guide," because he bears the name of bishop, would be to take the blind as our guide, and fall with him into the ditch. The counsel of Ignatius, however good it might be in reference to individuals that he knew, is defective in reference to other times and other men, in two respects:—*First*, because he does not with sufficient plainness distinguish between the true bishop we are to obey, and the false from whom we are to withdraw. The mere name is not enough, for that may be assumed. We must have his character described, that we may know who he is. And

accordingly in the writings of the apostles, we find the church fully informed on this point. A bishop is one who is "a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." "He teaches wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness."* But *secondly*, it is defective, because in enjoining upon the people an implicit obedience to their bishops, he is not careful enough to specify the matter of their obedience. He does not always say, obey them "for their works' sake," or "because of the faith that is in them," which is truly the ground of the church's obedience to her spiritual rulers, as the apostles testify. "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday and to-day and forever."† In this way the church is secured against the adversary; the wolves are distinguished though they come in sheep's clothing, while the matter of obedience is defined. And as Ignatius is defective in both these respects, he is in so far an unsafe guide; and were there no other the church would be more exposed to the hypocrisy of designing men.

MEMOIR OF ANDREW THOMSON, D. D.†

Dr. Andrew Thomson was born at Sanquhar, in Dumfriesshire, on the 11th of July, 1779. His father was the late Dr. John Thomson, one of the ministers of Edinburgh; at the time of his son's birth, minister of Sanquhar, and, subsequently, of Markinch in Fife. The subject of this Memoir, without affording any striking proof of premature scholarship, from which an augury of his future fame might have been drawn, was remarkable from his earliest years for intelligence and vivacity, and especially for that free, manly, open-hearted character, which, in after life, gave him so strong a hold on the affections of all who intimately knew him. It is difficult to say at what precise period his thoughts first turned seriously to the ministry: but he had not been many years at college before he exhib-

ited symptoms of the power of that vital religion, which forms the first and best qualification for the sacred office.

Early in 1802 he was licensed to preach the gospel, by the presbytery of Kelso; and on the 11th of March of the same year, he was ordained minister of the parish of Sprouston, within the bounds of the presbytery from which he had received licence. Shortly after his settlement at Sprouston, he married Miss Carmichael, by whom he had ten children, seven of whom are still alive. The result of this union was all the happiness which the marriage relation can afford; interrupted only to the afflicted survivor, by the melancholy event which has deprived her and her family of the society of one, who, if possible, was still more attractive and delightful in the family circle than he was commanding and distinguished in the public walks of professional and active life.

During his ministry at Sprouston, Dr. Thomson displayed the same vigor, earnestness, and fidelity, by which his labors, in more extensive spheres, were subsequently characterized. His interest in the external affairs of the church, was manifested by the share he began to take in the business of the ecclesiastical courts of which he was a member; while of his anxiety to promote the higher interests of religion, a satisfactory evidence exists in the catechism on the Lord's Supper, which he published for the benefit of the young among his parishioners; and which we have reason to know, has proved eminently useful to many besides those for whose use it was originally designed.

In the year 1808, Dr. Thomson was removed to the East Church, Perth. Here, in conjunction with his brother, and others of his friends, ministers of Perth and its neighbourhood, he lived happily, and labored successfully, till the spring of 1810, when he received a presentation from the magistrates and council of Edinburgh, to the New Greyfriars church in that city. In this situation, better adapted to his talents, and to the active character of his mind than either of the preceding, he entered on a course of ministerial service, which proved in no ordinary degree acceptable and useful. Many who have since distinguished themselves for Christian worth and attainments, owed their first religious impressions to his discourses in the New Greyfriars. To the young, especially, and the students attending the university, his ministry was at this period peculiarly attractive.

A few months after his admission into Edinburgh, Dr. Thomson, with the assistance of several of his clerical brethren, in the church and in the secession, commenced the publication of the Christian Instructor; a work that, in spite of the disfavor with which, in certain quarters, it has been regarded, and a want of the support which it justly merited from the friends both of religion and of the establishment, has been

* Titus, ii. 7, 8; 1 Tim. vi. 3; also 1 Thes. ii. 10, 14, v. 12, 13; 1 Tim. vi. 11, 14; 1 Peter. v. 2, 5.

† See also Romans, xvi. 17, 18; 1 Cor. iii. 4, II: iv. 17; ii. Cor. viii. 23.

‡ Abridged from the Memoir prefixed to "Sermons and Sacramental Exhortations, by the late Andrew Thomson, D. D."

means of doing incalculable service in many ways, to the cause of Christianity. As a monument of Dr. Thomson's indefatigable activity, the work has no parallel. For many years, not only did the task of editorship fall exclusively upon Dr. Thomson, but to him it was indebted for a large proportion of the best articles, whether in the miscellaneous or critical department, which, in the face of circumstances that tended to obstruct its circulation, and injure popularity, continued to extort for it, from the religious public, a great share of favorable regard.

The charge of the *Christian Instructor* was not, however, his sole literary undertaking. To the *Edinburgh Encyclopædia*, conducted by Dr. Brewster, he contributed many articles, some of them of considerable interest, and all of them indicative of the patience of his research, the soundness of his judgment, and unaffected vigor of his style.

In the year 1814, St. George's church, which had been for some years building, was ready for public worship, and was opened on Sunday, the 5th of June, that year, by the late Rev. Sir Henry Moncreiff Bellwood, Bart., who preached from *Ecclesiastes* v. 1. As the individual best qualified to fill a very large pulpit, situated, at that time, at the extremity of the city, Dr. Thomson was fixed upon as its minister, and this charge he was admitted on Thursday, the 16th of June, 1814. Here the more public and brilliant part of his course commenced. He had difficulties to counter, both in collecting and in retaining a congregation, which would have had a depressing effect on the mind of most men. To Dr. Thomson, however, who of all men was formed to contend with, and master difficulties, these only gave interest to his new situation.

Over a description of persons, by many of whom, the commencement of his ministry in St. George's, and the peculiar doctrines and obligations of the gospel were little known or relished, Dr. Thomson speedily acquired an influence scarcely ever possessed by any teacher. Nor is it necessary to say, that he owed this enviable ascendancy to no compromise of principle—to no unworthy accommodation of divine truth to the prejudices of his audience. In addressing himself to a congregation, peculiarly exclusive and sensitive, he stood upon the high ground of his office as an ambassador for Christ; and with the apostle of the Gentiles, to whose bold, unfearing character, his own, on many points, bore a striking resemblance, he determined to know nothing, as the subject of his ministry, but Jesus Christ and him crucified. How fully, effectively, and perseveringly, he adhered to his system, the recollection of his hearers, as well as the strain of his published discourses amply testify. The peculiar qualifications which he brought to his task are, at the same time, not to be overlooked. To a manner of great animation and fire, yet restrained and dignified, he added a style of uncommon simplicity and spirit,

which nature enabled him to set off to advantage by the tones of a voice remarkable for compass and harmony. He delighted in argument; but his arguments were of that direct, palpable, practical character, which stimulate attention, and admit of being appreciated and followed by the most ordinary understanding; while the truths he labored to establish, were all of acknowledged importance, bore so intimate a relation to the system which, as a Christian minister, it was his province to illustrate and enforce, and came so closely and powerfully home to every man's heart and conscience, that nothing could appear more natural than the pains he took to explain and defend them.

But Dr. Thomson was not satisfied with merely preaching the gospel. For many years after his appointment to St. George's, he employed the interval between the forenoon and afternoon services, in catechising the young belonging to the congregation: and this exercise he performed in a manner that had the effect, in an uncommon degree, of uniting to him the hearts both of parents and children.

Among the excellent practices recommended by the standards of the Church of Scotland, and by the example of the best of her ministers in the purest times, is that of week-day meetings in the church, for the purpose of instruction in the principles of religion, as these are taught in the Shorter Catechism. To attendance on such meetings in a city like Edinburgh some practical objections have been raised; and with a view to obviate these, Dr. Thomson instituted a lecture, in which, without placing any one in the trying situation of a catechumen, he made use of a question in the catechism by way of text; and explaining and illustrating it in a manner adapted to all capacities, he went over the ground usually traversed in the exercises. For several years he continued these week-day expositions, during a limited period of the summer months, and was only induced to relinquish them, in consequence of repeated and alarming attacks of indisposition, which taught him the necessity of imposing a restraint upon the otherwise unwearied zeal of his active and benevolent mind.

In the youth of his congregation, Dr. Thomson, as we have observed, took a warm and affectionate interest. In his parish, he found there were many of this class whom his Sabbath instructions could not reach—young persons who either did not attend his church, or whose circumstances and those of the parents rendered a greater degree of tuition necessary, than it was possible to afford them on the Lord's day. To meet their case, accordingly, Dr. Thomson projected a week-day school. As his experience in the task of instructing the young of his congregation had shown him how much could be done with young people, by addressing their understanding and their affections, he undertook at once to compile suitable books for the different classes into which the school was divided, and for a time to act as teacher and superintendent in the

school. Far from despising what to other minds would have appeared drudgery, regarding it indeed with fondness, and entering into it with his whole heart, he spent entire days in teaching the children of the lower classes of his parish the elementary principles of education and religion, and passed from the school-house to his study, only to prosecute the other department of his labor of love; and, amid the humble toils of an author of first books for children, to lose sight of those more inviting objects of ambition, after which a mind like his might have been expected exclusively to aspire.

From nature he had received an exquisite ear and taste for music; and, upon the principle of consecrating all the gifts of nature to the service of his Master, he undertook a reformation of that part of the devotional service of the sanctuary which consists of praise. To him, in a great measure, are to be traced the recent improvements that have been effected in the psalmody of several churches in Edinburgh. His own church set the example; and for their use, and the better to accomplish his object, he drew up a collection of the most approved psalm tunes, all of which he carefully revised; and to which he added several original compositions, and a few of great beauty of his own.

Nor were his private labors less abundant. Great as he was in the public sphere of his exertions, it may be questioned whether he did not appear even to more advantage in the less noticed walks of pastoral visitation among the families of his flock. His breast, naturally full of kindness, expatiated, as in a congenial sphere, while he sat by the sick-bed of those who looked to him for consolation, or directed the hopes of the bereaved and the dying to the land of promise and of rest. They who knew him only as he appeared in the field of controversy, or on the high places of debate, or even in "the great congregation," where he poured forth "words that breathed and thoughts that burned," and held attention chained, till conviction came and owned his power, can scarcely imagine the air of tenderness and unaffected brotherhood and sympathy, that pervaded his look and manner, in the more private offices of pastoral intercourse with the afflicted. In his kindness there was nothing like effect; nothing like exaggeration; nothing that bore the remotest resemblance to acting. Nature reigned in all his words and deeds; and his whole conduct left on the mind the impression only of genuine, unpretending friendship. It was the same man who in other circumstances could lighten, and agitate, and hold imperial sway over the passions of the most crowded meeting: who sat beside you as a friend, and addressed you in the words and accents of undissembled interest and regard.

But it was not merely as a parish minister, performing the full round of ordinary pastoral duty, that Dr. Thomson was remarkable. As a minister of the

Church of Scotland, he was a member of her judicatories, and entrusted with the functions of an administrator of her laws. Justly conceiving every part of his duty to have a claim upon him, and appreciating the beneficial influence which his situation enabled him to exert on the interests of the establishment and of Christianity, he appeared regularly in his place in church courts, and took on him a large proportion of the burden of the business that came before these assemblies. Indeed, for the last few years of his life, such was his acquaintance with form, such his aptitude in the application of precedents and statutes, such his ability and eloquence in debate, and such the estimation in which his opinions and character were held, that that party in the church to which he was conscientiously attached, and which must always regard it as not the least of its distinctions and recommendations to have numbered him among its adherents, spontaneously, and by silent consent, looked up to him as its leader.

If to him the church be not indebted for a return to the principles and practices by which she was characterized in the days when, purified by persecution, she stood first among the churches of the Reformation—to him, and to the kindred labors of our Erskines and our Moncreiffs, whose mantle he had caught, does she in a great measure owe the remembrance of these principles and practices. By his exertions, in no inconsiderable degree, the ancient landmarks of our ecclesiastical constitution have been kept prominently in view; a desire for something better than the existing order of things has been preserved and transmitted; the watchwords of primitive order and popular rights have been dignified and hallowed by an association with a mighty name; and a prospect has been opened to the hopes of the church of brighter days, and of "times of refreshing from the presence of the Lord."

As a minister of the church of Scotland, he was deeply and conscientiously attached to her institutions and her interests. But because, as a churchman, he walked about our Zion, and went round about her, telling her towers, admiring her palaces, and employing all his energies in the defence of her bulwarks, his was not that exclusive and churlish spirit which saw nothing but barrenness beyond the enclosure, within which Providence had cast his lot. He mingled freely and cordially with dissenters of all descriptions, in whom he could trace the characters of genuine Christianity. The strength of his own convictions, as a churchman, only gave him a stronger sympathy in the conscientious convictions of the persons who differed from him. He felt too, that the cause he had embraced, was in no danger from any compliances which, on the ground of good feeling, or social observance, he might be induced to make. Above all, he felt that the differences between the great bodies of dissenters in this country, and the church of

which he was a member, bore no proportion to the bond which unites Christians of every name in the fellowship of one Lord, one faith, one baptism, one God and Father of all."

Although it was impossible that a mind like his could be indifferent to anything that concerned the well-being of his country, he took no public share in party politics. That he had decided views on all the important questions that divided the political world during the eventful period in which he lived, is certainly true; and that in private, or on any occasion in which his duty as a member of ecclesiastical courts called for the expression of his opinion, he was ready to express that opinion frankly and fearlessly, is equally true: but to his honor, it is to be recorded, that with a mind peculiarly awake to whatever involved the interests or the fame of his country, and with talents that peculiarly fitted him for maintaining the first place in all discussions of a public and exciting nature, so strong was his sense of the sacredness of the ministerial character, and so ready was he to sink all inferior or individual considerations in a regard to the solemn interests that were suspended on his relation to his flock, that he uniformly stood aloof from scenes of political contention, and bequeathed, in his example, an instructive illustration of the power of religious principle in enforcing self-denial, as to things in themselves lawful, but which in certain circumstances may not be expedient.

In addition to the interest which he felt and manifested in whatever was connected with his duty as a minister, he took upon him a large share of the management of the city charities and of those public institutions which have for their object the alleviation of the temporal wants or of the spiritual miseries of mankind. He was ever ready at the call of the public, either to act as a director of its various societies, or to plead their cause from the pulpit. And this co-operation on his part with all that was benevolent and useful, was rendered with a cordiality and a cheerfulness, that put the idea of obligation out of sight; and invited new and increasing demands on his leisure and attention.

From the commencement of the British and Foreign Bible Society, he entered warmly into its views. With the great body of the Christian public, he regarded its institution as an era in the history of the church of Christ; he saw in it a mighty instrument of enlightened philanthropy; and he hailed it as a presage of the predicted glory of the latter days.—When it was struggling for existence against the calumnies and attacks of mistaken and narrow-minded zeal, he fought its battles: and with justice he was esteemed one of its warmest friends and ablest advocates. Unhappily, however, when war had ceased without, the elements of a more fatal convulsion began to gather and to show themselves within. To the astonishment of the confiding friends of the institution,

it was demonstrated, beyond the possibility of dispute, that while, according to the leading principle of the Society, the Bible, without note or comment, was the only book which its directors were empowered to circulate, its funds were applied to the printing and circulation of a Bible unknown to the protestants of this country—a Bible in which the writings known by the name of "the Apocrypha," were mixed up, and put on a level with those "Scriptures which are given by inspiration of God." It is not too much to say, that the discovery came upon the Christian public with the force of a thunderbolt. All confidence in men, or in the most solemn protestations and professions, seemed to be at an end; and the first impulse, on the part of all who gave the subject an unbiassed consideration, was to demand not only that there should be an immediate return to the primary principle of the Society, but that its management should no longer be committed to men who had shown themselves incapable of being bound by what appeared the strongest obligations of Christian principle and moral feeling. Here it had been well, if first impressions had been consulted. To many of the friends of the institution, however, the Bible Society had been so long identified with the Bible which it professed to circulate, that the idea of abandoning it, seemed fraught with hazard to the best interests and hopes of Christianity. When, therefore, the directors of the Society, instead of listening to the remonstrances that were addressed to them from all quarters, and especially from the friends of the Society in Edinburgh, attempted to justify their conduct, on the pretext of an alleged ambiguity in the terms in which the object of the institution was expressed, and even on the ground of expediency, many of those with whom Dr. Thomson had previously associated, withdrew their testimony against the proceedings in question, expressed satisfaction with certain half measures to which the directors pledged themselves for the future, and intimated an earnest anxiety that all farther allusion to the past should be dropped. To the ardent mind of Dr. Thomson, such a course, whether on the part of the directors in London, or of their friends in Edinburgh, seemed nothing short of a dereliction of the first duty which man owes to the gracious Being who, in giving us a revelation of his will, has entrusted us with a talent which we can never do enough to guard from injury, and to preserve untarnished and entire as it reached us from his hands. With his characteristic energy, he enlisted himself on the side of what he conceived, and rightly conceived, to be the cause both of God and man; and summoning the resources of his powerful mind to the task, he devoted many of the days and nights of the latter years of his life in following the misjudging adherents of the British and Foreign Bible Society, through the maze of misrepresentation and sophistry, into which their short-sighted policy or obsequious predictions had plunged them. In this labor, worthy of a mind devoted, in the face of good report and of bad report, to the service of God, but from which a mind

cast in a less firm mould would have shrunk, he had the satisfaction of carrying with him the convictions and the suffrages of a large majority of the people of Scotland. Yet if for a moment he dreamed that the path on which he had entered was level and smooth, he was speedily destined to learn his mistake. Reproaches and misrepresentations assailed him from quarters whence he had the least reason to expect them. Some of the persons who had stood by his side at the commencement of the conflict, and who had rendered themselves conspicuous by the forwardness of their zeal, if not by the soundness of their discretion, thought fit to desert him; and others, on whose countenance and aid he might reasonably have calculated, looked coldly on, and chafed his spirit, if they could not sour his temper, or damp his exertions, by the tone of their advice.

It is not to be doubted, that the effect produced upon Dr. Thomson's mind, by the manner in which some of the leading advocates of the directors of the British and Foreign Bible Society conducted their share, of what has been called "The Apocryphal Controversy," made an impression on his health. Naturally of a more than usually robust constitution, he was capable of undergoing great fatigues; nor was his temper of that sensitive and morbid character which dwells upon imagined injuries, or exaggerates petty slights into serious wrongs. Still the personal tone which the controversy assumed in the hands of persons who, in the absence of argument, had recourse to recrimination and insult, combined with the sleepless nights and busy days which the part he had undertaken imposed upon him, silently wore down the strength of his constitution, and prepared it for yielding to that blow, unexpected perhaps by all but himself, which put a perpetual period to his labors and anxieties. In a state of health, which, to most men, would have furnished an irresistible plea for seclusion from the excitement of public business, he paid a visit to London; where, if he did little to place the ground of controversy between the two societies of London and Edinburgh in its proper light, before the religious public of the metropolis, the failure is to be ascribed to some other cause than a deficiency of zeal, of exertion, or of eloquence on his part.

The manner in which Dr. Thomson managed his share in this controversy must not be passed in silence. It was with all his heart and soul that he entered into the controversy: he brought all his powers to aid him in doing justice to it; and for a time at least, his whole mind and time were absorbed in it. In the object contended for, he beheld a principle at stake, which, as a Christian, a protestant, and a minister, he was bound to vindicate and maintain. It was not merely whether certain funds had been wisely or imprudently applied; whether certain individuals, to whom the public had been taught to look up with confidence, had been faithful to their trust: whether a less degree of good had been done, than the world,

who heard of the operations of the society, had been led to imagine. Important as these considerations were, they were not the questions which especially struck his mind, in the discoveries which accident had made, of the proceedings of the directors and agents of the British and Foreign Bible Society. In the conduct of the society, as represented by these individuals, he beheld the grand leading principles of morality and religion placed in jeopardy. He saw the marked line of separation, which the Divine Being has drawn between his word and the imaginations of his fallible creatures, trodden down, and, so far as the operations of the society on the continent were concerned, in danger of being obliterated: He saw the broad seal of heaven wrested from the page on which it had been impressed by the finger of God, and placed unscrupulously, and without discrimination, on lying legends and on "the true sayings of God." In all this, he beheld an object fitted to awaken all the energy of a mind trained to tremble at the Divine Word, to rouse into indignant and irrepressible feeling all the sensibilities of a soul that was "very jealous for the Lord God of Hosts."

If we would form a correct estimate of the conduct of Dr. Thomson, in relation to the British and Foreign Bible Society, we must at once possess something of his character, and find ourselves placed nearly in his circumstances. The very features of his character as a controversialist, which may seem most to require softening, were connected with qualities for which his memory deserves most to be honored. If he assumed a decided attitude, and made use of strong language, it was not because he cared little for the feelings, or was reckless of the character of his antagonists, but because his zeal for the truth made him less alive than were the lukewarm and the timid, to the effect his occasional warmth might have, on those with whom a sense of duty brought him into collision. In a struggle, unusually protracted, and in which, on the side of the opposite party, in some memorable instances, not the courtesies of debate merely, but the restraints of Christian feeling and ordinary decorum were violated, it is not to be wondered at that he should at times have caught the tone of his assailants—that he should occasionally have descended from the high ground of principle to occupy a position, in which, though he was not less formidable, he appeared personally to less advantage—that, in short, like Luther and Calvin, and others, his predecessors in the task of correcting great abuses, he should occasionally have been tempted to forget that "long forbearing" is sometimes the surest parent of "persuasion," and that it is "a soft answer" which the wise man tells us "breaketh the bone." If more need be said on the subject, he himself has said it,* in terms that leave us only to

* See Dr. Thomson's speech at the extraordinary meeting of the Edinburgh Bible Society, on the 1st March, 1830.

regret the close alliance of great virtues with occasional errors, and which must satisfy even those who have least sympathy with the workings of such a nature as his, that insensibility to his imperfections formed no feature of his character.

The last great public effort of Dr. Thomson was in behalf of the slave population of our West India colonies. In a note to a sermon published in his volume of "Discourses on various Subjects," he had taken up the question of the remedial measures proposed in behalf of that oppressed class of our fellow-subjects, and, with his characteristic frankness, declared himself an advocate for immediate emancipation. The opinion he thus expressed was not the result of sudden impulse, but of a deliberate and well weighed consideration of the subject of compulsory servitude in all its bearings. On the one hand, he looked to the principles of morality and of the Scriptures; and from them he learned that to hold a fellow-creature in bondage is directly to violate the rule which dictates the same treatment of our neighbor as we ourselves have a right to expect from him.—And to the mind of Dr. Thomson it appeared no less a crime to assume a right of property in a man under the tropics, than it would be to transfer that claim to the mother country, and to extend it over those who go out and come in among ourselves.

With the friends of humanity and religion, and it may be added, of true policy, Dr. Thomson was so far cordially united. The only point in which his views differed from those of any of this class, related to the time at which the grand measure of abolition should be carried into effect. He declared for immediate steps with a view to this object. When, therefore, the Directors of the Edinburgh anti-slavery society proposed to hold a meeting in October 1830, and some of them requested Dr. Thomson to attend and address the friends of the institution, he declared his determination, if he attended, to bring forward his own particular views, and to deprecate all half-measures, which he foresaw would be productive of no good. On the day of the meeting, accordingly, Dr. Thomson was present in the assembly room; and after Mr. Jeffrey, now Lord Jeffrey, and some other speakers had addressed the meeting, he craved permission to state the conclusions at which he had arrived. With a power of argument, and an earnestness and elevation of tone which can never be forgotten, he entered on the subject; and, in a brief speech, explained the points in which he differed from the former speakers, as well as those in which he agreed with them. Never was the triumph of truth and eloquence more complete. Before he had concluded, the majority of the meeting was with him: the confidence of the directors of the society in the measures they had come forward to recommend was shaken; and in the rapturous acclamations of a crowded assembly, he had the satisfaction of listening to

the first of those echoes, which Great Britain has since through all her provinces sent back, to the call of justice and religion, in behalf of the injured children of her colonies.

Subsequently to these proceedings, a meeting took place of the friends of immediate abolition, at which Dr. Thomson attended, supported by the directors of the anti-slavery society, who with a few exceptions, had obeyed the general impulse, and entered cordially into his enlarged and energetic views. His appearance on this occasion has been described by a writer of the day, as "a most splendid and varied display of wit, argument, and impressive eloquence." The moral dignity of the subject seemed to have imparted its character to the man and to his eloquence. Never perhaps did he appear more truly great.

Up to the period of his death, Dr. Thomson occupied much of his time in promoting this object, so dear to the friends of freedom and humanity. He may almost be said to have expired while pleading its cause; a worthy termination to the labors of a life, of which love to God, issuing in love to man, had been the governing principle.

For some time before his death, his mind, it is believed, experienced something of a presentiment of the approaching event, which may have been vouchsafed in love, to perfect his preparation for his sudden change. More than once, when urged by the members of his own family to relieve himself of some portion of the burden of affairs which pressed so heavily on him, he replied with affectionate solemnity, "I must work the work of Him that sent me while it is day; the night cometh when no man can work." The increasing earnestness, richness, and variety of his prayers, both in private and in public, are also circumstances that struck many, and none more than the writer of these pages.

On the 9th of February, 1831, the day on which he died, he appeared to his family in his usual health. As was his custom, he rose and breakfasted at an early hour. During the devotions of the family, which he conducted as usual, he read the last three psalms, and he concluded the service by a prayer remarked at the time for its spirituality and fervor.—After baptizing a child, he left his house to pay some visits to the sick; and at a later hour he appeared in his place at a meeting of the presbytery of Edinburgh, specially convened for the purpose of ordaining a minister to one of our West India settlements. During his attendance at the presbytery, he displayed his usual interest, and took his usual share in the business of the court. At the close of the meeting, about five in the afternoon he proceeded homeward; and with a friend, who met him by the way, he conversed with animation and cheerfulness till he reached his own door, on the threshold of which, without a struggle or a groan, he suddenly fell, overtaken by that

summons which recalls the "good servant" from his labor to his reward.

In a stroke so sudden, so unexpected, and in all its circumstances so well calculated to produce a strong sensation, the public of Edinburgh, and it may be added, of Scotland, testified the liveliest interest.—Many mourned the loss of a friend, a counsellor, a brother in adversity, a spiritual father. His congregation felt that they had experienced an irreparable bereavement. The church of Scotland lamented the removal of one of its strongest pillars and most distinguished ornaments. And the friends of religion in general beheld in his death an event, to the consequences of which they could not advert without deep anxiety. The feelings of party were merged in the general grief; and they who had known him while living, chiefly as a formidable antagonist, hastened to accord to his memory the tribute of that affectionate regret, which is usually reserved for tried and valued friends; a fact honorable at once to the departed, and to those by whom the tribute was paid.

Dr. Thomson is interred in a piece of ground connected with St. Cuthbert's church-yard, divided only by a wall from the spot where lie the remains of his venerable friend and father in the church, Sir Henry Moncreiff. His funeral was attended by ministers from all parts of the country, by the students of the divinity classes, who specially requested permission to attend, by the members of his own congregation, and by the better descriptions of persons of all pursuits and denominations in Edinburgh; while throngs of spectators lined the streets through which the procession passed, testifying by unequivocal signs how sincerely they partook of the feelings of the mourners.

On the following Sabbath (February 20th) a funeral sermon was preached in St. George's church, in the forenoon, by the Rev. Dr. Chalmers, from Hebrews xi. 4.; and another in the afternoon, by the Rev. Dr. Dickson of St. Cuthbert's from Psalm cxii. 6.

ON THE SUPPORTING INFLUENCE OF CHRISTIAN FAITH IN SEASONS OF DISTRESS.

There are no principles equal to those of christianity for enabling us to overcome the various evils of our present condition. In proof of this, let us contrast the manner in which some of these evils are met by one who refuses its authority with that by which they are met by him who acknowledges and submits to it.

In respect to the sicknesses and diseases of this life, let us see how the man who has no belief in the gospel sets about bearing them as he ought. He finds that sickness and diseases of various kinds, are universally allotted to men; and why should he be found to murmur against what is not peculiar to himself? Of the Great Being who has thus appointed him to suffer, he professes to know but little; but since he is in his hands, and has no means of resisting the execution of his purposes, it is the wisest thing he can do to submit, without weakly complaining. Besides he feels that, in these circumstances, complaining only tends to increase his sufferings.

Such are the sentiments with which affliction is encountered by him who will not embrace the offers of christianity. But what are the views which actuate the believer when called to endure affliction? He indeed acknowledges that in the hand of God he is altogether powerless, that it would be vain in him to think of resisting almighty strength. It is not, however, as an Almighty Being, alone, that the christian looks up to God, when under the pains of bodily distress. He does look up to him in that character; but he looks up to him also in another—in one more gracious, in one in which faith reveals him. He looks to God, in the hour of trouble, as his Father in heaven, who afflicts not willingly, nor grieves the children of men. He beholds him as wise, even when raising the rod of chastisement; nay, as good, even when inflicting pain. For the christian is conscious of a disease, and he has been informed by the great Physician himself, that affliction is one of the remedies, and not unfrequently one of the most effectual remedies which can be applied to his case. To reconcile him to the severity of the remedy, he is told of those whom God loved and yet afflicted—he is told that Jesus himself was made perfect through sufferings. He is told that his afflictions are designed to work out for him the fruits of righteousness, and that in the enjoyment of these fruits he shall have peace.

Now we would ask what are the appearances which the sick beds of these two individuals would present? Appearances, assuredly, differing essentially in their nature. Both are suffering; but how differently! The one is, at best, silent upon the cause of his sufferings. He is, however, more frequently gloomy in his temper, and a prey to internal anguish. You see that his submission is constrained; that when he says he is willing to yield to the general order of things, his heart is not in unison with his tongue. The other is all meekness. The intervals of pain are employed in the

pleasing contemplation of those wise arrangements of God by which the remaining hardness or impenitency of his heart is to be removed. They are both desirous that their afflictions should terminate ; but the one looks to earthly aid alone for this purpose, and refuses to seek any of a higher kind ; the other employs the means also within his reach, but not without beseeching the blessing of heaven to render them effectual ; the one complains that the means employed are not adequate to his recovery ; the other resigns himself to the will of the Supreme Disposer of health and sickness, saying "Not my will but thine be done." In this instance we cannot fail to perceive that faith is the only sure friend in distress ; that it alone will enable us to overcome the diseases and sicknesses of the world.

In regard, again, to the views taken of the reverses in the outward circumstances of our lives, the sentiments of both persons are widely dissimilar. What is the usual effect of disasters of this nature upon minds destitute of religious principle ? Experience shows us two of these effects. The first is a sullen apathy, with respect to all honourable pursuits, a disposition to let things move on as they may, with a determination to exert no longer those energies which have brought only disappointment and poverty upon their possessor. This temper leads the person under its influence to harden himself against all the reproofs and remonstrances of friends, and to seek gratification in the indulgence of the lowest and most degrading vices.

The second effect of such disasters on undisciplined minds is more awful, though of less common occurrence. But still it has occurred with sufficient frequency to warrant us in mentioning it as one of the results of the want of christian faith. On the first information of their worldly speculations having failed, and the prospect of dependance being forced upon them, some men have forgotten all the claims which mankind at large, had upon them, all the tender ties by which they were bound to their friends and their families, and in a moment of frenzied disgust towards the world and its concerns, have rushed into the presence of Omnipotent Justice. What greater proof can we have of the insufficiency of all principles inferior to those of religion for steadying and guiding the mind in the hour of those storms and tempests which so often visit us in this world than such a fact as we have mentioned ? How, then, it may be asked, does faith in Christ save the mind from the evils here stated ? Why, the first lesson which this faith

inculcates, is to place but a very moderate reliance upon the riches of this life ?

"Love not the world," says St. John, "nor the things of the world." "Set your affections," says St. Paul, "on the things above not on the things of the earth." "What shall it profit a man," asks our Saviour, "if he shall gain the whole world and lose his own soul ?" "Look not," exhorts St. Paul, "at the things which are seen and temporal, but at the things which are unseen and eternal." And, says our Lord, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves, treasures in heaven, where neither moth nor rust can corrupt, and where thieves do not break through nor steal." and adds he, "where your treasure is, there will your heart be also."

Now, it is plain, that he on whom the faith of the gospel has produced so great a moderation of desire towards the wealth of this world, as these precepts are intended to create and cherish, cannot be in any danger of being overwhelmed in his mind by the severest reverses of fortune. And he possesses none of the spirit of those passages of scripture, who is deficient in one of the most distinguishing graces of Christianity.

Faith supplies us with another most powerful principle for counteracting all despondency on account of vicissitudes of worldly fortune. It teaches us that God, who is the governor of men, in all the affairs which belong to them, designs, by blessing one with riches, and subjecting another to poverty, to try them both. There is no doctrine more clearly revealed in scripture respecting the providence of God than this ; and it is a doctrine of the very first importance, that riches are not a sign of the Divine favor, nor poverty of the Divine displeasure ; but that both are intended to serve moral purposes in the administration of heaven. The whole of the book of Job was evidently written to illustrate and impress upon the minds of men this consolatory doctrine. The christian, therefore, when his affairs, in spite of all his just and honourable efforts, go wrong, when he finds himself, from a state of affluence, reduced to one of indigence, and from being a master, obliged to become a servant, reflects that such a change in his lot has not been brought about by any capricious agency, but has been effected by that wise and good Being whose eye takes in the whole term of his existence, and who by the hardships of a few years, is preparing to secure for him the happiness of eternity. Amid the heaviest of his calamities, accordingly,

the believer is disposed to say, with the patriarch to whom we have now referred, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord." What a comfortable state of mind is this ! This is the state of mind to which genuine faith will bring us.

Again, in respect to death, there can be but little room to doubt of the superiority of the christian principles over all others, in enabling us to gain a victory over its terrors.

What is death to one set of unbelievers ? It is the utter destruction of being—a returning to dust, the wreck of the thinking principle, that by which we know and love, and are capable of enjoyment. Death to one set of unbelievers is this ! To such men, how unmixed must the terrors of death be. No idea can be so overpowering as that of complete and irrecoverable annihilation. Every heart must recoil at its admission, for it threatens eternal destruction to its best affections.

What is death to another set of unbelievers ? It is an event which is to close all communion with the present scene of things. It is to break every tie, how tender and endearing soever it may be. It is to terminate their earthly wishes, their earthly pursuits and happiness.

But is it not to open up a new and better scene to their view ? To carry them to a world where greater order, and harmony, and joy prevail ? Ah ! no. This is what no infidel is assured of. Another life is, with him, only an object of hope, of desire. And when death approaches, his own imagination, fertile in objections, will not fail to darken, if not extinguish, the few rays of light which had served to shed something like comfort over the tomb.

But what is death to the christian ? It is a release from all his heavy cares ; from all his contentings against sin ; from all his troubles, his sorrows, his disappointments. It is a call from God to come up to the abode of purity and joy ; it is a call from Jesus to join his glorified society, to share in his unbounded love. It is an invitation from the spirits of the just made perfect, to throw off the cumbrous load of clay, and fly, on the wings of adoring affection, to the source of immortal delight.

True it is also, a parting with many here who deserved and enjoyed his best regards, but such parting is accompanied with nothing that is permanently painful, because the assurance of meeting in heaven, the habitation of the good, preserves the mind in peaceful serenity.

Such is death to the true, the obedient disciple

of the Lord Jesus. Need we ask whether his faith enables him to overcome its terrors ? That it does so, must be abundantly evident. To the believer, Christ has brought life and immortality to light, and has thus deprived death of its sting and the grave of its terrors.

How great a blessing, then, to the world is christianity ! It is a religion which confines not its influence to any one state of human existence.—It extends to all. In the deepest distress to which human beings can be reduced, it is fitted to console and comfort the mind. Nor does it restrict its regards to the couch of distress—it extends them also to the heart, pierced by the bitterness of that grief which a consciousness of sin excites. It speaks peace to the wounded conscience ; it strips the judgment seat of its terrors, and places at the right hand of the majesty on high, a tender and all-prevailing Advocate, who not only pleads for forgiveness, but for grace to help us in every time of need. When nature faints and fails, when earthly objects have lost all their power to attract and gain our attention, it is the strength of our hearts and our portion forever. On the dark valley of the shadow of death, it causes the light of a new and more glorious world to spring. It conducts us peacefully and virtuously to the end of our earthly journey, and when its last step is taken, it raises us to joy unspeakable and full of glory, to the general assembly of the first born in heaven, to God the Judge of all, and to Jesus the Mediator of the new covenant.

C.

M.

PRACTICAL SERMONS.

NO. VI.

By the Rev. W. T. Leach, of Toronto.

And I will take away the stony heart out of your flesh, and give you an heart of flesh.—Ezekiel, xxxvi. 26.

It may not be a very striking, but out of doubt, it is a very weighty argument for the truth of our holy faith, that it makes most effectual provision for the cultivation of moral rectitude. In this respect, its enemies, for the most part have acknowledged its consistency, and any one who has the prudence to consider, and the intelligence to understand the efficacy of the motives which it supplies, and the means and assistance which it fur-

nishes, can scarcely fail to perceive that it is a work not of human contrivance but one which bespeaks the amplitude of an infinite and divine intelligence. It never confounds, like every other religion that ever has exercised, or which yet exercises any influence upon the minds of men, the distinction between good and evil, right and wrong, or righteousness and unrighteousness. It never justifies nor cherishes, like the religion of the ancient heathens, the indulgence of any brutish propensities, nor does it dignify with the name of virtue what was only a certain firmness of purpose in the work of destruction—an impudent dexterity in the art of killing their fellow-creatures. Its provisions are not calculated for the vain pride of empire. It seeks the benefit of individuals rather than the advantage of nations, and it seeks that end by the only means which are greatly calculated to promote it, not by adapting its institutions, its moral precepts, and its promises to the naturally depraved sense and corrupted heart of man, but by turning the affections of his heart into another and an unusual channel, by correcting the disorder of its passions and preparing it for the enjoyment of a holy and heavenly existence.

The religion of Jesus Christ addresses itself neither exclusively to the imagination, nor exclusively to the reason, nor exclusively to the heart of man. To each of these faculties or parts of his constitution, it allows its due occasion of exercise and its proper influence; but while it indeed requires them all, it demands the affections of the heart as peculiarly indispensable. This is the temple where it loves chiefly to dwell, where its influence is most sensibly felt, and indeed, where its power is most urgently required. This is the seat of its warfare, the field where its battles are to be fought and its triumphs to be won. Upon this throne it must sit, if not without dispute at least in reality—and in effect the sovereign and ruler of the individual kingdom of man.

1st. The religion of Christ, we have said, does not consist in the lively exercise of imagination upon the facts of divine revelation. It is not enough, that the great transactions and facts revealed in the Bible, the fall of man and the means of his recovery from the second death, the blessedness of the angels, the glories of heaven and the miseries of hell; it is not enough that these and similar themes be contemplated with wonder and profound interest or delight. Pleasant and wondrous speculations are neither the substance nor the end of religion. It by no means consists in the gratification of those emotions that arise from the taste or the poetic fancy of the individual. But

there are many who mistake the activity of a strong imagination for its sum and substance. It behoves them, however, to remember that between these two, there is a very wide distinction. The gifts of God are not the grace of God: for the natural advantages which the providence of heaven may bestow upon any person, however rare and admirable they may be, are no indication that they who possess them are peculiarly in favor with God. The man to whom it is given to meditate easily and intently upon matters of religion, to think of them as a connoisseur, or as one revolves in his mind afterwards the strange sights he has seen and the curious adventures which he has performed in a dream, but to whom it is not given to reduce any doctrine or precept of the gospel to practice, nor to be tremblingly alive to the immense stake which he himself has involved in the matter—that man has no more reason to suppose that God intends his salvation, merely because he has given him the power of contemplating these things, than a rich man has to imagine that he has secured the favour and forgiveness of God, because God has granted him riches, and waters his fields with the rain that falls from heaven. It is a property very observable in those who only imagine religion, that they always fly to its loftiest pinnacles and seek only to explore its dark and mysterious recesses. Some flight of fancy always hurries them away from the useful and practical, and instead of diligent meditation, instead of prudent discipline and well ordered devotion, instead of seeking to have their hearts established by grace, they indulge their contemplation without any design of making it effective, they take up with high speculations, doubtful interpretations of unfulfilled prophecies, and any dark subjects which their imaginations may fill with the immense and marvellous, forgetting all the time that one grace of the heart, one word spoken in christian charity—and with unaffected meekness, that a cup of water administered for Christ's sake, is worth a thousand speculations of the head, though they reached as far as an angel's.

In alliance with the ardent imaginations of revealed truths, there is often found a depraved self-esteem—a combination which gives birth to a moral phenomenon of a very deplorable character, though not of rare occurrence. Of all the sources of error and guilt, there is none, either in the impenitent or in the believer himself, that requires to be more suspiciously guarded against and to be subjected to severer scrutiny and mortification, than the self-love which persuades a man to believe that whatever the case of others may be, *he* is certain of being exempted from the anger of God, or which fills his

mind with a vain and groundless confidence that he has reason to believe himself a special favorite of God. In the impenitent, it is often the source of that persuasion by which he is brought at last to look upon his sins without shame, and by which his heart is steeled against every impression of fear, till he can outface the aversion and scorn of men, and perpetrate iniquity before the eye of God with heroic confidence and courage. His self-esteem gives him the delusive idea of exemption from the strictness of God's law. He sees not the flame in the eye of his Maker, and cannot suffer himself to believe that it will ever strike him with terror. In the believer, it is an element of character that is infinitely dangerous—it enables him to construct a morality of his own. It can only be neutralized and kept in chains from the work of sin, by an extraordinary portion of divine grace. A depraved self-esteem in combination with a powerful imagination, is the infallible precursor of an insane fanaticism. It diminishes the distance between God and the sinner, and converts the devout and reverent communion of the soul with its Creator, into a familiar companionship—into the easy terms of a profane intimacy, while it makes its possessor the subject of its imposture. What a cunning, what a dangerous passion is an exorbitant self-esteem, united with a lively imagination of the mysterious truths of our holy faith, when finding no food to satisfy the largeness of its appetite in the ordinary path of good and happy men, it betakes itself raptaciously to the pastures of the boundless fields of heaven. It can revel there in an immensity of transports, and see sights which no eye ever saw, and receive gifts, as it supposes, that put to shame the whole world of living men, and by special inspiration, becomes, no doubt, the sole depository of the secrets of God on earth. Its property is to subdue all things to itself. It assumes the patronage of conscience by an easy assault and makes that very faith, which is the holy instrument of a sinner's salvation, the means of ministering to its appetite for ideal transports. Let a young man in whose character an overgrown self-esteem exists in combination with an ardent imagination, carry the unabated magnitude of the passion into the new field that has been opened up to him—into the glorious and unfathomable mysteries of religion.—Hitherto, from the day of his birth, his intercourse with his fellow-creatures has directly controlled the passion which lurked and ruled in him. No one allowed the claim, of which it was earnestly intent upon procuring the admission. There was an immense discrepancy between the respect which was sought for and arrogated, and the grounds upon which it was demanded. He asked it, because

he passionately desired it; but no one, save himself, could see a sufficient reason for so great a demand. The passion, therefore, in this his prior intercourse with the world was beaten back, confronted and forced to be moderate. But thereafter, when the whole radiance of religious truth begins to dawn upon him, the pent-up passion rejoices in the things of heaven and eternity, as all its own. What has been denied to men, (were truth its utterance it would say) will be granted to me by God. It proudly commits itself, therefore, upon the mysteries of eternity—and from the very devotedness of its zeal, it derives an argument by which it flatters itself into the belief of an altogether extraordinary and peculiar intercourse with God. The royal and open high-way by which other men slowly travel in the journey to heaven, by the arduous duties of their calling, and with faith sometimes bright and sometimes dim, is no road for a spirit of this sort in which to exercise the part of a pilgrim. He soars aloft—the high hills are no impediment, his sins are no burden, and what are temptations to others to tarry by the way-side, he can surpass at a bound, and never rests satisfied till he is constituted prime minister in the religious affairs of an accursed world, and sent, as a matter of course, the only accredited ambassador to men from the court and sanctuary of heaven. The message which he supposes himself to have been instructed to convey, appears generally to others as neither genuine nor credible, and doubtless, it seems to him a matter of great astonishment that it is not implicitly received. But the consequence of this rejection by others, deserves to be noted. It is the conclusion of the mental and moral process of self-love and religious ideality—and is in exact coincidence with numberless instances with which the history of mankind furnishes us; he denounces to the wrath and punishment of God every one who refuses to receive the matter to which he testifies. The crisis and conclusion of his passionate imagination of religious truth terminate in a malign proscription of his whole species to the woes of everlasting death. How invaluable to such a person would be a serious and constant inclination of his mind to the precept of the Psalmist, "Stand in awe and sin not, commune with your own heart upon your bed and be still;" for religion is a still, a sober, and silent thing, and consists not in sportings of the fancy nor in whirlwinds of passion, but in a new heart, a heart of kindness, charity, or "flesh."

Again, religion does not consist in the understanding merely of the truths of divine revelation. One may have a large measure of religious knowledge, a clear and accurate understanding of all its

doctrines and institutions ; the house of his reason may be replenished with all the learning of the fathers, and may be capable of containing all the details of religious truth, and of embracing within its comprehension the whole system of its principles, and yet the person may be possessed of little or no religion. Unless his knowledge be brought into the temple of the heart, it can never be an acceptable offering for the altar of God—he will not accept of it as a sacrifice. It can never rise up in sweet memorial before him; for though in itself, it be a most desirable advantage, yet, having no connection with the heart, it is an offering altogether unfit for religious purposes. It is the mere skin of the victim or as the flesh of swine, no proper material for the high priest and bishop of our souls. If the degree of religious knowledge were a fit measure of the religion of a man, then a sensualist and a cheat, a proud man, a malicious man, and a profane person, might at the same time be a religious man ; and it is to be feared, that it is by no means uncommon to find those who are well versed in the language and doctrines of the scriptures, who can reason with a clear and piercing intelligence, and state the abstract points of theology with great precision and nicety of expression, utterly devoid of that which constitutes the very life and soul of religion, a new heart, a heart of flesh.

It will not be inferred from this, it is to be hoped, that we have any intention of disparaging the acquisition of religious knowledge, or of undervaluing the duty of a rigorous application of the mind to the understanding of the truths of christianity. It is obvious to every one, that there can be no christianity at all where its doctrines are neither known nor understood, and the man whose heart is most deeply interested in the matter, will always be the first to desire, and the most diligent in seeking the knowledge of that divine charter which is the instrument of his salvation from death, and reconciliation to God. Still, it is necessary to settle it well in the mind, that to know the truth is a thing widely different from its being an effectual means of salvation. One may know all mysteries, or suppose that he does so, and be acquainted with the road that leads him fairly to heaven; but what signifies his knowledge if it have no power to persuade him to holiness, or what avails to be acquainted with the way to heaven if he prefers the road that conducts him to hell? The case, however, is mightily altered, if together with the knowledge of the truth, he joins the love of it in his heart ; if by the grace of God, it has been made efficacious for the production of holiness, if the stony heart has been taken away and a heart of flesh substituted, then, indeed,

the business of the man's salvation has been brought to a favorable conclusion ; then may he lift up his soul in perpetual thanksgiving, and take to himself, without the imputation of a vain and fanatical spirit, the consolation and joy which belong to an heir of immortality—for he has the best assurance that God has not forgotten to be gracious to him, and salvation has already come into his house.

It is a proof of the wisdom of God, that the revelation which he has made for the recovery and salvation of men, is not adapted merely to the circumstances of a few, but is fitted to the state and circumstances of all. No one can say, that the means of salvation are suited to the case of another, while it is impossible they could ever have been designed for him. Had the glad tidings of redemption, before they could have had any practical effect and communicated any blessing, required large measures of knowledge, and extraordinary learning and research, then would he that is wise according to the flesh, have had the best chance of becoming wise unto salvation. But the case is widely different, and it was one of the distinguishing circumstances of the mission and transactions of Jesus, that the poor should have the gospel preached unto them ; that no order or class of men should be peremptorily excluded, but that all might humble themselves before the majesty of God, and seek to walk in the only way which he has opened up to the joys of heaven.

If a man's heart be right with God, there is no great danger of his being miscarried by such a speculative error as amounts to an apostacy from the truth. When the truth is erroneously taught, it is no unreasonable suspicion, that sin may have blended with the error—at least, it is commonly understood in matters of religion, that such a charge is implied ; and as it is far from being a pleasing theme, to be warned of our danger by the sound of an alarm, or to have our natural pride offended by finding our errors exposed and our fond opinions strongly impugned, it often happens that he who has erred from the right, wanders the farther astray when the truth in Christ is vindicated, that his passions take the governance of his reason, that he identifies himself with his opinion, till he brings himself to such a pass, that his mind is incapable of conviction and his heart past persuasion.

The history of the Church of Christ furnishes but too many examples of this melancholy perversity ; and we owe it to the bounty of a merciful God, that those dark and evil influences which have

combined in all ages to assail the Holy Word, have not quenched its light upon the earth and muffled from our souls forever the secret of a Redeemer's love.

It is not from any want of evidence that men are averse to the belief of the scriptures, nor from any deficiency in the faculty of reason that they are so often unable to appreciate the evidence which demonstrates the truth of the gospel. It can furnish no apology to the unbeliever; that he either supposes the evidence to be deficient or his reason incompetent. There is no just cause of complaint for deficiency of these, but there is the evil bias of a treacherous heart, a certain loathing of what is pure and sacred, an utter disrelish of every thing in which God is obviously concerned, and a settled reluctance of nature against the strictness of the law which God has prescribed. These are the things that interpose between the reason of men and God's instructions, and render a new heart so indispensable for the full apprehension of the truth. This is the moral darkness which blinds their eyes and makes them incapable naturally of perceiving any excellencies in God, or the beauties of that holiness which God requires. This is the natural ungodliness, the original inclination to sin, to retreat from God and be in love with what is opposite to his character and commandments, which is so variously represented in the scriptures, and so repeatedly pressed upon our conviction; and this were sufficient to make dark the understanding of an angel, though placed under the wings of the cherubim and in the open radiance of the divine glory.

That the judgments of men are much influenced by their affections, is a fact that might receive its illustration by instances in every department of human knowledge. The cause is prejudged, even when reason pretends to be the sole judge: and you have only to consult your experience to recollect innumerable cases of that mental delusion which renders all reasoning nugatory, because the ground was pre-occupied by some private prejudice—cases, in which the clearer your demonstration, the greater the determination of the opponent to maintain the ground and fortify the defences of his error.

In morals and religion, persuasion against the heart is a contradiction in terms, and however irresistibly a conclusion may be shewn to be deduced from a series of reasonings, such reasonings are found to be no match for human passions, and no sufficient instrument for the production of a state of grace and salvation. It need not be matter of

wonder, then, that so many disbelieve the truth in Christ, since there are so many who from the earliest prime of life till life's last day, whose passions have engaged them in a constant defence of their objects, and by consequence, in course of uniform hostility against that divine revelation which seeks to put them in chains and correct their disorder. They live and move and have their being in God, but have turned away from the light of his countenance with careless indifference or determined aversion. They may acknowledge it abstractly to be a good and pleasant thing to love and obey him, who has always loved them and been their best friend and bountiful benefactor, but have ever found it most acceptable to their heart, to act as if there were no God, and have really desired when opposite claims came to present themselves, that no God were. His goodness has ever been to them a fountain of never failing blessings, but with what gratitude have they received them? and the sorrows which he designed should have led them to seek a treasure in heaven, have fallen to the ground without good, and left the heart more hardened than before. However impressively God may have called them, they have had no inclination to hearken to his voice, and if at any time serious thoughts have arisen, they have shut them out as injurious to their peace and contentment. They have resolved, in short, to hold no correspondence with God, and, therefore, have plunged more deeply into the business of the world, and more largely drunk of its joys—have resolved to serve no God, but to please themselves.

How then, it may be asked, would such a person be likely to act if at any time, he should take up the word of God from curiosity, to observe what it contained or what evidence of truth it possessed. He would not have proceeded many pages before he discovered that all men are by nature guilty in the sight of God, and that there is but one way to escape the misery of his everlasting curse. But this is a truth which he *will not* believe, because the belief of it would inspire an intolerable apprehension. Or if he should read that there is a day to come when God will call every work into judgment which man has done under the sun, and when we shall all appear before the judgment seat of Christ: this again he would be disposed to discredit, because he has no sufficient clearness of perception of the nature and enormity of sin, no sense of his long forgetfulness of God, and consequently no ground for framing a correct judgment of the necessity and equity of such a procedure. Need it then be matter of wonder, if he should be inclined to thrust the book aside, to keep his feet from

drawing near to the courts of God's house, and betake himself with greater ardour to dissipate, by flat infidelity, his unpleasant reflections, and secure what he calls his peace of mind from the invasions of truth.

Again, such is the purity, and so broad the measure of God's law, as to produce almost of necessity, a dislike and revulsion in the mind of the natural man. The length and breadth of the duties which bind the disciples of Christ, alarm his fears and reprove his defects. The self-sacrifice which they require, is deemed too great, yea, impossible to be borne. If the terms of salvation had been easier, his belief of divine truth would have been wonderfully facilitated. But how, for instance, can he brook to become humble, according to the example and express precepts of the Redeemer? Nothing can be more at variance with the most powerful principles of his nature and the ends which he has proposed to himself as absolutely indispensable to his present happiness. This first commandment of Jesus, therefore, were sufficient to turn the full tide of his affections against the belief of the gospel.

Again, it is requisite for him that would become wise unto salvation, to receive the truth in Christ with docility of mind, and with meekness of heart, willing to be led, as it were, by the hand, into the road to heaven, praying to be filled with God's love, and to be enlightened with the knowledge of divine truth; and surely no disposition and practice could be more becoming in a creature towards its Creator, in him who was fashioned out of the dust towards an infinite and glorious God. But this is not a rule which can very readily commend itself to a person over-confident in his own wisdom. He will condescend to be a believer only in his own way, and supposes himself qualified to demonstrate the truth or falseness of God's word. He will feed his objections, demur and stagger at every seeming obstacle, till he becomes as blind to the open radiance that beams from every page as he that is blind is to the beauty and magnificence of external nature.

In the same manner, it might be spoken of every other besetting sin and sinful error. Single or combined, they form a barrier to the reception of the truth into the soul that can be broken down and removed only by the power of an Almighty God. Reason cannot surmount the fence which innumerable sinful habits have drawn around it. It is carried captive by every passion, or thrust aside when it refuses to judge on the side of inclination. "I will do whatever I please," is the natural language of

every human heart; "I will believe only what pleases me," is its no less natural and universal sentiment.

What then is the main distinction of the christian character? What is that which is the chief badge of his profession? Is it that he loves to contemplate the mysteries of christianity, that he roves in imagination among the stately pillars and through the magnificent and splendid apartments of the temple? Or is it that he has duly studied the proportions of the edifice and is acquainted with its whole plan from the foundation upwards, through all its passages and inmost recesses? Neither of these constitutes the chief distinction of a believer. Neither the lofty imagination of religious things, nor the sharp understanding of religious truths can save the man in the hour of his need. His gifts may perish with him and may only load him, in his condemnation, with a heavier curse.—What then is that, being possessed of which, we possess all things, and wanting which, we yet want all things? It is that which the Lord our God has promised in the text, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

A heart of flesh is one of those general expressions which designate that great moral and spiritual change which is at once the effect and evidence of faith. Is it not the great and declared intent of the scriptures, of that revelation which God has there recorded for our use, to prepare the heart—to furnish the soul with meetness to dwell with him in heaven? And is this present life of believers not manifestly represented as a condition of probation, in which by manifold trials, by unwearied patience and constant endeavours there is, as it is represented, a race to be run, and so run, as that the prize be obtained—a work to be achieved while it is day, and a battle to be fought. This being the nature of his state, it is evident that the believer will have to encounter and overcome a multitude of dangers and difficulties. His faith is no faith unless it have the power to sanctify him, unless it teach and dispose him to die unto sin and live unto righteousness—that is, unless his heart is changed, so as to love what God loves, which it did not do before, and to hate what God hates, which it did not do before. Else, why in almost every page of the sacred word are there precept upon precept, and line upon line—moral directions inexpressibly various and innumerable? Else, why do we find such minute distinctions laid down for us between the sins that God abhors, and the acts of righteousness and mercy which he loves? And why has the believer written for him an elaborate chart of the

road to heaven and so precise a description of his spiritual enemies? Why, above all, is it said, that so great a thing must be as that the spirit of God must dwell in the heart of a man, but that he may know with all possible clearness, and strength of conviction, that he must have a heart of flesh, before he has any reason to expect the approbation or favor of God—the prize or crown which God will bestow.

A heart of flesh implies that sensibility of conscience which enables a person to discriminate easily between sin and holiness. It is full of fear and self-abasement when it has offended God, and cannot continue, without outraging its own promptings and affections, in a course of transgression. It is full of gratitude and love when it contemplates the goodness and mercy of God, and every sin which it is conscious of, it considers and feels as an act of unkindness committed against its best Friend and most bountiful Benefactor. It were easy to extend this part of the discourse, by a reference to every virtue which properly belongs to the heart of flesh, but it is necessary to bring them to a narrow conclusion. There is the love of God and the love of our neighbour, which is the fulfilling of the whole law. There are the graces of the spirit which Christ so well exemplified, and which the apostle so well expounds. There is gentleness which forbids the harsh construction, the rude deportment, and the injurious suspicion. There is meekness which casts out pride—whatsoever pride it be—that looks with a disdainful eye on any creature which God has made and loves. There is long suffering that stifles the vindictive impulse which always calls aloud for punishment. There is peace, which preserves in its golden bond the unity of the spirit, allaying dissension, and heart-burnings, and anger. There is temperance which seeks not a vain show, but uses the things of this world as not abusing them. There is the love and charity with which the believer regards the salvation of his fellow-creatures, and which inclines and obliges him to make a personal sacrifice to cure their temporal or natural distresses. There is in short all those graces of the spirit that constitute the crown of the believer—a crown that shall rest lightly on his brow and that forever; for his faith shall have an end when it is changed into vision, and his hope shall be useless when his joy is full, but these shall “smell sweet and blossom in the dust,” when the outward man has perished, and their fragrance shall go with him—yea, before him into heaven. This is the distinction of a christian, and in this manner his faith becomes a blessing. Out of the heart are the issues of life, but life only then when the heart of

stone has been changed into a heart of flesh according to that ancient promise of God, to whom be the praise and glory forever.—AMEN.

HINTS ON THE APPROACHING MEETING OF THE SYNOD.

This number of our Magazine will be put into the hands of our readers just before the time of the meeting of Synod: that supreme judicatory of our church being appointed to meet in Montreal on the 2d day of August, at 12 o'clock, noon. We can well reckon on the indulgence of our brethren, its members, in tendering to them one or two counsels on this occasion. The attendance both of ministers and elders at the last two meetings was less than usual; and this we fear, is attributable in the case of ministers at least, to their diminished resources. We know well, that almost all of them are straitened in their incomes; yet we would say to them, do your utmost—make all prudent sacrifices to take your own proper part in the business of the church.

And, we would say to those who administer the pecuniary affairs of our congregations, come forward with your contributions to your pastors, at least, if not also to your elders, that they may assemble in council on the affairs of the church. Remember that they meet not for any distinct interest of their own, but, if true to their office, for your spiritual welfare, and the establishment and advancement of the kingdom of the Saviour in these regions. Consider that some critical questions are already under the discussion of the Synod, or may fall to be discussed—such as the stand to be taken for the rights of the church under the Treaty of Union, the extent to which the church should acquiesce, in the distribution of the clergy reserves amongst all the religious denominations in the Province, the measures to be adopted for educating those youths amongst us who are already aspiring to the ministry, and for founding a permanent collegiate institution. It is not fit that questions like these should be left to the decision of a small and partial representation of the church. Those to whom it may be conceded to act as leaders amongst us, however convinced of the soundness of the measures which they support, and which also they may be

able to carry in a thin house, must yet proceed with a certain faltering and hesitation in the execution of them, when they know not how far they can count on the co-operation of many of the absent brethren.

Besides, meeting as the Synod does, at different times, in places so remote as Toronto and Montreal, there is no small danger, that the business of the church shall be conducted in each place, not only by different men but also, in some respects, in different ways and on different principles.

In ecclesiastical as well as civil matters, sentiments and opinions, important enough to constitute a partizanship amongst those who entertain them, are often local; and hence, a reason for the members of a court, like our Synod, to attend it from all quarters of the territory. But, in order to the attendance of those who are at an extreme distance from the place of meeting, they should be assisted with pecuniary aid from congregational funds. We dare not put on record how great a proportion of the whole stipend of some ministers in the Upper Province would be consumed in taking them to and from Montreal—to say nothing of the expense of living there.

Our brethren who are preparing to attend, must bear with a word of counsel from us.

And 1st, we would say, let those who are intending to originate any new measures or to discuss measures already proposed, endeavour to come to the discussion of them with views well studied and matured. This is due not less to the Synod than to every measure that may be proposed in it.

2d. Let those who have any measures to propose, ponder well the practicableness of them. The past records of the Synod afford sad memorials of resolutions that have never been carried into effect, and of the appointment of committees that have never met, or at least, never reported their proceedings, and we fear we may add, of the reference of business to Presbyteries that has never been taken up.

3d. Let ministers and Presbytery clerks be faithful in producing their several statistical returns. Much may be made of these, both by those who are aiming at promoting the internal improvement of the church, and those who are contending for her temporal rights.

4th. Let us all keep in mind that the great objects of our meeting—subordinate to the glory of God, are—the purity, peace and enlargement of the church; and that these are attainable through the

Divine blessing only by wise counsels, enlarged charity, firm decisions, and self-denying labours.—Let us come together, then, in a dependance on the grace of our common Lord and Master. And as we leave our flocks for a season, let us earnestly crave their prayers in our behalf, that the word of the Lord may run and have free course and be glorified.

CRITICAL NOTICE.

THE DUTIES OF SUBJECTS TO THEIR RULERS, WITH A SPECIAL VIEW TO THE PRESENT TIMES; A SERMON PREACHED IN THE PRESBYTERIAN CHURCH OF SCARBOROUGH, ON A DAY OF THANKSGIVING.—BY THE REV. JAMES GEORGE, MINISTER OF SCARBOROUGH.

Pro Rege, Lege et Grege.

Christianity pours no small contempt on military glory. It ranks the occupation of the soldier in the same class with that of the officer of a municipal police and the common executioner. And yet, in proportion as the art of war is thus debased, the christian may exhibit the greater moral heroism when he begirts himself with arms. Oh, how opposite to many of his strongest feelings, to spill the blood of a fellow-creature—to his sense of the immense importance of time as a period of probation for eternity, to be employed in cutting short that time to those whom he cannot but regard as ill prepared for their final account! And yet, when the maintenance of law and order, of liberty and all other earthly possessions, yea, and eventually, of the spiritual privileges of the community, requires the christian to take up arms; his feelings of pity to wretched traitors and public enemies must be suppressed—he goes forth as “the minister of God to execute wrath on those who do evil.”

Amongst the thousands of our population who were recently in arms, were many members of our church, not a few elders, and even one or two ministers. And we know from the testimony of several, what we could otherwise well have believed—that many of them felt a peculiar struggle, when they received the musket and fixed the bayonet—not with the emotions of fear for personal interests, but with the fear of doing violence to all those principles of the Gospel which stands out in opposition to war.

The members of our church in the township of Scarborough, were eminently distinguished for the part

they took in repelling the recent insurrection. They were amongst the first who repaired to the relief of the city of Toronto: they were in the front of the battle, or rather pursuit, of the rebels in Yonge street; and in their barracks and on their march, like the soldiers of the Covenant 200 years ago, they had their pastor with them. And now to their higher honour be it said, they have called on him to print the sermon which he preached to them on the occasion of the public thanksgiving for the suppression of the insurrection; and that sermon, we venture to say, was amongst the best that were preached on that day.

Like all the sermons of Mr. George which we have heard, and like the one which he published, and which we reviewed in an early number of this Journal—it is a powerful and massive discourse. We perceive some want of care or of art in the jointing and polishing its minuter parts, but it has many substantial excellencies. It is founded on these words of Paul: "Let every soul be subject unto the higher powers."—Romans, xiii. 1., and the scope of it is to set forth the duties of subjects to their rulers. These are illustrated and enforced under the following heads:

I. *That it is the duty of all good subjects to pray for their rulers.*

II. *That it is the duty of subjects to pay taxes, that the Government under which they live, and by which they are protected, may be supported.*

III. *That subjects ought to honour their rulers.*

IV. *It is the duty of subjects, in all cases, to aid their rulers; and, if assailed by violence, to defend them.*

In the illustration of these, there is greater minuteness in expounding the principles of the British Constitution and of other topics which go to constitute the argument for the expediency of submission to rulers, than what we conceive to be strictly proper for a pulpit discourse; but, a considerable latitude must be given to preachers on such occasions, and certainly no minister who was himself a good subject, could on our day of public thanksgiving have contented himself with an illustration of the duties of subjects in the abstract.

We earnestly wish an extensive circulation for this sermon in our congregations.

We take a few passages from it at random; any one page of it is a fair specimen of the whole.

Under the fourth head, which states it to be "*the duty of subjects, in all cases, to aid their rulers, and, if assailed by violence, to defend them,*" we quote the following remarks:

"This may be looked at under two aspects. *First*, it is the duty of all subjects to aid their rulers in carrying the laws into effect. It really matters nothing, how excellent soever the laws may be, unless the people generally are ready to lend their assistance in de-

tecting offenders, and in bringing the guilty to punishment. Without such aid from the people, the magistrate will be impotent, and the law become a dead letter. And this truth and its consequences are just the more apparent the freer the civil institutions of a country are. Where disregard to the laws begins, all safety ends. Nor can there be a more dangerous state of things, than when criminals can count on impunity, from the protection thrown around them by the morbid sympathy of a community ignorant or regardless of the high claims of justice. Every man—the meanest not less than the greatest—should feel that he has a deep interest in the laws being fully supported, and the claims of justice being ever held inviolate. Hence, it is his duty to give all the assistance he can to the ministers of justice—the servants of Government.

"But, *second*, subjects *must defend rulers if they are assailed by violence*. Under ordinary circumstances, the regular force of the state is quite sufficient for the protection of authority. There may, however, be emergencies—you are at a loss to conceive of such—when this force may either not be at hand, or may not be sufficient. The path of duty is then plain—if the Government be unprotected, and assailed by violence, every man who does not wish it overthrown will rush if he possibly can, to its defence. And when he has done so, and exposed himself to danger, he has done nothing more than what was barely his duty.

"But the discharge of this piece of duty rests, of course, on the supposition that defensive war is lawful. This, you are aware, has, of late, in this Province, been frequently called in question. This opinion is not novel, although it has acquired, in our times, rather a novel form; and is found to embrace principles neither wise nor safe, and, in some cases, far from being honourable to those who hold it. I beg that it may be distinctly understood, that it is my sincere conviction that war on any other grounds whatsoever than *those purely defensive* is the most heinous wickedness. And were it possible to collect all the curses which the prophets of God ever pronounced against sinners, and pour them forth in one deep denunciation, that denunciation ought to fall on the guilty heads of those men who have been the means of originating and carrying on unlawful wars. Aggression in this matter is a sort of wickedness that has hardly any parallel. But does the criminality of this hellish conduct render defensive war unlawful? We think the very reverse. It is just because men will make aggressive wars that defensive war becomes absolutely necessary, and, on the plainest and most sacred principles of justice, clearly lawful. I shall not take up your time by any lengthened argument in support of this. The people whom I address do not need argument on so plain a matter; and they have, I trust, too much honesty and loyalty to pretend perplexity of judgment, where there is merely perversity of will. Those who deny the lawfulness of defensive war for the sake of consistency, ought to go a step further, and deny the use of all civil Government. For in such a world as ours—and we must just take men as they are, and not as we could wish them to be—a Government without force will very quickly be resolved into a number of persons who bear titles—wear certain symbols—play their respective parts in a national pageant—complacently hear, and impotently announce *opinions*. If contending parties choose to listen, good; if not, the matter, as far as the Government is concerned, is at an end. But if force is used by those in authority, in order to carry out their decision, and if violence must be employed in giving effect to law—in defending the innocent—or in bringing the guilty to punishment—whether this shall be the work of

five men, or of fifty thousand—the principle is the same.

"In a word, a Government without force among depraved creatures, is *will*, in place of *law*. To this it must come: and this, as it appears to me, is just no Government at all. Excellent state of things this for the cunning sharper and the ruffian, greedy for rapine: what it might be to the virtuous, peaceable and simple-minded citizen, is quite another matter. But the whole thing is as far wrong in an international point of view, as it is in a municipal. Assuredly, my brethren, the time will come "when nation shall not lift up sword against nation, neither shall they learn war any more." Universal submission to the Prince of Peace will bring all this to pass. But ere this consummation takes place—a consummation for which all christians are bound to pray and to labour—it will be too soon "to beat our swords into ploughshares, and our spears into pruning-hooks." It would be well if persons who speculate on this matter would look a little more carefully into the cause—the true cause of universal peace. The complete triumph of the Redeemer's kingdom alone can bring about this. But to expect universal peace in a world "that lieth in wickedness" is what neither reason nor prophecy warrants. And to suppose a Government to exist without power to enforce all its just claims, in the various relations in which it stands to its own subjects, and to foreign states, is the height of folly. A folly, it is true, quite congruous with the other notions bred in the minds of crazy enthusiasts. But what shall be thought of those who are now clamouring against defensive war, but who neither ask, nor are entitled to, the same apology which, in all fairness, ought to be made for the enthusiast? Who can forbear to smile, when he sees this affected humanity employed to hide principles as different from justice and mercy, as they are from loyalty? Defensive war murder! Pity it is that John the Baptist did not understand this matter better, so that, instead of telling soldiers "to be content with their wages," he ought to have told them, in plain terms, that they were murderers. We wonder much what these persons would have said to St. Paul, when he accepted a guard of Roman soldiers, to protect him from the daggers of assassins, on his way from Jerusalem to Cesarea? On more occasions than one did this Apostle find, that human law would have been to him a poor protection, had the magistrate borne no sword, or borne it in vain. It is not a little surprising sometimes, to see extremes meet. The upholder of despotic authority cries out, there must on no account whatever be any defensive war. Lie down and die. The man who is secretly preparing arms to overthrow the Government, exclaims how horrible to think of men kept on pay to destroy their fellow-creatures—all war is murder. All war, we presume, but his own.

There is something wrong—the intellect of the conscience is diseased, or it is mere hypocrisy in a man to declaim against defensive war. To execrate as murderers all who have drawn the sword in defence of law and human rights, is to execrate some of the noblest for moral worth whose names adorn the page of sacred or profane history. While to condemn the principle in unqualified terms, is to shield the guilty—to hold out an inducement for the commission of the most horrid crimes—is to be wiser and more benevolent than Almighty God—is to play the fool or the knave in a manner truly deplorable. What! are we to see a horde of men—men in nothing but the form—plundering, burning, and murdering around us, and shall we meet them only with opinions and appeals? Is violence, when suffering helpless innocence is flying before its gory weapons, to be met with nothing but cool reasoning.—Contemptible madness,

cruel mercy were this. And when you see the Government and the Constitution under which you live, and in which you find so large a share of all your earthly happiness treasured up, openly assailed by wicked men, are you to stand coolly by and witness *all*, *all* torn to pieces, and scattered to the winds, and a whole country filled with confusion, lamentation, and woe? This you have not done. This, I venture to affirm, you will not do. All boasting apart, as morally indecorous, I fearlessly aver, that ere that glorious symbol of liberty that waves on a thousand towers, from the banks of the Ganges to those of the St. Lawrence, is torn to the dust in our Western Capital, by the hands of home-bred traitors, or foreign sympathizers, there are many hearts in Upper Canada that will warm to desperate defiance: and if that day of deep desecration and woe comes, that shall see our Constitution and British connection perish, there are many hearts now warm that will be cold ere that day's sun shall go down."

ECCELESIASTICAL INTELLIGENCE.

THE PRESBYTERIES OF BATHURST AND TORONTO.—

It is our earnest desire that the end and aim of our journal should be one and single—the advancement of "the truth which is according to godliness;" and if this object be but feebly promoted by it, we fear that some of our brethren on whose co-operation we had reckoned, and were entitled to reckon, will not easily exonerate themselves from blame. Few pens have recently been employed to lend us a helping hand; and even the clerks of presbyteries seem to have forgotten that the proceedings of their courts might be profitably known beyond their own immediate precincts.

We have accidentally seen in the hands of a friend, a circular of the Presbytery of Bathurst which we have much pleasure in copying. Subjoined to it is a scheme of appointments for preaching in 20 different stations by six of the brethren. According to the scheme, each minister is out eight successive days in the half year, preaching ten times during these days so that each place is visited three times during the half year. Other presbyteries, we know, are acting on a similar plan, though not, we believe, so systematically as the Bathurst brethren.

According to the VI. article in the annexed plan, the Bathurst Presbytery seem desirous to employ a "Lay Missionary." We fear that some hypercritical committee of the Synod in revising their records may move for a *nota* to be affixed to this uneccelesiastical like language. We presume that our devoted brethren of the East meant a catechist, or reader, or exhorter. This order of labourers is known in our scheme of church government. But if they will consult M'Crie's Life of Knox, they will find that these labourers of old

were not easily restrained within the limits of service assigned them, but were ever intruding into the functions of the preacher; and our own observation of the procedure of one whom the presbytery of Toronto employed, makes us doubt the practicability of employing such labourers to any considerable extent in consistency with our practice of admitting to ministerial ordination only those who with higher gifts, possess those of literature and science.

The exhortation of the catechist may be a sermon or a lecture in his own account and that of his hearers; and it is very natural for him to expect when in his own opinion and that of others he exercises his gift well, that he should be eligible to the ministerial work. And he will fret against the regulations which exclude him from this, as do the inferior officers in our armies against those regulations which all but deny the rewards of rank to mere military virtues however eminent.

Catechists or *Lay* exhorters, if we may use the phrase—for we have our doubts as to the propriety of its use in our presbyterian nomenclature—should either not be employed at all, or they should be taken from the order of men who are under training for the ministry, and to whom it is accessible. But we are wandering from our subject. The following is the paper to which we have referred:

PLAN FOR CONDUCTING MISSIONARY LABOURS, ADOPTED BY
THE PRESBYTERY OF BATHURST; AND PREACHING AP-
POINTMENTS FOR THE PRESENT YEAR.

PLAN.

I. That a certain number of preaching stations be selected, which shall be divided into two parts, each part to be supplied once in three months, by a Minister of the Presbytery, the members of which shall officiate in rotation.

II. That at each station, the people attending be organized as a Congregation, Managers be appointed, and if practicable, a fit person to lead their devotions, when on the Sabbath they have no regular Minister to officiate.

III. That in each Congregation there be a Subscription list opened, under the direction of the Managers, who shall pay over, half yearly, in the months of January and July, what they have collected, to the Treasurer of the Missionary Fund, under the direction of the Presbytery. From this fund, the Preachers employed shall be allowed a reasonable allowance for their travelling expenses, by an order upon the Treasurer, at each meeting of Presbytery.

IV. That at each station, the subscribers, with their families, and such poor persons as are not able to contribute any thing, shall constitute the congregation.

V. Each Preacher employed shall, at the next meeting of Presbytery, report the result of his labours, when farther instructions shall be given, so that the work may be carried on in a uniform manner.

VI. That a lay person, if one qualified can be found, be as soon as possible engaged by the Presbytery, to act as a Missionary under their direction, in the destitute settlements within their bounds.

(Signed)

T. C. WILSON,
Presbytery Clerk.

NOTE.—The scheme of appointments which we do not quote, runs from June 26th, 1838, to January 9th 1839.

From a member of the presbytery of Toronto, we have obtained the following interesting intelligence. At their meeting in the month of May, in the City of Toronto, "On a reference from a member of the court for advice in regard to the course to be pursued by a session towards a person applying for church privileges who had taken part in the late insurrection, the presbytery declare it to be the duty of the session, to endeavour to bring him to a sense of the heinous wickedness of his conduct, and, in the event of their being satisfied with his contrition, and with his views and deportment in other respects to admit him to church privileges; and they further declare, that it is the duty of sessions in case of their knowing that any members of the church had had art or part in the late insurrection, to deal prudently and earnestly with them in order to impress them with a sense of their guilt, and to admonish and reprove them as they shall see good for edification. And in any case in which no contrition for guilt of this kind is expressed, the presbytery recommend sessions to suspend the offenders from the communion of the church, and to report any such proceedings to the presbytery.

At the meeting of the same presbytery in Toronto township, on the 10th and 11th inst., it was resolved to overture the Synod to take farther measures for directing and encouraging the young men who have already avowed their desire to study for the ministry, and to prosecute vigorously the foundation of a theological college. Also, to overture the Synod for the admission into the church, of ministers and probationers of the Synod of Ulster, who shall have subscribed the Confession of Faith.

On a reference for advice as to the course to be pursued towards members of the church who absent themselves from preaching and from sealing ordinances—"The presbytery declare it to be the duty of sessions to deal patiently and affectionately with such persons, and in the event of their giving no satisfactory reasons for their conduct, to admonish and ultimately suspend them from the communion of the church if it be thought necessary—that such cases be reported from time to time to the presbytery, and no

farther steps taken without the consent of the presbytery."

We should have before mentioned what the same informant has told us, that the Rev. William Ritchie, formerly of St. Luke's, Demarara, has been inducted to the pastoral charge of the congregation of New-Market. The next meeting of the Presbytery is to be held at Toronto on the 2d day of October, at 7 o'clock P. M. Mr. Ritchie to preach on the occasion.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.—On Thursday, May the 17th, the Venerable Assembly of our Church met in Edinburgh. About 12 o'clock, the Lord High Commissioner (Lord Belhaven) and suite repaired to the High Church. The Rev. Dr. Gardiner of Bothwell, Moderator of last General Assembly, preached from 2d Cor. iv. 7.

Divine service being concluded, his Grace the Commissioner and suite proceeded to the Tron Church, where the Assembly met, and was constituted with the usual solemnity.

Dr. Gardiner after acknowledging the high honour which had been conferred on him by the kindness of the last General Assembly, proposed as his successor, the Rev. Dr. William Muir, who thereupon was elected Moderator, and took the Chair accordingly.

A full report of the proceedings will, of course, not be expected here. We shall therefore give a brief outline of some of the most important questions discussed by the Venerable Assembly.

OVERTURES RELATIVE TO THE CONVERSION OF THE JEWS.

Mr. Lorimer said it was needless to take up the time of the House by the reading of all the overtures on this interesting subject, as all of them were to the same effect. The Presbytery of Glasgow to which he had the honour to belong, in common with many Presbyteries, and not a few Synods, had sent up a most cordial overture on this very important subject.—Not less than twelve or fourteen overtures to the same effect were lying on the Assembly's table. The first Overture which, he believed emanated from the Presbytery of Glasgow on this subject, originated, not from ministers, but from a large number of influential christian laymen; and in his mind it contained a fresher and deeper interest on that account. The gentleman who drew up the memorial which led to this overture from the city of Glasgow, he was happy to say, was a member of this Court; and as he inherited no small portion of the spirit, talent, and christian love of some of the most distinguished fathers of our Church, he would not hesitate to give his name, Mr. Robert Wodrow, well known in Glasgow, a man admired and esteemed by all who knew him. It would be presumptuous in him (Mr. L.) in such an Assembly of fathers and brethren as this, to urge the claim of the Jews upon them, from the consideration of their past history; their present condition, or future prospects. He was satisfied that the only feeling of which they would be conscious in connection with the claim which the Jews had upon them, must be the feeling of the church of Christ—the feel-

ing of regret that they had been so long in taking up their cause. He trusted that they should no longer forget ancient Israel, and that the delightful harmony which had prevailed in their inferior courts on this subject was an earnest of the warm-hearted unanimity with which it would be received in this Court; and that the time when God intended to favour Zion was at last approaching. The only difficulty he had heard started was the danger of distracting the attention of the church with too many separate objects. He confessed he was much impressed with the importance of this consideration. One of the great errors in the prosecution of missionary objects had been undue expansion; but the Jews stood on a footing so very peculiar, that he conceived no danger of their breaking in upon the concentration of christians in the benevolent efforts they were making for enlightening the darkness of thousands of their other fellow creatures. No parties could plead the same argument as the Jews for being admitted into the christian church. They could do nothing as a church for the Jews unless they decidedly and distinctly took up their case. They had not yet fathomed the liberality of their people. Never had any of them been impoverished by giving to the cause of God; and the zeal which had been manifested in all parts of the country in sending up these overtures, was a proof that there was a great deal of latent affection towards God's ancient people, and which must lead them to believe that it had only to be called forth by the church. It would not interfere with the claim of the missionaries. The one cause would aid the other. God never made one duty inconsistent with another. The great Head of the church had already in a remarkable manner established a connection between the cause of the Jews and the India mission. At this moment the India mission were instructing twenty Jewish children in one of their schools in Bombay. Jewish parents were applying to the mission for the admittance of their children to the benefit of christian education. When good people were thinking and praying at home about what steps they ought to take in the matter of their conversion, a voice came from abroad—from their missionaries, inviting them to enter into the Jewish field, and assuring them that there was ample scope for labour at their very doors. Mr. Lorimer concluded by moving that the General Assembly approving of the object contemplated in the many overtures transmitted to them, appoint a committee to take into consideration in what way it might be best carried into effect, and report to the Assembly.

Mr. Dempster of Denny rose to second the motion. It was certainly a most interesting subject in itself, and it was not the less interesting that the subject of the conversion of the Jews, the ancient people of God, should have been brought before the General Assembly of the Church of Scotland, and for the first time he believed in any established church, on a day which is dear to the Jewish people, and hallowed in their minds by many sacred recollections. He could not avoid stating that the conversion of the Jews would be of the utmost advantage to the cause of christianity among the Gentiles, for with them would the fulness of the Gentiles be brought in.

Mr. Buchan of Kelloe rejoiced that this subject received so large a share of the attention of the Church of Scotland, and anticipated the happiest results from it. The Jewish nation had been scattered over the face of the earth like chaff before the wind. In all their trials and their afflictions they had remained unmingled with other nations, a circumstance which had never occurred with any other people. It was the infallible word of prophecy that the Jews were to be restored, and it was surely their most incumbent duty to do every thing in their power to spread the light

of the gospel of Jesus Christ among the chosen people of God. In doing this to the utmost they would only be repaying a debt of gratitude to the Jews, to whom had been committed the oracles of God. It might be said with great truth that christianity had been nursed in the lap of Judaism. In some places already the exertions on behalf of the Jews had been successful to a very gratifying degree. He himself had seen a converted Jew, baptized at Plymouth, and he was now a zealous minister of the gospel of Christ. There was a large body of the Jewish people in India, and he could see no good reason why the support of the Church of Scotland should not be extended to aid in the good work now going on. The Divine favour had been often manifested towards the Jews, not only by rewarding nations which have befriended them, but by disapproval of those who have treated them with wanton severity. The Assembly could not adopt a better step than in forwarding the objects of the overtures.

Dr. Dewar did not consider himself called on to say whether the words of the prophecy, in relation to the Jews were properly interpreted; yet we were under great obligations to the ancient people of God. If it was their duty to go into all the world and preach the gospel to every creature; if they are to convey the glad tidings of salvation to all who are within their reach, surely it is their duty to do all in their power for the conversion of the Jews. There were many encouraging signs of the times, and he trusted they would be encouraged of God to the prosecution of this great undertaking. He approved of the appointment of the committee.

After a few words from Mr. Bridges the committee was appointed.

OVERTURE ANENT THE SALE OF LIQUORS ON THE LORD'S DAY.

On the motion of Dr. Forbes, the Assembly next proceeded to the consideration of the overture on this subject from the Presbytery of Glasgow. The overture was read by the Clerk as follows:—

"That whereas the existing law in regard to public houses does not make adequate provision against the sale of malt or spirituous liquors on the Lord's-day: And whereas, in consequence of this laxity on the part of the law, a great traffic is carried on during that day in ale and spirits, especially in the large towns, whereby the public profanation of the Sabbath, and much drunkenness, with its attendant evils, disease, profligacy, pauperism, and crime, prevail in the land, the Presbytery do humbly overture the ensuing General Assembly to take this alarming evil into their most serious consideration, and devise what measures to them may seem best, whether by application to the Legislature or otherwise, for putting a speedy and effectual check on the great and flagrant evils of the present system."

Dr. Forbes said, that it appeared to him that very little would require to be advanced in support of this overture. Every member of the Court must have witnessed, and must have deeply lamented the extent to which the evil prevailed in almost every quarter of the country. The Presbytery of Glasgow had had the subject brought frequently before them, and so much did they feel on the subject, that they considered it their duty to go to Parliament by petitions, to bring under the notice of the Legislature the fearful extent of the evil. They conceived, from the report of the Committee appointed to inquire into the causes of the spread of drunkenness, and increasing profanation of the Sabbath by the sale of liquors, that much of the evil arose from an unfortunate misconception as to the state of the law regulating public houses. Some years ago, an act had been introduced into Parliament for

the regulation of public houses, and there could be no doubt that it was the intention of the framer of that act to put down, as far as possible, the demoralizing practices of which they complained. But it had unfortunately happened that a restriction in that act against the sale of liquors during divine service on the Sabbath, had been construed into a permission to do so at all other hours of that day. The act to which he referred was generally known by the title of Home Drummond's Act. It had also happened that this view of the law had been given effect to by a decision in the Court of Judiciary, although the bill had passed by the House of Commons on the distinct understanding that the act, though passed in its present shape, would not affect the operation of the common and ancient laws of Scotland. It was a belief in some quarters that the ancient statutes of Scotland against the profanation of the Sabbath were still in force; but their operation, if in force, were paralysed by this act, and the magistrates were averse to put them in force against offenders in this doubtful state of the law. The publicans, of course, presume upon this state of uncertainty, and carry on the evil practice with impunity. Considering, as he did, that it was peculiarly the duty of the General Assembly to watch over the morals of the country, he hoped they would use every endeavor within their power to put a check to the evils of which he complained. It was really lamentable to contemplate the extent to which these demoralizing practices were carried, not only in the large towns, but even in the country parts of Scotland. There was scarcely a district in the kingdom where the evil was not felt and acknowledged.

Dr. Esdaile considered a great part of the evil to arise from the practice of paying wages on the Saturday nights. After receiving their wages, many of them sat drinking all the night, and next day were fit for nothing but to lie in bed to the total neglect of religious ordinances. The evil was the work of the night before; but they began to drink again on the Sabbath night. He would propose that the spirit shops be shut after six o'clock on Saturday nights, as well as kept shut all the Sabbath.

Mr. Kirkwood of Holywood said the evils complained of were not only Sabbath, but were every-day evils. The principal cause was that there were by far too many public houses licensed in Scotland. In the town of Dumfries, for instance, there was a population of 11,000, and for these there were no fewer than 240 licensed public houses. It was no uncommon thing to see on a Lord's-day morning, at the break of day, fifteen, twenty or thirty people, staggering along on their way home to desecrate the Sabbath. In the village of Annan, where the population was 4700, there were 65 public houses; and some of these houses reflected no great honor on those who had the management of the licenses. Some of the houses were only for the grossest system of tippling.

Mr. Bridges, W. S., said there would be the greatest difficulty in getting Parliament to do any thing for the promotion of the sanctification of the Sabbath, as was evident by the reception such proposals of late had received. He thought that the idea was too readily acquiesced in, that Home Drummond's Act had overthrown the Sabbath laws of Scotland. The sale of spirits on that day was as much prohibited as the sale of any other commodity, and there was also a greater disposition to punish and prevent the sale of spirits. The act did not directly affect the Sabbath law. There was not a word on that point in the body of that act and it was only in a clause in the form of a license appended to the act, that the license was declared for feited if spirits were sold during the hours of divine service. If the question were properly tried, it would be seen that these few words would not affect the an-

cient laws of Scotland on the subject of the Sabbath. The case required yet to be well tried, for he was convinced the case in the Court of Judiciary was not well pleaded. While on this subject, he considered it his duty to state that there were mills about the city of Edinburgh which were kept going on the Lord's day; and he could name the mills if it were necessary.

Mr. Carment of Rosskeen seconded the proposal of Dr. Dewar. He considered it would be proper and desirable to do something to get masters to pay their men on Monday, instead of Saturday. He would tell his Glasgow friends, that when he was a poor chapel minister in that town, he had himself put a stop in a great measure to Sabbath profanation, by getting the Magistrates to send out the police-officers to take up the offenders and fine them.

A special committee was then appointed to petition Parliament for a declaratory act; for a change in the penalties imposed by the Scots acts; and against the proposed new law. The Assembly then adjourned till 11 o'clock on Tuesday.

ASSEMBLY'S RESOLUTIONS ON CHURCH EXTENSION.
MAY 22.

1. That in the year 1834 and 1835, the General Assembly called the attention of his late Majesty's Government to the lamentable deficiency of the means of religious instruction and pastoral superintendence prevailing in many of the towns and parishes of Scotland.

2. That in the month of July, 1835, a Royal Commission was issued to inquire into the facts of the case, and that from the issuing of that Commission, from the language employed by the members of Government, by whom its appointment was moved for, from the terms in which it was expressed, instructing Commission to report, from time to time, "in order that such remedies may be applied to any existing evil as Parliament may think fit," the General Assembly was warranted to conclude that wherever a deficiency of the means of religious instruction and pastoral superintendence was proved to exist, the aid which the Assembly had solicited would undoubtedly be supplied.

3. That the spiritual destitution alleged by the Church to exist, has been fully and unanswerably proved by the inquiries, so far as their results have yet appeared, of the Royal Commission, and especially in the two great cities of Edinburgh and Glasgow, in regard to which, taken together, the melancholy fact has been established by the Commission, that there are at least 100,000 of their inhabitants of an age to attend public worship, and these almost exclusively of the poorest classes of society, who are living in total and habitual estrangement from the ordinances of the Gospel.

4. That relying with confidence on the pledge implied in the professions and proceedings of Government relative to this momentous subject, the General Assembly, aided and supported by the generous contributions of the people of Scotland, has been going forward erecting additional churches in destitute localities, of which churches 187 are already built, or are now in progress, at an expense of upwards of £200,000, and which churches, as well as the 63 previously existing chapels of ease, while they sufficiently demonstrate the necessity out of which they have arisen, can never become efficient parochial institutions for the religious instruction of all classes of the people without an endowment.

5. That on the authority of a deputation from the Church Extension Committee, appointed to confer with Government on this subject, in the month of March

last, the General Assembly has heard, with equal surprise and sorrow, that it is the intention of Her Majesty's Ministers to propose to Parliament a measure in regard to religious instruction in Scotland, of which the Right Hon. Lord Melbourne, First Lord of the Treasury, has acknowledged the following to be an accurate outline:—

"1. That the bishops' teinds shall be applied in providing for the religious destitution in certain Highland, and other rural parishes, having no unexhausted teinds.

"2. That an alteration shall be made of the Act 1707, respecting the division of parishes in Scotland, so as to afford increased facilities for the application of the unexhausted teinds in the hands of private proprietors, to relieve the destitution of such rural parishes as have unexhausted teinds belonging to them.

"3. That nothing shall be done for the towns; that no grant shall be made from any source to provide additional means of religious instruction for them."

6. That while the Assembly pronounces no opinion as to the particular funds from which additional means of religious instruction ought to be supplied, and while they accept with thankfulness a proposal to provide for the destitution of the rural districts, they are bound to deprecate in the strongest possible terms a measure which assumes that no grant from any source is to be made to relieve the enormous amount of religious destitution prevailing in the towns, and that in all the circumstances of the case, the Assembly could not but regard the proposing of such a measure as involving not only the dereliction of a public duty, but a departure from the pledge held out by the previous proceedings of Government, and in so far as the great towns are concerned, to the Church and people of Scotland.

7. That in the circumstances narrated in the preceding resolutions, the General Assembly resolve humbly to petition both Houses of Parliament, embodying in the petitions the preceding resolutions, and entreating them, by a regard to the temporal welfare of society at large, and to the eternal interests of 100,000 immortal beings, whose spiritual destitution the Religious Instruction Commission has so incontestably proved; that care be taken to include in any measure for providing additional means of religious instruction in Scotland, an adequate grant to meet the spiritual necessities of the town as well as of the rural population.

8. That while the very announcing of such an intention on the part of Government as the foregoing resolutions describe, is fitted to operate most injuriously on the Church Extension cause, the General Assembly confidently trust that the friends of this great christian enterprise will not suffer themselves to be discouraged; that with a resolution, and energy, and perseverance, proportioned at once to the difficulties to be encountered, and to the inestimable importance of the high end they have in view, they will continue to prosecute their labours, and that by the grace of God they will never relax their efforts till, crowned by his Divine blessing, they have secured the triumph of their cause.

OVERTURES ON THE INDEPENDENCE OF THE CHURCH.

The Assembly proceeded to take up the numerous Overtures to the Venerable Court, to adopt measures for asserting its spiritual independence.

Mr. Buchanan of Glasgow opened the debate by supporting the principle of the Overtures. He commenced by meeting the objection, that the very nature of an Established Church implies a surrender of her independence to the State. A Report had lately issued from the press, and was circulating under the sanction of the supreme Civil Court of Scotland, and in which

this opinion was gravely laid down. He had no intention to notice the poetic licence allowed to counsel at the bar: but it was extraordinary to find the sentiment he referred to coming from the bench itself, and which had done more real injury to the Church of Scotland than the combined energies of her enemies had effected for the last five or six years. It was their bounden duty to contradict and discountenance such Erastian opinions. It would appear from the statements of the high authority to which he had alluded that they thought the Church, by entering into conjunction with the State, had undergone a kind of metempsychosis more degrading than they read of in Oriental romance. He quoted the opinions of Principal Hill and Dr. Inglis, clearly defining and strongly vindicating the great principles of the Church's spiritual independence. He appealed, however, not to the opinions of any man, but directly to the Standards of the Church; and the first authority he quoted was the Second Book of Discipline. He next appealed to the Confession of Faith, chapters 23, 30, 31. Would any man say in the face of these standards that the Church is the mere creature of an Act of Parliament? After distinguishing the relative positions of Church and State, he went on to consider the argument that the Second Book of Discipline was not ratified by Act of Parliament, and the Confession of Faith was explicit in its declarations of the Church's spiritual independence. But he maintained that the Act of 1592 did recognize and ratify the Second Book of Discipline, and stated his reasons at considerable length.—He then adverted, in confirmation of his views, to the declarations of the Church against intrusive settlements, in the First and Second Books of Discipline, repeated in 1538, in the Directory of 1649, and long afterwards, even after the restoration of patronage, in 1736. Whatever the consequences might be, he hoped the Church would never abandon her own laws. Without entering into or anticipating difficulties that might never arise, he remarked that the Church was bound in present circumstances to vindicate her own independence of the State, and her fealty to her Great Head. The Rev. Gentleman concluded by a solemnizing appeal to the Assembly on the deep responsibility they were about to incur by their deliverance of this day. He moved a resolution in accordance with the principle of the Overtures.

Dr. Thomson of Perth seconded the motion. He repudiated the sentiments that had emanated from the influential quarter referred to. He denied that the Church was the creature of a State enactment—she was the creature of the Lord Jesus Christ, her only Head.

Dr. Cook agreed with the general principles of the resolution that had been proposed, although he dissented from the conclusion to which it came. He proceeded to discriminate between the ecclesiastical rights of the Church, and the civil rights of her presentees and ordained clergymen. To allow the former to infringe upon the latter, what was it but to go back upon the principle of the Roman Catholic Church, which, grasping at one civil privilege after another, at last sunk the nations for ages in spiritual and civil thralldom? He did not care to refer particularly to the opinions of the Court of Session, as they could not be expected to be so accurate in their statements of ecclesiastical questions as this Court; but he would not regard the civil opinions of the General Assembly as more valuable than the ecclesiastical opinions of the Court of Session. He did not believe, any more than his friends who had preceded him, that the Church was the creature of a State enactment. He held that as a Church of Christ they had no other Head but Christ, and that they would stand in that position although the connection between

the Church and the State were done away to-morrow. He regarded the object of the resolution they had heard as tending to that result; for it obviously went to compel disobedience to the civil law of the land.—He proceeded to consider the principle of the overtures and of the resolution, as setting the civil law at defiance, as inflicting punishments on their presentees for obeying the civil law, and as wholly irreconcilable with the idea of an Establishment. In support of these opinions he quoted largely from the standards and history of the Church. Probationers were, as the resolutions stated, bound to obey the laws of the Church, but only so far as the jurisdiction of the Church could go; and there was an antecedent obligation incumbent upon them to obey the laws of the land, and their ordained ministers had sworn to do this by their oath of allegiance. There could not be two contrary obligations in force at once; and it was an axiom in politics that an *imperium in imperio* could not exist. It would blow the whole system into annihilation. Yet such was the state of things to which the resolution would lead them, by lording it over the civil power. They were now seeking, and justly seeking, endowments for their new churches; but would their present movement strengthen their position with any sane Government? He thought they would put the Establishment in danger by their present course. It would be admitted from their experience down till 1834, that the principle now contended for was not essential to the existence of an Establishment, and that great and good men had grown up within her pale. Why, then, endanger their position by pressing forward a principle, the tendency of which was to bring the State into collision with the Church, and which would embarrass any Government in their plans for the welfare of the Church? He also opposed the resolution as coming within the scope of the Barrier Act. He had no objection to the declaration of their spiritual independence as a Christian Church; but the object of this resolution he looked upon as destructive of the good of the Church, which ere long, if persisted in, would scatter in the dust the towers and bulwarks of our Zion. He concluded by moving a counter resolution, affirming that the spiritual power of the Church is conferred upon her by the Lord Jesus Christ, her only Head; that nevertheless, it is incumbent on all classes of men to yield obedience to the existing laws, as declared by the supreme civil tribunals of the country; that on account of the prevailing differences of opinion in reference to the decision in the Auchterarder case, the question ought to be brought under the review of the House of Lords, and that the Assembly dismiss in *hoc statu* the overtures now on their table.

Mr. Pirie of Dyce, while he approved of Dr. Cook's motion, would go farther than the Rev. and Learned Doctor, in maintaining the independence of the Church. He regarded some of the conclusions come to in the Court of Session as subversive of that independence. He had the honour to be a member of the Assembly of 1834, which passed the Veto Law, and he then did what he could to oppose it; but after it was passed, as a son of the Church, he recognized its binding obligation, and he was now most desirous to ascertain in the House of Lords whether it was a competent law or no. While he went along entirely with the principles embraced in the most eloquent and admirable speech with which the debate was opened, he must dissent altogether from the conclusion he had reached. That motion, if carried, would leave no reason why their connection with the State might not be dissolved to-morrow. The drift of the motion was not to preserve the independence of the Church, because that could be accomplished by giving up their connection with the State; the real object of it was

to preserve the temporalities of the Church. He seconded Dr. Cook's motion.

Professor Brown of Aberdeen supported the first motion. The effects of carrying out the arguments of the Rev. Doctor on the other side, would be to deprive the Church of all spiritual power whatever. The Rev. Doctor had told them what apprehensions he entertained from the Church coming into collision with the State. Did he not know that a Church based upon the State, and nothing else, was baseless? Was he not aware how much the Church had profited from the confidence and affection with which she had ever been regarded by the people? And that if any thing went out from this House derogatory to her independence, that confidence and esteem to which they owed so much would be weakened and impaired? And after losing the power of public opinion, which they had heard so eloquently spoken of yesterday, as the great means for influencing the Government in behalf of the extension of the Church, how could they hope to succeed in securing that important end? He counselled the Church to adhere to principle. let the consequence be what it might; and if she fell, she would fall in the defence of that cause for which their forefathers shed their blood.

Mr. Carment said there was no great danger of losing their emoluments, as their friends opposite seemed to think; but if this were the alternative, give him the principles, and let the emoluments be flung to the winds. He was surprised to learn from the Rev. Doctor, that they were acting on the principles of the Church of Rome. The Doctor seemed to think that his side of the House were arrogating to themselves a kind of Popish infallibility; but while he did so, he attributed the very same thing to the Court of Session, whose dictum he would not once allow us to call in question. What would the holy men of the Glasgow Assembly of 1638 think, could they look up and see any one of their descendants standing up on the second centenary anniversary of that memorable Assembly, and handing over even the least of their blood-bought privileges to the Court of Session or any Court on earth? (Hear, hear, hear.) Let them, like the great men of that Assembly, dare to assert their rights, in the face of all assaults, from whatever source they might come. Were they to barter the independence of the Church, and surrender the dearest rights of the people of Scotland to any class or order of men?

Mr. Cook of Laurencekirk, referring to the various enactments on the settlement of ministers, said there was not a period in the history of our Church, from the Reformation downwards, in which they did not find the State, with the concurrence of the Church, thus interfering, as it might be called, in things spiritual. They were standing in the place of their fathers when they held the same opinions as to the settlement of ministers which they held. The settlement of ministers was not, therefore, a purely spiritual matter. If they refused any longer to permit such interference, then there was an end of the compact between the Church and the State. The Church might declare anything to be spiritual. and they would not permit the State to declare anything to be civil; what result could they expect from such a perilous course? They were told that they were vindicating the rights of the people—but the people were not to be deluded with such a declaration. The people know that it is the Church's power those on the other side were seeking to vindicate. He was not yet prepared to deprive the people of this country of the privileges they had derived from an Established Church, but which could not long be secured to them when the covenant between the Church and the State had been broken.

Dr. Forbes denied that the State had ever, in its communications with this Church, through its recognised organs, addressed sentiments to them such as those which had been uttered in the present discussion by the gentlemen on the opposite side. He went on to argue for the necessity of resisting the encroachments on their spiritual privileges, and recommended that the great principles of the question should be considered irrespective of such apprehensions as were entertained by the gentlemen opposite.

Mr. Loudon of Inverarity observed that the State had given no declaration of its opinions, for no one would affirm that a decision of the Court of Session was the opinion of the State. A decision of the Court of Session by a majority of two was certainly not a thing to frighten them from asserting their independence. He regretted the apparent collision, for it was no more, that had taken place; but he would not regret it after the delightful expression of independent feeling he had heard this day.

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Majority, 41

MISCELLANIES.

THE AUSTRALIAN COLLEGE—SYDNEY.—We are happy to learn, that this infant institution, so creditable to the zeal and perseverance of Dr. Lang, is in a state of rising prosperity. From January 1835, up to the latest accounts, there has been a steady and gradual increase of scholars at the end of every successive quarter. It is now attended by 80 pupils, and upwards of 30 boarders, and 9 other boarders are engaged to begin their studies after the vacation. In a pecuniary point of view, the Institution is also in a prosperous state, its present income considerably exceeds its expenditure. (From the *True Colonist*, June 1, 1837.) Besides the Principal, (Rev. J. D. Lang, D. D.) there are three Professors in this Institution—the Rev. Robert Wyld, the Rev. David Mackenzie, and the Rev. Thomas Aitken, all gentlemen of talent and accomplishment.

PRAYER.—The laws of nature are "ordinances" of God establishing certain invariable connexions. It is a law in the material world that the loadstone should attract iron; it is equally a law in the spiritual world that prayer should attract to itself certain spiritual blessings. Why does the loadstone attract iron? Simply because God has decreed that it should. And God has no less decreed that prayer should secure certain definite blessings. When I attract iron towards myself by means of a loadstone, I take advantage of one of the laws of the universe; and it is only another law of the universe, of which I avail myself, when I secure to myself spiritual blessings by means of prayer. —*Nisbet*.

POETRY.

THE PARISH CHURCH.

BY GEORGE MENZIES, NIAGARA.

Mine own beloved Zion, built upon
 The eternal Rock of Ages! wheresoe'er
 I roam, the blessed sabbath-memory
 Of the old Parish Church is with me still—
 The holiest link that binds me to my home.
 Peace be within thy walls, prosperity within
 Thy palaces. O! if a day should come,
 In which my country owns no Parish Church,
 How dim will be her gold—her most fine gold,
 Alas how changed! Then *Ichabod* will be
 The epitaph inscribed upon her tomb.
 And she will be a hissing and reproach
 Like other lands that have preceded her
 In this the modern *reformation*.

God

Hath stamped his seal upon the martyr-blood
 That yet is on its pillars as a sign
 For the destroying angel to pass by,
 And leave unskathed the holy Parish Church.

Albeit the broad Atlantic intervenes,
 Mine own old Parish Church is vividly
 Before me, and a thousand memories
 Of sunny Sabbath-days are on my heart.
 Methinks I hear the gray-haired man of God,
 Whom I regarded as a father—well I might—
 Uttering in deep and solemn earnestness,
 The promise and the prophet-warning to his flock.
 I pause from more befitting thoughts to trace
 Again my own initials rudely notched
 Long years ago, upon the "bible-board;"
 The old familiar faces are around;
 And I am seated in my own old pew,
 Beside the young, the beautiful, the dear.
 Along the board is ranged a row of books,
 With here a faded rose, and there,
 A sprig of fragrant thyme or southern-wood,
 Between the leaves, to mark the preacher's text.

Within that Church the name I since have borne,
 Before unheard beyond the household-hearth,
 Was first revealed amid the holy words
 Of the baptismal rite—the sprinkling hand
 Long, long ago hath mouldered into dust;
 And the first voice that breathed a prayer for me,
 (Except a mother's and a father's prayer,)
 Hath joined the diapason of the just
 Made perfect, near the throne of God.
 Within that Church, it was with fear
 And trembling that I first approached
 The table of the Lord. While in my hand,
 I held the symbols of the sacrifice,
 And touched the chalice with a quivering lip,
 I felt upon my soul the awful vow,
 Then registered in heaven, but ah! too oft
 Forgotten since, though since repeated oft.

The Parish Church!—Behold its ancient spire,

Peeping from forth the tall ancestral elms,
 Beneath whose shade thousands are sleeping well,
 In undistinguished and forgotten graves;
 While here and there are old gray stones inscribed
 With quaint memorials—images of *Death*,
Time with his sandless hour-glass and his scythe,
 And legends of high hopes for ever crushed,
 Of young loves blighted, and of elder ties
 Dissolved, not broken—scripture-texts,
 Old epitaphs and rudely chisselled rhymes.

The Parish Church!—A blood-sealed Covenant
 Is written on her tablets; and the gates
 Of hell shall not prevail against her. There
 She stands, a moral oasis; and here—
 Even here in the deep forest-wilderness,
 She hath a voice that speaketh peace on earth,
 And good will unto men. O, let my tongue
 Cleave to my mouth, and may my right hand lose
 Its cunning, if I e'er forget my own
 Old Scotland and her Parish Church!

PARTING WORDS.

"And he said let me go, for the day breaketh."—
 Genesis xxxii. 26.

Let me go, the day is breaking—
 Dear companions, let me go:
 We have spent a night of waking
 In the wilderness below!
 Upward now I bend my way;
 Part we here at break of day.

Let me go; I may not tarry,
 Wrestling thus with doubts and fears;
 Angels wait my soul to carry
 Where my risen Lord appears;
 Friends and kindred, weep not so—
 If ye love me, let me go.

We have travelled long together,
 Hand in hand, and heart in heart,
 Both through fair and stormy weather,
 And 'tis hard, 'tis hard to part:
 While I sigh, "Farewell!" to you,
 Answer one and all, "Adieu!"

'Tis not darkness gathering round me
 That withdraws me from your sight:
 Walls of flesh no more can bound me,
 But translated into light,
 Like the lark on mounting wing,
 Though unseen, you hear me sing.

Heaven's broad day has o'er me broken,
 Far beyond earth's span of sky;
 Am I dead? Nay, by this token,
 Know that I have ceased to die.
 Would you solve the mystery,
 Come up hither—come and see.

J. MONTGOMERY.

The Mount, near Sheffield, June 26, 1837.

NOTICES.

The length of some of the articles in the present number has occasioned some deficiency in the usual variety of contents; and the absence of the Editor, who has not yet returned, will, it is hoped, be accepted as an apology for any defect in the arrangement.

It is earnestly requested that all arrears for vol. 1, and also subscriptions due on the present volume, be forwarded with as little delay as possible. Agents will please return the numbers for January and February, which were sent to such subscribers as discontinued at the close of vol. 1st.

A supply of the following Books having been procured from the Depository of the Glasgow Society, at Quebec—will be found at the Store of Messrs. John Young & Co., Hamilton, viz:—Bibles, New Testaments, Psalm Books, Confessions of Faith, Catechisms, (shorter without and with proofs—Thomson's Sacramental—Mothers) Baxter's Call, Guthrie's Trial, Buchanan's Hymns, Mountain Sketch Book—in English and Gaelic.

The Synod of Canada is appointed to meet at Montreal on the 2d of August next. Sessions and Presbyteries should forward immediately their annual returns, and their contributions to the Synod fund, to the Clerk of Synod.

Donations of Books to the Synod Library from James Drummond, Esq. M. D. Alloway, Scotland. Stillingleet's Origines Sacre—London, 1675. History of the Bible, by the Rev. G. R. Gleig, 2 vol.—London, 1831. Sermons by the Rev. John Russell—Glasgow, 1742.

MONEY REMITTANCES—Vankluhill, Perth.

Those Ministers of the Presbyterian Church of Canada, who have not as yet received any of the Tracts, sent last year to Mr. Rintoul, by the Glasgow Colonial Missionary Society and the London Religious Tract Society, are respectfully informed that they may receive a small supply by applying at the store of Messrs. Bryce and McMurich, Toronto.

Should the distributors of these Tracts come to know of any good results following on the perusal of them, Mr. Rintoul will be happy to be the medium of reporting these to our Benefactors in Britain.

The congregations which have not yet paid for their Libraries are requested to remit to Mr. Rintoul, or Mr. McMurich of the above firm.

Streetsville, April 16th, 1838.

NOTICE OF THE PUBLISHER.

We again respectfully and earnestly request our Agents and friends throughout both Provinces to exert themselves to promote the circulation of the Examiner in their respective localities. The expense of bringing out the second volume, on paper of superior size and quality, and with so much additional letter press, is above one third heavier than that of the first volume. We beg, that it may be observed that when the charge of postage is deducted the amount actually received by the publisher for the 12 numbers, is only 8s. Currency, from such as pay in advance. To secure against loss, at this cheap rate of publication, will require a much larger subscription list than that of the past year; and yet, from various inauspicious occurrences, it has considerably diminished. We offer our sincere thanks to those Ministers and Agents by whose active and increased exertions the falling off in certain quarters has been in some measure compensated; and we proceed in the hope that our labors will merit and will obtain an increasing and more general support. Agents are requested to favor us with the names of such additional subscribers as they may have received.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS,
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

THE
CANADIAN
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AND
PRESBYTERIAN REVIEW.

NUMBER 8.

AUGUST. 1833.

VOLUME 2.

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The profits of this work will be devoted to the extension of Missionary labor in Canada.



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CHRISTIANITY IN AFRICA

THE HISTORY OF THE

RELIGIOUS AND CIVIL PROGRESS

OF THE AFRICAN CONTINENT

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FOR THE CHRISTIAN EXAMINER.

ON SOME OF THE DIFFICULTIES THAT MAY BE EXPECTED IN THE STUDY OF THE WORD AND WAYS OF GOD.

It is known to every one who has had experience in the business and affairs of life, that valuable things can seldom be acquired but at the expense of great pains and labour. They who would acquire wealth must submit to the toil and drudgery of business, or hazard their health and life in a foreign and insalubrious climate; they who would succeed in the career of ambition must ply all those anxious and laborious arts which are necessary to their end. Nor are the distinctions of science and literature to be obtained on easier conditions. Many long hours of study and solitude are necessary to gain even a tolerable name, and to prevent the reproach of ignorance and dulness. It is a general law, indeed, which extends to every human pursuit, that labour and attention are the conditions on which alone eminence is to be attained.

We shall not at present enquire at much length, into the reasons and advantages of this condition of things. The proofs for the reality of its existence are every where around innumerable; and since it is so, it would be foolish to imagine, supposing religious knowledge to be valuable, that

it could be acquired on any other terms than those on which other valuable things are acquired. It is not easy indeed to imagine any other scheme of imparting knowledge to man, in his present circumstances, than that which has been adopted by our great Creator. Our religious knowledge and feeling might, it is true, have been directly communicated and stamped upon our minds by the finger of God, and it might have determined our actions with the infallibility of instinct; but, had this been the case, man would not *then* have been what he now is, a rational, voluntary, and moral being, but an animal similar in kind to the brute tribes which roam around him, and superior to them only by a more exquisite organization and a more elevated direction of his instinctive powers, and not by moral worth or rational attainments. If his character as a moral agent be preserved, it is not easy to conjecture any other possible scheme of improving his moral and intellectual nature than by gradual advances depending much on his own personal exertions.

But it is presumptuous and unphilosophical to form conjectures and theories of things unsupported by any facts existing in nature. Were this mode of reasoning to be allowed, objections might be made against the frame and constitution of the

world from which an impious caviller might presume to question the divine omniscience, and have arrogance enough to correct the workmanship of the infinite Creator. How much, might such a caviller exclaim, is the surface of the earth deformed with barren heaths and sandy deserts! To how much better purpose might the sandy deserts of Arabia and Africa be applied, than by leaving them in useless, dreary, barren desolation—a black spot of imperfection on this fair globe. How often are the hopes of the year scorched and destroyed from the irregular distribution of heat and rain! How often does the rain fall uselessly upon the sea, leaving the neighbouring fields parched and dry, while hunger, misery and death ravage among the helpless inhabitants! The imagination can conceive an order of things in which the dews and rains would descend just where and when they might be wanted, and can picture to itself an arrangement much more conducive to the enjoyment of animated beings—a golden age in which the miseries of our iron days would be unknown. But, it is presumptuous and unwarrantable for *reason* to speculate in such idle dreams. The task would be interminable and unproductive of any good. And if such a mode of *conjecturing* be discarded in natural history, why should it be tolerated in religion whether natural or revealed; and if natural religion be recognized by all except atheists and madmen, notwithstanding the abstruseness or even incomprehensibility of many of its doctrines, why may not revealed religion be received, although attended with similar difficulties, especially since such might have been expected *a priori* both from the nature of the subject and the limited powers of the human mind.

It might be easy to adduce the testimony of the wisest men in all ages in regard to the limited extent of human knowledge and the unsatisfactory nature of human inquiry. Insurmountable obstacles appear at the very threshold of almost every inquiry, and even in those subjects which are best known, after we are removed a few steps from the mere surface of things, we are left in impenetrable darkness. Instances are at hand in every science. The causes of things are all unknown. A few facts comprise the sum of human knowledge. Even in regard to the commonest actions and concerns of life, in which we ourselves are the agents, we are surrounded with the same obscurity. At the commencement of any undertaking, how rarely do we know the success that shall attend it, and often indeed, it is beyond the reach of conjecture. If there were any branch of science in which perfect knowledge could be attained it would be an anomaly in the subjects of human thought.

The mathematical sciences are commonly mentioned as branches in which perfect certainty is to be attained, and this is true in regard to some parts of them; but it is well known that in the higher branches of analysis, the certainty is by no means so great, and even in cases where the results are true and uniform, there has been, and still is, much diversity of opinion, in describing the rationale of the process by which they are attained. To talk of quantities *indefinitely small*, or to institute a *comparison of infinities*, is as unintelligible as the most mysterious doctrines of psychology; the correctness of the conclusions procures a reception for the reasoning, or rather the language of the reasoning, and why should not the practical consequences of the other operate also in their favour—and the difficulties of both be absorbed in the utility, till the means of investigation become more perfect.

Yet there are many men who contend, that were the scriptures a revelation from God, they would only contain matter easy to be understood by all those for whose benefit they were designed; for a revelation that cannot be understood is obviously no revelation at all. In answer to this objection it may be stated that the leading doctrines and precepts of Christ are so plainly stated in the sacred scriptures that they are not likely to be greatly misunderstood by any honest mind to which they are proposed. The cream of this objection, however, is not yet touched, for it is intended to insinuate that because there are doctrines in scripture, which though plainly enough expressed, are yet incomprehensible, (and because these are precepts for which we can see no reason,) therefore they do not bear the stamp of a divine revelation, for they are not commensurate with our capacities, and cannot receive our belief. This objection is founded on false ideas and ambiguous language. In one sense it is true; for if I have no understanding at all of the terms of any proposition, I cannot believe it, yet I may have an indefinite idea of the terms, which though neither clear nor full, may still be a sufficient basis for belief. Thus I have no precise idea of unlimited space. The term is merely negative; yet as I cannot limit space by any effort of imagination, I have sufficient reason to believe that it is unlimited. The same remark will apply to all the divine attributes. We can have no adequate conception of these—we cannot measure them in their full extent; yet, as we have some conception of similar qualities in finite beings, and as in transforming these to the divine character, we are unable to conceive of them as imperfect or limited, we have sufficient reason to believe that they are infinite.

Indeed the opinion that we cannot believe a thing because we cannot comprehend it, has arisen like many other unfounded notions from the pride and ignorance of man. Were the human mind able to grasp *all truth*—were it the case, that every thing which the human mind is unable to comprehend cannot be true—and were the understanding of man the only measure of truth, there would be some foundation for the opinion. But is this the case? If any man were to plead that his own understanding was the limit of truth what would be the consequence? Many things which are known certainly to one, would be pronounced untrue and incredible by another, and in the end there would be no such thing as a standard of truth in the world; every man would have his own, and if he acted on his own convictions, his physician would be dismissed when his practice happened to differ from the prejudices of his ignorant patient, force would be necessary to compel all men to obedience when the views of the governor did not coincide with those of the subject, and anarchy and misery would embroil society.

Happily, however, such a miserable state of things can never ensue, for the principle is false from which it might arise; and we now maintain opposition to it, that truth is truth unchanged in its character, whether a man understand it or not, and all truth is an object of belief, if we are only assured of the fact, even although we can offer no explanation of it. Thus if an acorn and an oak are shewn to me, and it be affirmed on proper testimony, that the one is produced from the other, I may firmly believe it, though neither the individuals who give the testimony, nor I, know any thing of the cause or mode how the acorn grows up into the gigantic oak. Were this not the case, there could be no such thing as knowledge, for knowledge consists in the belief of such facts—the ultimate causes lie too deep for human sagacity to discover. What is known for example, respecting electricity, magnetism, light, chemistry, or any other of the phenomena of nature, but an accumulation of facts? When these facts are observed to occur uniformly in the same circumstances it is called a *law*, and sometimes in careless discourse, this law is called a *cause*, as gravitation, for example, is said to be the *cause* of planetary motion; but it is quite obvious, that that term denotes no more than the uniformity of the effect. The same may be said of all the phenomena and laws of nature. But shall we not believe these as *facts*, because we are ignorant of their causes, or unable to explain the reasons of them? It is plain that we do; and hence men believe many things, the rationale of which they cannot explain. These remarks may

be applied to the difficulties of revelations. They are stated to us as facts, and we can believe them upon satisfactory evidence, although we may have no adequate notions of the thing or be unable distinctly to comprehend it. Thus though we know only in part, we may know with certainty.

Perhaps it may appear contradictory to the definition that is commonly given of faith or belief, that it is a *rational act* to affirm that we can believe any thing that is *above reason*. But it is not; for we have already shewn that a thing may be true, and therefore credible, though we cannot comprehend the manner of it, and that, upon rational and satisfactory evidence of its truth, it may become an object of our faith. The evidence for the truth of any thing may be derived from two sources. First, either from something internal in the thing which may be compared and found to agree with other known truths, and this is properly called knowledge. Secondly, when the internal knowledge of the thing is unattainable, as in the case of incomprehensible things, that is, things which we have no means at present of comparing with other things already known; in which case we are not able to judge of their truth or understand them—then, still, we may be assured of their truth by external evidence of credible witnesses. And if this evidence be complete and satisfactory, the fact or truth which it supports may become an object of our belief, although we may be quite unable to give any explanation of it. Objects of this kind are objects of belief, and if they are contained in revelation they are called objects of religious faith; and as any thing that can be understood by comparison with other known things may become the objects of our knowledge, so any truth or fact that can be distinctly proved by proper evidence, however incomprehensible, if it be not absolutely contrary to reason, may become an object of our faith. In this last case, we only believe the existence of the fact, and nothing more; the reason of it is not an object of our knowledge, and cannot therefore be an object of our faith. Thus it is, that faith is not, as some pretenders to reason have argued, a blind act, out of the province of reason, and strongest in weak and credulous minds. We have shewn that it is founded on evidence of which reason is the only judge, and of which it must judge and approve before a rational assent or a true belief can be produced in the mind.

And here it may be proper to observe that there is a clear distinction to be made between things that are *above reason*, and things that are *contrary* to it. In the first case all we have to do is to suspend our judgment till the thing be proved either

by internal or external evidence, that is, until we discover from the nature of the thing itself that it is agreeable to truth, or until we are satisfied of its truth from unexceptionable testimony. But when a thing is *contrary* to reason, no evidence whatever, not even miracles, could it be supposed possible that they would be wrought on such an occasion, could compel our assent, for to believe it is a thing inconsistent with our present constitution. If, therefore, it could be shewn in a pretended revelation that it contained propositions *contrary* to reason and obviously absurd, it is plain we must reject it on this ground, whatever external evidence it might presume to have.

But the enemies of the christian revelation have never been successful in proving that it contained any doctrine contrary to reason. And although many attempts have been made to prove some of its mysterious truths to be such, and on such obscure ground there is much room for ingenuity to work upon, yet they have never been able to prove them irrational, though many of them are incomprehensible; and so long as this is the case, and while they remain supported by an external evidence so satisfactory they may be made the objects of a rational and an enlightened faith; and the more so, that this external evidence is so powerfully corroborated by the internal proofs of a divine origin. For although there be much that is dark in the sacred writings, yet there are so many sublime and rational doctrines, and so many precepts are contained in them of transcendent excellence as afford a strong presumption that what we do not understand possesses a similar character, though the reasons of it at present are hid from us. In ordinary affairs, men cordially believe and act upon such presumptions. If the acts of any administration have been, upon the whole, wise and beneficial, although in some particular exigence, measures may be pursued apparently unreasonable and injurious; yet, a good and wise man will find no difficulty in supporting these, or at least suspending his judgment till the whole evidence of the procedure is before him. And why may not men act thus in regard to the mysterious truths of religion, when to do so, is attended with the greatest safety in every point of view?

It would be tedious to enumerate all the doctrines of the christian revelation which are not distinctly comprehensible, or the general difficulties, of a removable kind, which encumber the mind in studying that sacred record. The ideas presented are often too vast and overwhelming for the limited faculties of man, weakened and debased as they are, with the impurities of a sensual and

corrupted character. How indistinct are our highest conceptions of the divine nature and attributes of that being which never began—that nature which can never change—that wisdom which sees all things from eternity and gains no accession—that power which nothing can resist—and of that essence which is every where diffused, and yet every where perfect and entire! How obscure is our idea of the union of the three divine persons in one Godhead, and of the different parts which these united beings took in the scheme of redemption—the union of the divine with the human nature in the person of our Saviour. How dark and incomprehensible are these truths, and how easy would it be to add to their number from the sacred volume. But how imperfect and limited are our views of things in which we are more concerned, and which we may suppose are more within the range of our powers. How little do we know of that part of the divine administration of which we ourselves are the subjects! What do we know of the nature of our own spirits and of their connection with the grosser parts of our frame? How dim and wavering is our intellectual vision when we take a glimpse of the invisible world of spirits, aided though we be by the discoveries of faith. These ideas are far removed from our perceptions. When we try to fix our attention upon them, we feel as if we were looking into a gloomy cavern filled with dim and shadowy images—venerable and awful indeed, but more venerable and more awful from their obscurity, than from any distinct impression which they make upon our minds. But such obscurities were to be expected from the high elevation of the subject, from the natural imperfection of our capacities, and from that engrossment with sensible objects incident to our present condition—an engrossment which tends to unfit us for these abstract and spiritual contemplations. Many of these difficulties seem to be of a nature which cannot be surmounted till we become disembodied spirits, when an increase of capacity and a change of relation to such objects may render them more clear and intelligible. Such a hope is held out to us in scripture. What we know not now, we may know hereafter, and those things that are now seen darkly as in a glass, we may then see, as face to face, and know even as we are known. Yes, it is pleasing to hope, for the hope is founded on the promise of God, that as we rise higher in the scale of being—in immortal existence, as we approach nearer to the throne of God and of the Lamb, the clouds and darkness which surround it may be gradually dispelled, and although the distance between the supreme and self-existent God, and any created

being however dignified, must still be infinite, and consequently our highest conceptions must still fall short of his infinite glory, yet the redeemed shall ascend finally beyond the boundaries of faith, and in the presence of God distrust and difficulty may perplex us no more. This clearer understanding of the divine nature and character, and of the wonders and enjoyments of the invisible state will form part of the reward of the redeemed in heaven; and there may also be a clearer view, and a satisfactory justification of all the acts of his government in relation to our world and the universe of created intelligences. Here "his way is in the sea, his path is in the great waters, and his footsteps are not known." The confusion which exists in human society, the sufferings of virtue and the triumphs of vice, the apparently unequal distribution of good and evil, the special mercies of revelation and civilization which are given to one region of the earth and denied to another, will all be made manifest to be parts of a plan wise and beneficent, and merciful and just—a plan, the dim outlines of which, we can even now partially trace, but we know neither the extent nor the proportions of it. The great drama is only commenced, the plot is as yet perplexed and obscure; but in the progress of ages it may be expected to be farther unfolded even to mortals than it is at present; and although *we* shall have passed off the stage before it can have proceeded much farther, yet revelation inspires us with the hope that we shall, in another state of being, see the complete evolution of the plan, and join in the acclamation that shall arise from every nation, and kindred, and people, and tongue, to him that sitteth upon the throne, all whose judgments are true and righteous, though now his ways be past finding out.

If, therefore, the scheme of revelation be, as we have reason to suppose, a regular scheme, the various parts of which are to be successively developed, (many of the parts which are as yet in embryo, involved in deep mystery and to be penetrated by no eye, which cannot pierce into futurity,) there is reason to believe that in the progressive accomplishment of this scheme much of the mystery that now overhangs it will disappear. If we trace the progress of the heavenly light which has already clearly risen upon us, we shall find that the first streaks of it appeared in a dark morning, pointing out the day, which has now dawned never to close. How obscure, even to the prophets and holiest men, was the path of typical and shadowy ordinances in which they were doomed to travel, and how dark were the visions of prophecy which glimmered before them. Yet the Saviour is come,

a more perfect light has shone around, the types and shadows have met their accomplishment, and the dim and apparently contradictory predictions of prophecy are fulfilled and reconciled. How obscure must have been the notions of the Apostles and early martyrs of the future glory of that kingdom for which they laboured and bled. A few obscure and persecuted individuals amidst the ocean of human society, unpatronized by kings and unknown to courts, labouring to demolish long established creeds and powerfully combined superstitions, contending against a world lying in wickedness—a world ignorant of God, and sunk in idolatry, and almost dead to every moral virtue. How indistinct must their views have been even of that ascendancy of christian influence which we are permitted to behold! And ages hence, have we not reason to believe, that that divine light which has arisen on our climate shall encircle the globe and all men shall behold its brightness.—Then shall the scorn of the scoffer be turned in derision upon himself, when he sees that which is now obscure, clear and plain; and that divine faith which is now partial—very partial in its effects, obtain universal ascendancy, and he shall be compelled to acknowledge the mighty power of God and approve the manner of his working. The whole period from the creation and fall of man till all nations shall be brought under the influence of Christ will appear only as the transient dawn of a day that will never decline—as a mere instant of time compared with the interminable duration in which its benign influence shall be felt. While time rolls round the accomplishment of these predicted events, we may be usefully and piously employed in the contemplation of the predictions, and marking their gradual and successive fulfilment; and although we may not always apprehend their precise import, disguised as it is for wise reasons, we may yet be cheered with the hopes they shed around us, and be encouraged to a more ardent piety and a more holy obedience. Thus a part of divine revelation not well understood, because not intended for us, may yet contribute to the improvement of believers by exciting their faith and hope in God till time and events dispel the obscurities in which prophecy is enveloped. For we know in part and prophecy in part; but when that which is perfect is come, then that which is in part shall be done away.

But there are other difficulties which arise not from the Bible itself as a revelation, but from our own ignorance, and which, therefore, increasing knowledge will enable us to overcome. In perusing the sacred scriptures it should be remembered, that they comprise a series of books, written at

wide intervals of time, in a period exceeding fifteen hundred years, composed in different languages and in different states of the same language, by men of various habits, and talents, and conditions of life. It is obvious that all these circumstances ought to be taken into account in order to the just interpretation of their writings, and that many obscurities may arise from the neglect of this. Every person acquainted with different languages knows how nice a thing it is to transfuse the beauties, and energy, and precise signification of one language into another; and this difficult nicety may be supposed greater in regard to dead languages in proportion to their antiquity: and if so, it must press most heavily upon translations from Hebrew, the most ancient language of which we have any information. Now it does often happen that obscurities in the translation are removed by a critical acquaintance with the original languages, by a knowledge of the antiquities, manners and customs of the several ages in which the books were written, and of the nations to which they were addressed. Besides, an extensive acquaintance with men and things, of the motives by which they are actuated, with the various moral and physical causes by which they are in any degree affected, may all be rendered subservient to the elucidation of heavenly truth, and prepare us for receiving due advantage from it. Indeed, it may be asserted, that the higher our intellectual powers are improved, and the more extensive our knowledge is in every subject of human thought, the better qualified will we be, if we are actuated by a sincere love of truth, and with humble piety, for receiving this light from heaven. These strengthen the intellectual vision, and enable us to take in a wider range of objects, and to examine these objects with greater accuracy, which are proposed to the understanding, whether they belong to the province of reason or faith.

Perhaps it may be objected to this, that a revelation which requires such high attainments to understand, and to profit by it, in any considerable degree, can never be intended for the general good of man, as it can never be expected that the generality of men, in the present condition of the world will ever possess these attainments. This objection has in reality very little weight, and it applies equally to the most useful sciences and arts of life. If the mariner were to refuse to practice the rules of navigation because he did not know the demonstrations on which they are founded, there would be an end to navigation and commerce. If the patient refused to follow the prescriptions of his physician till he was instructed as to the com-

position and nature of the various medicines appointed for him, and their mode of producing the desired effect, death might overtake and punish him for his scepticism. This objection applies also to the whole scheme of providence as it regards human affairs. Why has the Creator assigned to one man a more capacious mind than he has bestowed upon another? Why has he granted to one man leisure and means for improvement in knowledge, while the multitude are wholly employed in manual occupations? How is it permitted in a world superintended by an impartial Governor, that the few exercise dominion over the many? He who would advance as argument against christianity that it cannot be from God, because to the multitude it is known only in part, may with equal reason, object to the scheme of providence, and must maintain consistency by plunging into atheism—into the unfathomable abyss of universal scepticism. This unequal distribution of religious knowledge cannot be otherwise in the present constitution of things. As long as the child must know less than the man, and the aged man more than the stripling—as long as men are unequal in mental vigour, and bestow attention and diligence in various degrees—as long as the constitution of human society requires a division and commutation of labor—so long must these inequalities remain. Hence those who have no leisure to inquire into the evidences and more difficult parts of scripture, must be guided in a great measure by their instructors, as they are by their governors, legislators, generals and physicians. And although there be much mystery in religion, yet the principal parts, the essential doctrines of it are so plain, that the most knavish or ignorant instructor cannot mislead any individual very widely from practical truth, if he only possess his Bible and common understanding.

This assertion might be the more confidently made were men only to apply themselves to the study of that blessed book in a proper temper of mind. Many of the difficulties that attend the study of revealed truth, arise from the want of a temper and frame of mind suited to the investigation of it. Men are not easily brought to discern truths which are opposed to prevailing passions and inclinations; and yet it must frequently happen from the ignorance and depravity of man, that a revelation which is pure and divine will oppose his passions. And it might as well be expected that a man destitute of taste and imagination should relish the beauties of poetry, as that a man of sensual and immoral habits should relish or perceive the beauties of morality and religion. The

imagination must be affected in the one case with the sublime, the beautiful, the pathetic—with “thoughts that breathe and words that burn”; and in the other, the heart must feel and love the excellencies of virtue. It is not enough to know the words of the poem or the names of the virtues: these may be repeated without any just conception of their signification. Now, this applies most emphatically to revealed religion. It is a science that engages the heart, the tastes, and the affections, as well as the understanding. Its terms refer to these, and cannot well be explained to a man who does not feel the one and observe the other. A man, wholly engrossed with selfishness, must have only an obscure idea of disinterested love and universal benevolence; and equally obscure must his notions be of purity of heart, of devout affections, or of any spiritual excellence whatever, whose soul is distracted and lorded over by unholy passions, whose desires are wholly fixed upon sensible objects, and whose mind is so much tossed about in dissipation, that it has no opportunity of communing with itself and reflecting on spiritual things. “For the natural man receiveth not the things of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned.” And this impossibility of understanding spiritual things would remain to a man under the dominion of sense and appetite although all spiritual things were as baseless as the fictions of poetry. It rests not solely in the natural abstruseness of the things, but in the unfitness of his gross and animal nature to discern them. It is to be expected, therefore, that the higher we advance in moral attainment—in holiness of heart and life, the more clear will our knowledge be of moral and divine science; and especially of that revelation whose principal design is to raise that sordid standard of moral virtue which reason might form, and to elevate our conceptions and sentiments to a resemblance with the mind that was in Christ.

But besides this general purity of heart and life, an humble, teachable, and impartial spirit, is necessary to qualify all men for the successful study of revealed truth. When men come to the scriptures with minds full of the knowledge that puffeth up, they are in no fit temper to study the religion of Christ; for such men are too wise to be instructed. They imagine that they have already found out a standard of truth, and that nothing which is inconsistent with their preconceived opinions, can be truth. It is no great wonder that such should not acknowledge the word of God to be *even* a cunningly devised fable, for it is very unlike any of the cunning fictions that human genius has

devised. If such men are disposed to apply their square and compass to the Bible, as they would to an epic poem or system of mathematics, they will be sure to find it out in all its proportions. It surely becomes men of the greatest talents and acquirements to have a diffidence of their own understandings in examining subjects of which they have had no experience, and with which they have nothing wherewithal to compare them; and many of the subjects of the christian revelation are, as might have been expected, of this nature. It is not meant by this, that humility is to be considered as synonymous with weakness, or inattention, or credulity of mind. Let every energy and resource of reason be employed; but let it also be remembered that reason has its province, beyond which, it cannot, without great presumption and danger, extend its inquiries. Its proper province is to examine the evidence on which the Bible claims to be a divine revelation; and after having ascertained that it is from God, to listen to its instructions with humility and obedience. With such a temper of mind, aided by other requisite moral qualifications, and the promised assistance of the holy spirit, it may be expected that the internal and experimental evidence of the christian religion will become daily more convincing, and that most of those difficulties of which the proud and unteachable complain, will disappear. And still farther if to all these be added that diligent and patient inquiry which such a book as the Bible must require, from the reasons already stated, it will indeed appear to be an immense and invaluable treasury of heavenly knowledge, and containing the words of eternal life, will abundantly reward those who search it out and regulate their lives by it. Were the Bible a book that could be understood without labour and study those who now complain loudest of its difficulties, would most probably then have regarded it as trite, puerile and unnecessary—destitute of the elevation and sacred mysteriousness of a divine revelation; and, indeed, had such been the case, there might have been much reason to suspect its divine origin. For if we are encompassed with difficulties in the study of human and sensible beings, how wonderful would it be, if the knowledge of divine and spiritual things were of easier attainment. They are not so; and, therefore, as in other branches of knowledge, patient and diligent study is necessary to understand them.

Such an arrangement of things is admirably adapted to the condition of man, and to the motives by which he is actuated. The mind is pleased and profited by progressive knowledge. This diversifies the scene of human life which otherwise

from its barren uniformity would be as uninteresting as an ocean of sand. But it does more than please by affording this diversity. It calls into play many principles and affections which are the parents of numerous virtues, and which are productive of much good to society. Activity is the soul of happiness; but this would be withered if knowledge and its various applications to the purposes of life were not progressive. And why may not this remark apply to religious knowledge as well as to science in general? Nay, it seems more applicable to this than to any other species of knowledge. For, since it is above all others, the most interesting and important, the mind will most readily engage in the pursuit of it, and the habits of investigation which are thus formed will be extended to other branches, and carry them also forward in the march of improvement. How intimate the connection of human and divine science is, and how much advancement in the one is calculated to improve the other, the history of literature since the 14th century may shew. What important advantages have within these few years been derived from this improvement in science in several of the arts of life! It must appear, therefore, that it is best to acquire our knowledge of religion, as we do knowledge in general—progressively, and by labour and attention; and in order to this, that there should be a field of inquiry sufficient to engage the most exalted minds in every period of the world. The christian revelation is of this character, and, therefore, the objection we are now refuting, that it ought to have been clear to all men without much labour, so far from being a valid objection is really a beauty, and a proof of its suitability to the condition of man.

It ought to be remembered, moreover, that the christian revelation was not given to satisfy a prying curiosity, but to relieve the urgent necessities of man, to dispel his darkness, and to supply the deficiencies of natural light. That it is sufficient for these purposes, the beneficial effects which it has produced in 18 centuries, is a proof. And surely it possesses the most striking characteristic of a divine gift, if it can produce “peace on earth and good will among men,” and promote a pure and rational worship of the true God; and this it has done whenever its genuine influences have prevailed. And why should men spurn at such a gift because it is possible to conceive perhaps that it might have been greater? Why refuse the part because more is not bestowed! It would surely be much more consistent with our condition to be thankful for what is given, and to use it well, and the more so because we are permitted to hope that a fuller

manifestation of things is reserved for those who piously use the light that has been afforded; but though we now know only in part, hereafter that which is in part shall be done away. The dimness of twilight now overspreads many a prospect which that twilight alone discloses. The light will become more diffused, and, though like the rising sun, it may occasionally be obscured by passing clouds, yet the meridian of complete knowledge will come, when all that concerns us, and that can exalt the attributes of Deity will be brightly disclosed.

There are many considerations suggested by scripture and supported by reason which cherish this pleasing hope. The soul of man being immortal and capable of indefinite degrees of improvement in knowledge and goodness there is reason to suppose that such a destination awaits it when disencumbered from mortality. Revelation teaches us to hope for a more perfect condition of being; and what is so well calculated to improve a moral being as to know and admire the character, works, and procedure of the great Creator? This admiration and praise seems to be the constant employment of the heavenly hosts of all orders, and since Deity must delight the more in his creatures the nearer their resemblance is to himself, he will delight most in the homage of his most intelligent worshippers. To suppose that man holds the summit of the scale in the rank of created intelligences, is to entertain a mean idea of the universe of God, and to suppose that his improvement is bounded by his mortal existence, is to place him an anomalous and abortive thing among those creatures that we know. How much more congenial to the exalted hopes of the soul that it shall advance on in an endless career of improvement—that the highest attainments man can make in knowledge and virtue in the present state, are incomparably more insignificant than are the attainments of an infant compared with those of the wisest and the best man that the world ever saw. If such a high destiny be indeed reserved for man, there is no more wonder that we should be perplexed with difficulties in the present stage of our progress, than that a mere tyro should be perplexed with some of the higher theorems of geometry, should he attempt them when he has just commenced the elements. And to adduce these difficulties as arguments against the truth of the christian revelation, would not be less absurd than would be the conduct of the tyro were he to maintain the falsity of any theorem, incomprehensible to him, because he had not yet acquired the knowledge necessary to make him understand it; for we know only in part and we prophecy in part.

"If the progress of an eminent architect in the erection of some magnificent structure be worthy of inspection, and if censure be unwise, when the observer's data for it are derived from its present incompleteness, instead of from acquaintance with his secret plan of operation, surely the productions of an infinitely wise Architect demand our attention, not merely because they discover wisdom, but on the account of our personal interest in them. And if it be improper to censure the former, while we remain ignorant of his design, and the comparative state of completeness in which his labours are viewed, it is infinitely more so to criminate the latter; because his present conduct may appear contradictory to our conception, when we neither know its antecedence, nor the end to be accomplished by it. The more closely we inspect the divine dispensations, the greater wisdom, design, and connection shall we be able to trace, and be all the less disposed to condemn what we cannot comprehend. Our love and admiration will be excited towards the Being who orders all things according to the most consummate wisdom; and the apparent discrepancies existing between different events, will prove beneficial in their influence, by cherishing anticipations of the perfect state, in which we shall no longer see through a glass darkly. Then the beauty and harmony of the scheme shall be fully manifested to the irradiated understandings of the ransomed; and they seeing *His* goodness magnified, and *His* wisdom exalted in the consummation of all things, shall eternally praise *Him* who has given grace and glory, "who is glorious in holiness, fearful in praises, doing wonders."*

Let these considerations, therefore, teach all of us humbleness of mind. Let us be content to follow Christ as our teacher, and gratefully acknowledge his goodness in the degree of light he has been pleased to communicate. Let us remember that though we know only *in part*, that part is sufficient to conduct us to eternal felicity: and when removed into a higher state, the darkness which now encompasses us shall flee away, and we shall enjoy the light of the Divine countenance forever. Thanks be unto God for his unspeakable gift.

AMEN.

OMEGA.

* The Rev. Thomas Scott.

From the Edinburgh Christian Instructor.

MEMOIR OF DR. M'CRIE.

The brief Memorial of Dr. Andrew Thompson, in the last Number, may with propriety be followed up by a tribute of affectionate regard and veneration to Dr. Thomas M'Crie. These two distinguished men accorded in principle, as they resembled one another in certain leading features of mental character. They contended together—the one within, and the other without the church—for the same great truths of our common Christianity, and for the same pure and scriptural scheme of ecclesiastical administration. For nearly twenty years they lived in habits of uninterrupted and friendly intercourse; and both were removed by death, as with the suddenness of a translation, to the resting-place of the spirits of the just.

It was on the 5th of August, 1835, the death of Dr. M'Crie took place, in the 63d year of his age, and 40th of his ministry. His frame, though apparently robust, had been subject for several years to severe attacks of *tic douloureux* and *erisypelas*; and these, combined with his constant labours and sedentary studies, gradually reduced his strength. In the summer of 1835, however, he had so far recovered his vigour, as to be able to visit the churches of his communion in different parts of the country. These visits seem to have been accompanied with a special blessing from the great Head of the church, and they are still remembered with freshness, as so many parting tokens left behind to them by this favoured servant of the Lord. From some internal symptoms, he had felt his constitution giving way; and to some of his friends and relations he expressed himself persuaded, as Dr. Thomson had done before him, that he would die *soon and suddenly*. He was removed in the full career of his usefulness—in the full possession of his mental powers—in the height of his fame—and at a period of life when we might have calculated on enjoying the fruits of his labours for years yet to come. But he had done much; and whether we view him as an able and useful minister of Christ, or as eminently "the historiographer of the church," we must say of him, that he was truly a great man, and a "master in Israel."

In vigour of intellect, extent of literary and theological knowledge, independence of thinking, and enlightened devotedness to the best of causes, Dr. M'Crie was equalled by few—surpassed by none. Although he belonged, ecclesiastically, to a small section of the Christian church, his life, his talents, his labours, were the common property of the christian world. Although not a member of the church of Scotland, and although deeply concerned on account of her defections, he held, with a firm grasp, those great principles on which her civil establishment rests; and his appearances in support of these principles were as enlightened as they were disinterested. He was ordained in 1795, as a pastor of the Associate Congregation in

Potterrow, Edinburgh; and for many years he was known to his own people, and to others whom his retiring modesty did not prevent from discovering his worth, chiefly as an able and faithful minister of Christ. Well do we recollect our first opportunity of hearing him preach in his own pulpit, thirty-three years ago. Accident and curiosity, rather than any thing else, led us to his place of worship. He discoursed on a theme interesting to young inquirers—the principles and the spirit which ought to guide in the search of religious truth. While we retain the particulars of the discourse, both in our text-book and in memory, the calm and simple dignity of his appearance, and the sterling sense and scripturality of his illustrations, are still present to our view with all the freshness of a first impression.

It was about this period that those ecclesiastical differences which had raged in the Associate body for years before, ended in an open separation of parties. We of the Establishment were looking with philosophic indifference on those supposed antiquated squabbles of sectarianism. We did not perceive then, as we do now, that in these very squabbles were involved the essential elements of the Church Establishment controversy. Dr. M'Crie stood forth at the head of a small but determined band, as the able advocate of the Christian magistrate's duty and right, not only to tolerate and protect, but to support, encourage, and maintain the church of God. The work which he then published on the point at issue, is still a standard in the controversy. To its principles he steadily adhered, with no prospect, assuredly, of worldly advantage by doing so; and later events only tended to strengthen his attachment to those thoroughly matured opinions, which, while they were productive of no secular benefit to him, were in his view associated with the progress of truth, and the universal establishment of the Redeemer's kingdom among men.

It is as the Biographer of Knox and Melville, that Dr. M'Crie has been best known and esteemed. Twenty six years ago, the former of these works was given to the world, and its appearance formed a new era in public sentiment. "Knox and his Scottish Reformation" had been spoken of with contempt, and even their best friends were afraid to commit themselves in their favour. The "Life of Knox" effected a change in public opinion. The character of the reformer was found to be much more amiable and estimable than we had supposed. Even the proud admirers of a literature merely secular, found to their amazement that the Reformation in Scotland involved in it interests more valuable than the mere "battles of churchmen;" while the high-minded Episcopalians of England were taught to set some bounds to their hereditary contumely of the Reformer of the North.

The "Life of Melville," if, from its subject and the character of those struggles which it records, less popular than that of Knox, is not less interesting and

valuable to the lovers of literature and of the Church. From the era of the death of Knox, to the commencement of the seventeenth century, it embraced a period of deep interest to the church, and the views which it exhibited of the noble contests of our fathers against prelatical ascendancy and arbitrary power, could not fail to interest and edify every true lover of our Zion.

It is perhaps to be regretted that Dr. M'Crie did not see meet to prosecute his historical researches into the later events of the Church, and to have given us, in the shape of a *Life of Henderson*, the third of Scotland's sacred champions, a just view of a much-contested, but in our view, signally glorious period of our history. The "Assembly of Divines at Westminster," too, the illustrious authors of our Confession and Catechisms, would have come forth from the trial of his independent and sifting search, in their true characters and in their just dimensions. Nevertheless, we have to bless God for those valuable services which he rendered to the same cause, in his "Memoirs of Veitch and Brysson," and in his triumphant Vindication of the Covenanters of Scotland. We have also to record, with gratitude, his services to the cause of our common Christianity, in those truly original works on Spain and Italy, in which the rise, the progress, and the fall of the Reformation in those countries, were for the first time brought before the eye of the English reader.

Dr. M'Crie was not a merely literary man—his spirit was large and philanthropic. He took a deep and active interest in those great questions which have of late years engaged the public mind. The progress of civil and religious liberty; the state of Christianity on the Continent; the persecution of the Protestants in France; the cause of slave emancipation; the improvement of Ireland; the Reformation of the Church of Scotland, particularly in the abolition of the system of Patronage—did severally engage his attention, and call forth his energies and eloquence.

Dr. M'Crie was not a public man only—he was faithful as a pastor; he was truly amiable as a private friend; he was admirably consistent in all the relations of private and social life.

"Like Elijah of old, he has been translated from our view; and his friends, his family, his congregation, and the universal Church, mourn their loss. But the great Shepherd reigns; and with 'Him is the residue of the spirit.' May his Spirit descend to sanctify the trial; and may the word of the Lord have free course and be glorified.

INTRODUCTORY LECTURE DELIVERED BY THE REV. W. T. LEACH, AT THE MECHANICS INSTITUTE, TORONTO.

In all scientific studies, the true end, and the only end that makes them valuable, is the discovery of truth and the good of our fellow-creatures. The love of truth may be an end itself; a man may devote himself to the acquisition of knowledge, to the discovery of new truths, and the finding out of new inventions, for no other end than the pleasure which he receives from his course of study or investigation without incurring the reproach of being actuated by any vicious principle; but he only proposes to himself the true end of science, when together with the love of it, he seeks the good of his fellow-creatures, to enrich them with new means for the easier acquisition of the necessities of life, with new instruments for the production of additional comfort and happiness. This is a matter so obviously reasonable, that it might well be wondered at, that a different opinion and practice should have ever prevailed among men who gave themselves to the study of wisdom; but it is a truth that admits of few exceptions, that among those of the ancients who were, by profession and by public acknowledgement, philosophers, the proper object or design of their *business*, was overlooked for the most part. They were excellent at giving advices for the management of the passions, but had no rules to offer for the raising of supplies of food. They inquired into the nature of the gods, but they made few experiments upon the raw materials of the earth. They sought to raise the spirits of men *above* the ills of life, when they should have studied the best means of *removing* the ills of life. They endeavoured to make men *better*, but not to make room for more men, or to remove the temptations to evil which were incident to their condition. They cultivated well the garden of the soul, they sowed it with hopes of immortality and perfection, and inspired a generous ambition, a love of military and literary fame, a love of the fine arts, and an ardent patriotism, and all this they did wondrously well and have therefore been rewarded accordingly with their just meed of imperishable honour. But beyond all this, something besides was requisite. It was not enough that men should be entertained in the theatre with the sublimest productions of the tragic muse; they could not laugh forever at the comedies of Aristophanes or Terence, more especially in those states where the system of domestic slavery had either never been established or had afterwards been discontinued, or in those where a larger measure of civil freedom had forced the great mass of the people to be dependent upon their own resources—upon their ability to labour

and capacity to invent. The ancient philosophy, admirable as it was for the beauty of its foliage, but wonderfully penurious in substantial fruits, became during the middle ages, the mere plaything and game of the schools. The most refined and subtle spirits expended their strength and exhausted their ingenuity on questions, in the determination of which, mankind at large had *little* or *no* beneficial interest. The science of the ancients had a certain grace that rendered it attractive, and their disquisitions on laws and politics, on morals and the theory of education, on logic or the art of *expressing* one's reasoning, contain the soundest principles and far more truth than is to be found in most modern productions on these departments of philosophy; for a proof of which, it may be sufficient to mention that the logic of Aristotle has, within a few years past, received the most satisfactory vindication, and acquired a fresh authority in the English universities, while the study of it has been recommended by the highest names in the College of Edinburgh. But all this—the science that is recorded in the works of ancient philosophers, became vitiated and corrupted in the schools of the middle ages, inasmuch that in taking a survey of philosophy during that space, we cannot but confess the justice of the concluding remark of Heineccius:—"So numerous" says he, "is the family of philosophers, and so discordant are their opinions—since many persons, little better than fools and destitute of the love of truth, covered at the same time with various personal vices professed the study of wisdom, have shown themselves as examples of the uselessness of their discipline, is the opinion of a certain person, to be wondered at, who formerly said, that scarcely could a sick man be found to dream a thing so monstrous, but some philosopher may be shown to have advocated it?" Now, in modern times, among the great and majestic spirits who devoted themselves to the study of science, the first that authoritatively established and clearly pointed out the true end of philosophy, was Francis Bacon, Lord Chancellor of England, in the reign of James the First. He turned the eyes of philosophers to the necessities and cares of human life. He desired to do for mankind, what a Mechanics' Institute is designed to do for its members, to put them in possession of instruments or means for the better acquisition of things needful and desirable. He desiderated for human life, substantial improvements, more than the dainty fare of subtle disquisitions. I remember when an old lady gave orders to her butler to bring cake and wine to her visitors, how that the significant words, "and beef and ham" were whispered into the ears of

her ladyship by a young lady who could best interpret her own wants. The wants of men were understood by Lord Bacon. Instead of a barren philosophy, he substituted a fruitful philosophy. Instead of the philosophy of words, he substituted the philosophy of facts; experiment and observation were thenceforth the avenues of knowledge, and these led directly to the most important discoveries which have had a practical influence upon the condition of mankind. He commenced his reform of the study of science by taking a view of it as it then existed. He then investigated with a nice discrimination, the causes which gave rise to, and maintained the authority of the false and useless philosophy which prevailed; and these he detected in the infirmities of our very nature, when they addicted themselves to the study of philosophy, he discovered how apt the judgments of men were to be warped by their peculiar tempers and habits. "When men of confined scientific pursuits," he says, "afterwards betake themselves to philosophy and to general contemplation, they are apt to wrest and corrupt them with their former opinions." To this disposition of human nature, may be traced nearly all the hypothetical systems which from the remotest ages have overspread with mud and slime the fair field of knowledge—the proneness of men to judge of things they are indeed ignorant of by the rules that are applicable to the subjects with which they are familiar. This has been one of the greatest obstacles to science; and its universal prevalence, embracing men of every order and profession, has rendered it a matter even of common observation. Indeed, the cases are endless in which a certain bias arising from peculiar habits and profession, has foundered the sharpest wits in their scientific inquiries. "I have known a fiddler," says Berkeley, "gravely teach that the soul was harmony—a geometician very positive that the soul must be extended—and a physician who having pickled half a dozen of embryos and dissected as many cats and frogs, affirm that there was no soul at all, and that it was a vulgar error." These prejudices, both general and particular were thoroughly sifted by Lord Bacon, and their influence upon the science of the age and preceding ages, clearly demonstrated. He classified and described them. Those prejudices or idols as he calls them, which are alike incidental to all, having their origin in the common principles of our nature and common circumstances of human life, are with him, idols of the species. Those that take their origin from the favourite or professional pursuits of the individual—from his profession or his order, are idols of the tribe. The peculiar character of a man, his singu-

lar temper arising from some want of harmony or balance in his moral or intellectual nature, produced prejudices which he called the idols of the den. The idols of the forum are prejudices that spring from the use of words in the commerce and intercourse of life; when words change their meaning, when they admit more or less of the same thing, and admit or exclude different kinds of things, they become ambiguous and may be the source of a thousand fallacies. The idols of the theatre, again, are prejudices begotten by the influence of baseless and pretended theories, visionary systems of science, venerated because they are old, and because supported by the authority of great names. In this manner and by the illustration of such propositions as these, Bacon rendered to science incalculable service. An immense mass of elaborate but useless philosophers was thus thrust aside—dark lanterns that might shine to themselves, and possibly understand their own fanciful conceits, but which could give light to no one else. Such, for example, was Matthias Farinator, Professor at Vienna, who was occupied thirty years in applying the rules of philosophy contained in Plato, Aristotle and Galen, to Christ and the apostles—who published a work which was termed the light of the soul, but a darker thing than which is scarcely to be found in the universe.

But not only did Bacon point out the true end of philosophy, and explain the prejudices which caused the studios to miscarry in their scientific researches, he unfolded the proper method of conducting such researches—a method, which being generally adopted since his times, has been crowned with admirable success. It has been called the inductive method or the inductive philosophy, because it seeks the discovery of truth by the induction of facts. In the study of any science, the first thing to be done, is to take accurate observation of the phenomena, which are to be explained, to collect patiently and extensively the facts, to describe them with the greatest care, and give it due weight of evidence to each and nothing more. This being done, it only remains to consider what supposable causes are to be excluded, and what cause is to be retained. By comparing the facts, one with another, we arrive at the real cause or causes of the phenomena, if the induction be sufficiently extensive. The facts are so many witnesses whose evidence becomes the ground upon which the philosopher builds his conclusion. Unless he be satisfied that they are sufficiently abundant, that he has described them accurately, and weighed their evidence with an even hand, he has no confidence in any inference that he draws from them; the cause which he might assign in

that case may be a true one or a false one. He may hit upon the right one, but he cannot be said to have discovered it. * Some praise may be due to him even for his imagining it, but a thing can never be discovered in the proper sense, till it has been proved. He who imagines or anticipates a cause is a lucky man—he who discovers it is a good philosopher. As to the facts themselves, they are to be procured by observation and experiment. Observation refers to the appearances of things as they exist in nature, to the facts which may be taken notice of through the medium of the senses. The phenomena of the rising and setting of the heavenly bodies, could not fail to attract the attention of mankind even in the lowest state of human existence; and hence observations on the sun and moon and stars were made at the earliest period of the history of man. In Chaldea and in Egypt, they *recorded* their observations. The Egyptians observed that whenever the inundation of the Nile took place, certain stars made their appearance above the horizon at a given hour. This phenomenon depended upon the position of the star with regard to the sun in his progress through the ecliptic, and gave rise to the determination of the length of the year. It was not, however, until an immense mass of observations carefully made by Flamsteed and others were published, that a sufficient foundation was laid for a theory of astronomy; but without these observations, Newton never could have proved the accuracy of his calculations, for it was only when they were found to agree with the facts, that he felt the *importance* of the discovery that the force of gravitation decreased, as the squares of the distances of the heavenly bodies increased. And so in every other science, the accurate observation of abundant facts forms the foundation of theory.* Experiment may be considered as a kind of observation—observation not of external things as they are, or their changes as they come to pass, but of natural things which we ourselves have changed. We try by experiment combinations which we do not see, or which we cannot observe naturally, in order that we may detect the laws of matter that are hid from our eyes. By observation, we look upon nature as she is—by experiment, as Sir John Leslie used to say, we thrust nature into a corner, and extort from her the secrets of her kingdom. The facts which we get possession of experimentally, are just as valuable for the purpose of induction as those derived

from observation; and the great object of the investigator should be, to be sure that they are facts—that the experiment has been conducted with caution and delicacy. There is no greater difficulty than in modern times is to be encountered in the pursuit of scientific discoveries, than the rare ingenuity—the inventive constructiveness that is requisite properly to institute experiments, and prepare instruments to extort from nature her secrets. When the pump makers to the Duke of Florence found that water would not rise higher in their pumps than 32 feet, they applied to Galileo for a solution of the problem; Galileo had recourse to the old notion, that nature abhorred a vacuum, but that her abhorrence ceased when she had destroyed one so high as 32 feet. This might have been reckoned in those times a very satisfactory explanation of the thing, and so might the explanation of the man who fell in his attempt to fly from the top of Stirling Castle, as the story is told in MacGregor's History of Stirlingshire. His reason was that his wings having been made of feathers, the feathers were attracted by the feathers of a number of hens that were below him, and that was the reason why he fell upon the dung-hill. This might have been considered as good philosophy then by many; but Galileo's solution of the problem why the water did not rise higher than 32 feet in the pump, was not satisfactory to his pupil Toricelli. He suspected that it must be the weight of the atmosphere that caused the water to ascend 32 feet, and that the weight of the column of water balanced the pressure of the atmosphere. But how to prove this was another thing. He proved it by an experiment. If it was the weight of the atmosphere that counterpoised the 32 feet of water, he saw that it would follow, that by the substitution of mercury for water, the column of mercury in order to be balanced by the weight of the air, would be less than 32 feet, by so much as mercury is heavier than water, that is, that mercury in the same circumstances as the water would stand at the height of 28 inches. Filling a tube with mercury, close at one end and open at the other, he turns the tube upside down, placing the open end in a vessel of mercury.—the *column* of mercury remained at the height he anticipated, which as it varies a little with the variable height of the atmosphere, forms a barometer or weather glass. This experiment of Toricelli exhibited a fact which conducted directly to the discovery of the cause: but in many cases a series of experiments, and these sometimes very complicated, are necessary for facts sufficient for a proper induction. With respect both to observation and experiment, the philosophy of Bacon demands, that the facts which

* There is no such thing, properly speaking, as a false theory. A theory is either true, or no theory at all. When people speak of a false theory, they mean a hypothesis.

they exhibit, shall be sufficiently numerous and rigorously examined before they be taken as a basis for theory. The great merit of the inductive method consists in this; there must be sufficient proof before there is speculation. The truth is that men naturally employ the inductive method of reasoning in all practical affairs, so that the merit of inventing it can be ascribed to none, but the merit of expounding it, of showing its value as an instrument of discovery in all departments of science, of giving it its due honour, of giving it an ascendancy to the exclusion of wild and unprofitable methods of investigation—all this is due to Lord Bacon; nor do I believe that any thing more was ever arrogated to him by his disciples, notwithstanding what has been said by a very clever writer in a late paper of the Edinburgh Review. The history of all the sciences, and many publications of the present day, particularly in America, prove the necessity that there is of inculcating *still* the advantages of a full, a cautious and rigorous induction. It was a partial induction of facts that led Werner to ascribe all the strata of the earth to depositions from the sea. It was a partial induction likewise that induced Hutton to assign too much to volcanic agency. In a little work lately published by Mr. Taylor, giving a new theory of the earth, it is wonderful to see how scrimp and penurious he is of his facts. There is, indeed, no induction, no luminous array of well sifted evidence, no reference to observations that tell a contrary tale, but a good deal of ingenuity. I mention this, merely to show the necessity of understanding the proper method of conducting such inquiries, and as a proof of the proneness of human nature to sketch out a hypothesis in the picture gallery of the imagination, instead of elaborating facts in the workshop of nature.

With regard to the studies which are to be prosecuted in this place, it may be proper to refer to them as part of a system of education. You will require to study principles as well as seek for facts; and if at the first approach, it seem difficult to comprehend the reasons upon which these principles rest, a little patience and application will soon remove the difficulty. Many of the most important results of science will become not only intelligible, but of easy application in your hands. And to this application of them to practical and beneficial ends, there is no country in the world that can offer such inducements. In old and populous countries, many excellent inventions useful in the arts have enriched, not the inventors, but those whose easier circumstances gave them the ability of applying them to use. Whereas, in a country

that is new, there being less competition and a readier access to the application of knowledge in the production of useful things, there is a fairer field and better encouragement. What advantage would it be for a person in Great Britain to be thoroughly able to apply his knowledge of chemistry to the art of agriculture, unless he had a capital by which he might test his knowledge upon a farm. The liberty of doing so in this country is happily accessible almost to every one. His knowledge may be made fruitful without the slightest difficulty. The very end for which he has studied to endow himself with knowledge, he may accomplish if he pleases upon his own soil. In many other arts there is the same encouragement. That the full advantages of our situation have not yet been reaped, nor any thing that can be termed even an approximation to it, I believe, will generally be confessed, and the want of skill as well as the want of money may be assigned without doubt as a cause of greater or less effect. Indeed, the less the capital that any country possesses, the greater is the necessity for knowledge to make the most of its circumstances. "England," says an old writer, "in former ages, like a dainty dame, partly out of state, but more out of laziness, would not suckle the fruit of her own body, to improve her own commodities, but put them out to nurse to the Netherlanders, who were well paid for their pains. In those days, the sword and the plough so took up all men's employments, that clothing was wholly neglected, and scarce any other webs to be found in houses, than what the spiders did make. But since, she has seen and mended her error, making the best use of her own wool. And, indeed, the riches of a kingdom doth consist in driving the home commodities thereof as far as they will go, working them to their very perfection, and employing more hands thereby. The sheep feeds more with his fleece than his flesh, doing the one but once, and the other once a year." But whatever may be the public advantages of your prosecuting such studies, as you who are the members of the Institute propose to enter upon again, it is well that you preserve the love of such knowledge in the country, by your showing attention and respect to it. Your Institute, it is to be hoped, will far outgrow its present stature, and become, if ardently loved by yourselves and generously administered to, an institution, of whose ultimate importance and utility, we can scarcely form an opinion. In the meantime, your knowledge, though it may not be at present practically useful to yourselves individually, may be useful to others to whom you may communicate it; and this is an advantage that will only be undiscernible to a mean and selfish spirit.

It is said of nothing more truly than of this, that it is more blessed to give than to receive, and it has this advantage, that it can be put into a person's pocket, insensibly as it were, without danger or offence to the natural pride of man in the ordinary course of conversation and discussion.

It is astonishing how much good may result from a trifling experiment. The immense wheat harvests of Mexico are said to have resulted from the experiment of a slave of its conqueror, Cortez. He found three or four grains of wheat mixed with a quantity of rice, and produced a harvest from them, which proved a harvest indeed for Mexico; and by a similar experiment of a lady, Maria d'Escobar, the same blessing was granted to Peru. And it behoves me not to omit another advantage of a sublimer and more sacred character. Every thing, it is said, is full of God, and in studying his works, the properties of things and the laws of the material creation, what are you doing but exploring the manner of his acting? The time has passed away when the study of science was thought to be dangerous to the stability of revealed truth; and though authorities are not arguments, yet the fact is true, that in the ranks of those who reverence that truth, they are to be found from whose spirits the light of science beams most purely and brightly. To the student of nature, it is an added pleasure and incentive to behold upon every part of the material world which he carefully examines, the hand writing of God, glorious inscriptions of his wisdom and goodness. The love of science will thus be in alliance with the love of God, and you will find both to be pleasant and profitable. I shall conclude with the words of an old writer, which he addresses to a good sea captain, but which requires only the change of the objects mentioned to convey a lesson to the good lands-man:—"Tell me, ye naturalists, who sounded the first march and retreat to the tide, hitherto shalt thou come and no further? Why doth not the water recover its right over the earth?—whence came the salt, and who first boiled it, that it became brine? When the winds are not only wild in a storm, but stark mad in a hurricane, who is it that restores them again to their wits, and lulls them asleep in a calm? Who made the mighty whales which swim in a sea of water, and have a sea of oil swimming in them? Was not God the first shipwright—and all vessels on the water descended from the loins or ribs rather of Noah's ark? What loadstone first touched the loadstone, and how first fell it in love with the north rather than the south? or how comes that stone to know more than men, and find its way to the land in a mist? In most of these questions,

men take sanctuary in the idea of some occult quality, and complain that the room is dark when their eyes are blind. Indeed, they are God's wonders, and that man, the greatest wonder of all, who, seeing them daily, neither takes notice of them, admires at them, nor is thankful for them."

TO THE EDITOR OF THE EXAMINER.

Sir:—

A little manual, published in Belfast, Ireland, under the title of "*A Catechism on the Government and Discipline of the Presbyterian Church*," having been put into my hands by a friend, permit me to offer it for insertion in your columns, as I feel assured, its contents cannot fail to be both useful and acceptable to your readers, most of whom are, of course, members of that church of whose "government and discipline" it is a clear and succinct expositor. If it is desirable to extend the dominion of our Zion, I know of no more effectual means of accomplishing such an object than a general diffusion among her members of such information respecting her ecclesiastical polity as will enable them to "render a reason" for their preference to the form which she has adopted. The reasons for publishing this Catechism will be best explained by the preface, which is here subjoined:

"The Compilers of this Catechism do not publish it in an unkind spirit towards Christians of other denominations, nor with the view of provoking controversy, but for the following reasons:—

"1. In these days of conflicting opinions, they deem it a matter of essential importance to the Presbyterian Church, that her members, and especially the rising generation, be thoroughly instructed in their peculiar and distinguishing principles.

"2. They regard as *false* and *unscriptural* the opinions which many are disposed to advocate,—that no particular form of Church government and discipline is of Divine institution, and that Churches may adopt whatever form seems to them most expedient.

"3. They believe that the glory of Christ, the extension of his kingdom, and the salvation of souls, are intimately connected with the faithful administration of his ordinances and laws, according to the form of government which He has instituted in His word.

"4. And *that*, they are persuaded, is the *Presbyterian form*."

I have another object, however, in laying this manual before you. Regarding the "government and discipline," as well as the doctrines of the Presbyterian Church, the profoundest ignorance prevails in this country among otherwise intelligent people beyond the pale of that Church. In order, therefore, that such information in regard to the former as may lead to inquiry respecting the latter, should be placed within the reach of all who desire to know the truth as it is taught in the Presbyterian Church, I would recommend that a Canadian edition of the "Catechism" should be published, and that ministers, elders and other influential persons, members of our Church, should be solicited to aid in circulating copies throughout the country at large.

I am, Sir,
Your obedient servant,
A SCOTCH PRESBYTERIAN.

A CATECHISM ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH.

CHAPTER I.

Government of the Church.

I. WHAT is meant by the Church of Christ?

Either the whole body of his redeemed people, or the whole body of professing Christians on earth, and their children. Ephes. v. 25, 27. 'Christ also loved the Church, and gave himself for it, that he might present it to himself a glorious Church.' Acts ii. 39, 47. 'For the promise is unto you, and to your children.' 'And the Lord added to the Church daily such as should be saved.'

II. How is the Church, in this general sense, usually distinguished?

Into the invisible and visible Church?

III. Is the Greek word (*Ecclesia*), translated Church in the Scriptures, confined to these two meanings?

No. It is used in various senses. It signifies—

1. Any general assembly or congregation of people, (Acts xix. 32;) 'for the assembly (*Ecclesia*) was confused.'

2. An assembled Council, either of civil judges, Acts xix. 39, 'It shall be determined in a lawful Assembly, (*Ecclesia*), or of ecclesiastical rulers. Matt. xviii. 17. 'Tell it unto the Church,' &c., (*Ecclesia*.) The Church consists of rulers and ruled. Heb. xiii. 17. And according to the order of all well regulated societies, complaints are laid before the rulers. It was so in the Synagogues of the Jewish Church; and, therefore, as spoken by our Lord, and understood by his disciples, the word Church, in this verse, will mean the Rulers.

3. Any particular congregation of Christians. Col. iv. 15. 'And the Church which is in his house.'

4. Several congregations, or Churches, considered

as one body under the same general judicature. 1 Cor. i. 2. 'Unto the Church of God which is at Corinth:' compared with xvi. 34, 'Let your women keep silence in the Churches.' Also, Acts viii. 1. 'The Church which was at Jerusalem;' compared with xxi. 20, 'How many thousands,' or (as in the original) 'myriads.' A myriad is ten thousand. Many myriads must have made many congregations in Jerusalem,—all called the Church, under the jurisdiction of the Apostles and Elders. Acts xv. 6; and xvi. 4.

IV. Is the word *Church* used, at present, in this last sense?

Yes. We say the Church of Scotland,—the Church of England.

V. Is it a matter of indifference to what Church we belong?

No. It is our duty to join and adhere to that Church which is most agreeable to the Holy Scriptures in its doctrines, constitution, forms and discipline. 1 John iv. 1. 'Try the spirits whether they are of God.' 1 Thess. v. 21. 'Prove all things; hold fast that which is good.'

VI. Has the Christian Church, as a visible society, a form of government peculiar to itself?

Yes. It is a kingdom having laws enjoined by Christ, and its members consist of the rulers, and the ruled. John xviii. 36. 'My kingdom is not of this world,' &c. Heb. xiii. 17. 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls.'

VII. Where do we find the ordinances and laws by which it is governed?

In the word of God alone. Isa. viii. 20. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' Rev. xxii. 18. 'If any man shall add to these things, God shall add unto him the plagues that are written in this book.'

VIII. What is the form of Church government which is founded on and agreeable to the Word of God?

That which is called the *Presbyterian form*. It is so called from the word *Presbyter*, signifying *Elder*, which is the usual Scriptural name for the rulers of the Church.

IX. What are the general and fundamental principles of this form of Church Government?

The supreme headship of Jesus Christ, the official equality of its Ministers, the office of ruling Elder, the election of its officers by Church members, and the ministerial and subordinate authority of its Church Courts.

X. What is meant by the supreme headship of Christ?

That He, and He alone, is the King and Head of the Church, and that no other person or persons have any authority to decree rites and ceremonies, or institute offices in the Church. Ps. ii. 6. 'Yet have I set my King upon my holy hill of Zion.' 1 Pet. v. 3. 'Neither as being lords over God's heritage, but being examples to the flock.' Eph. v. 23. 'Even as Christ is the head of the Church.' Matt. xxviii. 20. 'Teaching them to observe all things whatsoever I have commanded you.'

XI. How many kinds of office-bearers did Christ appoint in his Church?

Two kinds,—extraordinary and ordinary officers. Ephes. iv. 11. 'And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.'

XII. What were the extraordinary?

Persons endowed with supernatural gifts and extraordinary authority; as apostles, evangelists, prophets.

XIII. For what purpose were they appointed?

To make known the will of Christ, settle the constitution of the Church agreeably thereto, and commit the administration of it to ordinary and permanent officers. Tit. i. 5. 'For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting.' 2 Tim. ii. 2. 'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.'

XIV. Had they any successors as extraordinary officers?

No. We do not read of any having been appointed or ordained to succeed them in their higher office, as apostles, evangelists, or prophets. Acts xiv. 23. 'And when they had ordained them *Elders* in every Church.'

XV. What are the ordinary Church officers appointed by Christ?

Presbyters or Elders, (called also Bishops or Overseers,) and Deacons. Acts xx. 17. 'And from Miletus he sent to Ephesus, and called the Elders of the Church.' Philip. i. 1. 'To all the saints in Christ Jesus at Philippi, with the Bishops and Deacons.'

XVI. What is meant by the Pastors of the Church?

The Presbyters or Elders, who teach as well as rule.

XVII. Is any one of these possessed of superior rank and authority in the Church above the others?

No. They are all of the same order and of equal authority.

XVIII. Are not Bishops an order of Ministers distinct from and superior to Presbyters or Elders?

They are not. Bishop is only another name for the Presbyter or Elder.

XIX. How does this appear?

1. Bishops are not designated by any *distinguishing* or *peculiar* title, nor addressed by the Apostles as discharging any *distinct* duties.

2. The word (Episcopos) translated Bishop, signifies merely an *overseer*. Acts xx. 28. 'Take heed to the flock over which the Holy Ghost hath made you (Episcopoi) overseers.'

3. All Elders are Bishops, or overseers. Acts xx. 17, with 28. 'And called the *Elders* of the Church,—over which the Holy Ghost hath made *you overseers*,' or 'Bishops,' as the original word is translated in Phil. i. 1. 'with the Bishops,' (Episcopoi.) And Tit. i. 5, 7. 'For this cause I left thee in Crete, that thou shouldst ordain *Elders* in every city,' 'For a *Bishop* must be blameless.' And 1 Pet. v. 1, 2. 'The Elders I exhort, who am also an Elder,—feed the flock of God which is among you, taking the *oversight* thereof.'

4. Ruling is a less honourable and less important work than teaching; and, therefore, a Bishop, as Ruler, cannot be superior to the Pastor, or Teacher. 1 Tim. v. 17. 'Let the Elders that rule well be accounted worthy of double honour, *especially* they who labour in the *word and doctrine*.' 1 Cor. xii. 28. 'And God hath set some in the Church,—first, apostles; thirdly, teachers; after that—helps, governments.'

5. All Pastors derive their office and authority from Christ, by the *same commission*, and in the *same words*; and, therefore, *equal official authority* appertains to all. Mark xvi. 15. And he said unto them, 'Go ye into all the world, and preach the Gospel to every creature.'

6. Since, then, Bishop and Presbyter are *convertible* titles, and the *same general* character, duties and powers are ascribed in Scripture to the Presbyter and to the Bishop, it evidently follows, that they are not two distinct orders, but are one and the same church-officer—the Presbyter being the only Scriptural bishop.

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XX. What sort of officers were Timothy and Titus?

They were extraordinary and itinerant officers. 2 Tim. iv. 5, 10. 'Do the work of an Evangelist.' 'Titus, (is departed) unto Dalmatia.' 2 Cor. viii. 23. 'Titus, he is my partner and fellow-helper concerning you:' and xii. 18, 'I desired Titus, and with him I sent a brother.'

XXI. Does the word 'Angel,' as used in reference to the Seven Churches of Asia, in Revelations, designate an officer superior to the Presbyter?

The word signifies merely a messenger, and may be applied to any servant of God that bears a message from him. It may as well be taken to designate the Moderator of the Presbytery as the organ of communication; or it may signify the Pastors of the Church, in a collective capacity. Rev. ii. 8, 10, 'Some of *you*,' 'that *ye*,' &c.; and 13, 'among *you*.'

XXII. How is the Pastor set apart to his office?

He is ordained to it by imposition of hands, and by prayer. 1 Tim. v. 22. 'Lay hands suddenly on no man.' Acts xiii. 3. 'And when they had fasted and prayed, and laid their hands on them, they sent them away.'

XXIII. Who has authority to ordain to offices in the Church?

A Presbytery, or plurality of Elders. 1 Tim. iv. 14. 'With the laying on of the hands of the Presbytery.' Acts vi. 6. 'Whom they set before the Apostles, and when they had prayed, *they* laid their hands on them.'

XXIV. Is there any other permanent office in the Church but that of teaching?

There is also the office of ruling. Heb. xiii. 24. 'Salute all them that have the rule over you.'

XXV. To whom does it belong to exercise this office?

To the Presbyters or Elders. Acts xv. 6. 'And the Apostles and Elders came together for to consider the matter; and xvi. 4, 'they delivered them the decrees for to keep, which were ordained of the Apostles and Elders.' 1 Tim. v. 17. 'The elders that rule well.'

XXVI. How many classes of Elders are there?

Two,—the Teaching Elder and the Ruling Elder. 1 Tim. v. 17. 'Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.' 1 Cor. xii. 28. 'Teachers, helps, governments.'

XXVII. Are these to be regarded as distinct orders of office bearers, possessing different degrees of authority?

No. They are to be regarded as occupying different departments of the same general office, and of equal authority as rulers of the Church.

XXVIII. Why are they thus distinguished?

Because the one class is ordained not only to rule, but also to teach, and the other to rule, as their distinctive duty.

XXIX. What is the general duty of the Ruling Elders?

To act along with the Pastor, as 'helps and governments,' in overseeing the Church, in exercising discipline and rule, and visiting the families and sick members, for exhortation and prayer. 1 Pet. v. 1, 2. 'The elders which are among you I exhort, who am also an Elder.'—Feed the flock of God which is among you, taking the oversight thereof.' Jas. v. 14. 'Is any sick among you? let him call for the Elders of the Church, and let them pray over him.'

XXX. Is it a part of the Deacon's office to teach or rule in the Church?

No. Deacons are not spoken of any where in Scripture, in connexion with these duties.

XXXI. For what duty were they appointed?

To manage the temporal affairs of the Church, and especially to attend to the wants of the poor, in order that the Apostles or Teachers might 'give themselves continually to the ministry of the word.' Acts vi. 1, 4.

XXXII. Did not Philip, who was a Deacon, teach and baptize?

Philip became an Evangelist, and, as such, had authority to teach and baptize. Acts xxi. 8, 'And we entered into the house of Philip the evangelist.'

XXXIII. Have the members of Churches the right of choosing their own Pastors, and other office-bearers?

Yes. Churches have this privilege, in common with all other free societies. Acts i. 15, 26. 'And Peter stood up in the midst of the disciples.' 'And they gave forth their lots, and the lot fell upon Matthias.' Acts vi. 5. 'And the saying pleased the whole multitude, and they chose Stephen.' 2 Cor. viii. 19. 'Who was also chosen of the Churches to travel with us with this grace,' &c.

XXXIV. How should Christians discharge this duty?

In a spirit of meekness, humility, peace and prayer, with a supreme regard to the glory of Christ, and the spiritual interests of the Church, without partiality or respect of persons. Phil. ii. 3. 'Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.' Acts i. 24. 'And they prayed and said, Lord, shew whether of these two thou hast chosen.' 1 Cor. x. 31. 'Whatsoever ye do, do all to the glory of God.' James iii. 17. 'The wisdom that is from above is peaceable, without partiality.'

(To be continued.)

PROTEST FROM THE REV. ALEXANDER GALE, MODERATOR
OF THE SYNOD OF CANADA, TO HIS EXCELLENCY SIR
GEORGE ARTHUR, LIEUTENANT-GOVERNOR OF UPPER
CANADA.

We beg the attention of our readers to the following statement which the Moderator has addressed to His Excellency, the Lieutenant-Governor, in conformity to the instructions of the Commission of Synod, which met in Toronto in May last.

—
MAY IT PLEASE YOUR EXCELLENCY,

A large portion of the people, over whom your Excellency holds rule, feel they have sustained a grievous wrong.

Scotchmen and Presbyterians in Canada, with deep grief, have long seen most important rights—the sacred rights of the Church of their native land, neglected and insulted; with feelings, painful in no ordinary degree, do they now learn that acts are proclaimed as legal, which directly violate them.

The venerable body over which I have the honour of presiding, participating with their countrymen in their settled conviction of the injustice of these proceedings—participating with them the painful emotions, with which they have filled them, have devolved on me the duty of solemnly protesting before your Excellency, before Canada and the Empire, against their possible legality or validity.

Permit me to assure your Excellency, that it is a duty on the discharge of which, I enter with the most painful feelings.

At these unhappy dissensions within the christian community in Canada, the infidel triumphs; the enemies of British institutions rejoice.

But, though performing it with heaviness of heart, a sense of what is owing to the rights of the venerable Church in which I bear office, and of the ancient Kingdom from which we have sprung, a sense too of what is owing to the prevalence of the immutable principles of justice, and above all, a deeply impressed conviction of the momentous consequences to the spiritual well-being of the many coming millions of men of our blood and lineage, which the measures now having place must in all human probability produce, strengthen me, in execution of the charge which has been committed to me, to lay before your Excellency, with the utmost respect, and briefly but also in full truth and sincerity, a summary of the wrongs which the Church of Scotland in Canada has sustained, and a detail of the grounds of this our solemn protest against recent violations of its rights.

It is doubtless known to your Excellency, that the first trans-atlantic settlers of this Colony were Scotchmen; that during many of the years of its earliest history, Scotchmen constituted the great mass of British emigrants, and that, from the spreading of these and their descendants, Scotch Presbyterians form a large part of the population of Upper Canada.

Your Excellency will not hesitate to believe, that our countrymen, while thus devoting their lives and fortunes to the enterprise of reducing a remote and desert dependency of the Empire to a fertile Province, rested in full confidence that the guardian power of the parent State would be watchfully extended over them; that they entered on their arduous and important undertaking with hopeful and cheerful hearts, from the reflection that, though at a distance from the land of their fathers, they were yet in regions which the blood and energies of those fathers had largely contributed to place within the limits of the Empire, and might, with perfect security, rely on being upborne in their dangers and difficulties by its sustaining and protecting arm.

In these their just expectations, they have unhappily been grievously disappointed. In one most important particular, in all that concerns their religious rights, Scotchmen have been in Canada as exiles from their own realm—as aliens in the land of the stranger.

This, it has been authoritatively told us, is a Colony of England. The Church of England, we are told, is the religion of the State, and rightfully claims the whole countenance and support of the Government.

A seventh of the lands is set apart for a Protestant Clergy. The Church of England takes possession of them, and holds them—thousands are granted every year for the support of religion, they are granted to the Church of England—Government chaplains are appointed, they are of the Church of England—Scotchmen form no undistinguished portion of the soldiery of the Empire, no provision is made for Scotch soldiers receiving the ministrations of their own Church, as in the case of their comrades from England. We have remonstrated against being thus placed in subjection to the church of the sister kingdom. The mode in which these remonstrances have been treated, has served to make us more bitterly sensible of the complete and humiliating subjection to that Church, in which it has been sought to place and hold us.

In answer to our remonstrances, Mr. Hagerman, the then Solicitor, and immediately thereafter Attorney General, in a harangue, which the Archdeacon of Toronto characterizes as a splendid display of eloquence, in defence of his church and government, taxes us with presumption in daring to remonstrate.

"How," this the legal adviser of the Government of the Colony is reported, in his place in the House of Assembly, to have said—"how can you possibly place yourselves in comparison with the Church of the State, or imagine yourselves any thing else in Canada than a merely tolerated sect? Has the Government viewed you in any other light? Does it recognize you as a body corporate? Can you in that capacity hold half a dozen acres of land? Nay, are you not tied down by degrading disabilities? Can your clergymen perform the marriage ceremony, even among their own people, without having to dance attendance on the contemptible Court of Quarter Sessions? Does not every thing shew, you are meant to be and must be, simply a dissenting sect—existing at all in Canada, but by mere sufferance?"

When, ourselves regarding our actual condition, we have been compelled to acknowledge, with sorrow, that the picture drawn of it by the Attorney General, is not unlike the reality—for the effects are melancholy. With sorrow we acknowledge the degraded condition under which we exist; we admit that the general bearing of the government towards us, has been adverse. Hence it is, from these untoward and discouraging circumstances, that many, many thousands of our countrymen, dispersed over these extensive regions, are pining under deprivation of the religious ordinances of their father-land; that many of them alas! from their long continued deprivation of these ordinances, have ceased to feel the want of them, and it is to be feared, have lapsed into a forgetfulness of the duties and privileges of religion itself.

Hence, too, arises the difficulty in procuring clergymen of our church from our native land. Our brethren at home, though cheerfully devoting themselves to the duties of a laborious life, and contented with no very abundant portion of this world's goods, are not accustomed to occupy a humiliating position in society, to be slighted and regarded with jealousy, by those in authority in the land, or placed in opposition to them. Hence it is, also, that the clergy of the Scottish Church in the Canadas number so few, and instead of sixty, we do not amount to three times sixty.

But even though we have been obliged, in sadness of heart, to acknowledge the humiliating and discouraging condition in which adherents to our national church exist in Canada, we have also ever asked ourselves, is it right, or fit, or just, that such should be our condition? Is there really a just cause why Scotchmen should not enjoy equal privileges, why they should be held inferior in Canada to Englishmen? Why the one sharing at least equally the toil, should not equally share the reward?

For any such cause we have looked in vain. We have recurred to the records of history; we find our country there gloriously distinguished, as maintaining its liberties and independence entire, through many an arduous contest. We see England, first consenting to receive from us a king, and then seeking to be incorporated with us as a nation.

Neither in our previous history, in the history of the union, nor in the instrument of union, can we find any thing indicating inferiority or subjection. On the contrary, we find ourselves placed on a perfect equality with our brethren of England; a community of all rights, privileges and advantages that do, or may belong to either, being guaranteed, by the treaty of union, to the natives of both kingdoms.

We have looked around; we see a flourishing province gained and preserved from the enemies of the Empire by successive contests, in which the blood and energies of Scotchmen were expended in no scanty measure—reclaimed from the wildness of nature, by exertions in which our countrymen have borne no small part. We have cast our eyes over the wide Atlantic to our native land; we have seen our Church honoured and respected as the great sustaining pillar of whatever there is good and praiseworthy, and as contributing in no small degree, to the general peace and prosperity of the empire.

In all this, we have seen nothing that should render us inferior in Canada, nothing that should withdraw from us the assistance granted by Government to others, nothing that should expose us to degradation or insult. We have accordingly turned from Canada and those directing the councils of the Colony, to the Imperial Government.

We have represented to the British Parliament that Canada is a British, not an English Colony; and that

we are not colonists of England, but of the empire of Great Britain.

We have claimed, therefore, in terms of the treaty of union, to have in Canada possession of a community of all the rights, privileges, and advantages, enjoyed by the colonists of our sister kingdom. We have claimed, consequently, to be held, as well as the Church of England, an Established Church, and as such to have the protection and support of Government.

We have claimed as one of the established Churches of the empire, as one of the protestant Churches recognized by the laws of the empire, to share equally with the Church of England, in proportion to our numbers, in the lands set apart in Canada for the maintenance of a protestant clergy. In all these respects, our claims have been fully admitted.

We had in the first place, the satisfaction to learn, that in 1819, before any proper representation of our situation was laid before the Imperial Government, the legal advisers of the crown had given an opinion in which they held our claim to rank in Canada as one of the Churches of the empire to be unquestionable, and the right derived of consequence from it, to share with the Church of England in the lands set apart for the maintenance of a protestant clergy to be perfectly valid.

In this opinion the committee of the House of Commons in 1828, in their report coincided; and in January 1832, his late Most Gracious Majesty, King William IV. by message, gave it the sanction of his Royal word in the following terms: when, speaking of changes to be effected, he limited them as such—"as may be carried into effect without sacrificing the just claims of the established Churches of England and Scotland. The waste lands which have been set apart as a provision for these venerable bodies, have hitherto yielded no disposable revenue."

To pass by other sanctions, we have the following recent correspondence between Lord Glenelg, principal Secretary of State for the Colonies, and Principal McFarlane, Convener of the Committee of the the Church of Scotland on churches in the Colonies.

The Committee, through Dr. McFarlane, thus address Lord Glenelg:—"Edinburgh, 21st March, 1837. "The Memorialists beg leave to repeat the assertion of a principle which they apprehend cannot be controverted, viz: that by the treaty of union, the ministers and other members of the Church of Scotland are entitled in every Colony settled or acquired since the year 1706, to be on a perfect equality, in all respects, with those of the Church of England, in proportion to the number, belonging respectively to each denomination."

To this, Sir George Grey replied on May 31st, 1837, "His Majesty's Government see no reason to dissent from the general principle asserted by the Memorialists. They are desirous of giving it the fullest

practical operation which the means at their disposal, for this purpose, will allow."

In addition to these assurances, and until other arrangements could be effected, in 1827, the annual sum of £750 from the proceeds of lands sold to the Canada Company, was appropriated to the aid of our church. Meantime, the whole question of the manner in which the lands, set apart for the benefit of a protestant clergy, were to be disposed of, was referred to the decision of the Provincial Legislature. We patiently and dutifully waited for the decision of the question in this mode, or, failing it, in any other in which, in the opinion of the government, it might be most advantageously disposed of.

Satisfied that the principle that we had a right to rank equally with the Church of England as an established Church in Canada, had received the fullest sanction, we murmured not at the immediate disabilities and vexations under which we laboured. We reposed in confidence on the justice and honour of the Imperial Government, convinced that it must be as eager as we could be to have those disabilities and vexations wiped away, since, this principle having been admitted, in proportion as they were a grievance to us—and a heavy grievance we found them—in the same proportion were they an opprobrium to it.

In the whole course of the procedure, there was only one doubt which could possibly have shaded the clear conviction established in our mind of the ultimate triumph of our cause; there was only one argument on which our opponents could insist—only one plausible objection which they could raise. By certain clauses of the Act of Parliament 1791, it is declared to be lawful for the Sovereign to authorize the Governor, with the advice of the Executive Council of the Province, to establish over the whole Province of Upper Canada, rectories of the Church of England, endowed from the lands, reserved by the same statute for the support of a protestant clergy, "the incumbents of said rectories to hold the same, and all rights, profits, and emoluments, therewith granted, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties as the incumbents of a parsonage or rectory in England." It has been held by the party desirous of giving supremacy to the Church of England—the party which has ever had a preponderating influence in the colonial administration, that these clauses do, in effect, give a real establishment to that church as a dominant church of the Colony, and place the adherents of the Church of Scotland equally with other denominations, in the class of dissenters from the ecclesiastical establishment of the country. It has on the contrary ever seemed to us, and we have ever maintained, that these clauses have no such effect; because, in the first place, like other clauses in the Act, they are by no means positive, but only possible and contingent, establishing nothing, but only giving the power under conceivable circumstances to make certain establishments.

It has seemed to us, that they no more establish the Church of England as a dominant church, than the 6th, 7th, 8th, 9th, 10th clauses establish a hereditary nobility. The power is, indeed, we have considered by the terms of the Act, granted to the Sovereign of Britain, in the case of the nobility to establish a body of titled and hereditary legislators, whenever it shall seem proper to the Sovereign so to do.

In like manner, in the case of the Church of England, the Sovereign has also, by the terms of the Act, the power to authorize the Governor, with the advice of the Executive Council, to establish the Church of England as the dominant church, in every township in the Province. But, until the actual moment of the establishment of both, it has seemed to us, that both church and nobility, and their powers and claims, must be held to be merely conceivable, and not actual existences. We were confirmed in this view by the tenor of the 41st clause of the Act which admits of whatever relates to ecclesiastical endowments being altered or repealed by act of the Provincial Legislature; such act having previously obtained the Royal assent.

Secondly, the actual establishment of the Church of England as the dominant church of the Colony, has seemed to us so inconsistent with the spirit of the imperial constitution, as,—unless under barely conceivable circumstances, such as a general conformity and amalgamation of the two nations in laws and religion—never to be capable of having a valid existence.

Thirdly, we conceive the recognition of our claims by the Imperial Government, to be of itself, an ample security, against any attempt to give effect to the provision of the act. We feel persuaded that, acknowledging we held of right the same rank in Canada as the Church of England, it never could be the intention of the British government to bring our rights into controversy with the extensive but ill-defined claims, that might be drawn from the attempt to give a real existence to the English clergy, whose possible and ideal existence, seems to have been contemplated by the framers of the Act referred to.

Besides, and in the fourth place, had we conceived there were any grounds for mistrust in this matter, we should have been completely reassured by the declarations of members of the Imperial Government, of which the sentiments of the Right Hon. R. W. Horton, expressed before the committee of the House of Commons in 1827, may be cited as an instance.

The question being put, "Should you not be disposed to say that government and the legislature of England should be very cautious of doing any thing that could give rise to the slightest suspicion that there was any intention of establishing a dominant church in that country?" Mr. Horton in his reply states, "that he conceives the words Protestant Clergy to refer to the clergy of the two recognized establishments," and concludes by saying, "It appears to me quite conclusive, that there was no intention of necessarily establish-

ing the Church of England as a dominant church, inasmuch as the 41st clause gives a power to the local legislatures, with the consent of the crown, of altering all the provisions which are contained in the 36th, 37th, 38th, 39th, and 40th clauses."

Finally, after taking all these considerations into account, could any remaining doubt have lingered on our minds, it must have been dispelled by the reflection, that the disposal of the funds on which the possible existence of a dominant church depended, and the adjustment of the ecclesiastical institutions of the country to its condition and wants, were then placed by the Imperial Government, as already stated, under the award of the colonial legislature.

We could not be supposed to imagine that while these questions were unsettled, they should be taken out of the hands of the appointed arbitrators, and virtually decided in favour of one of the contending parties. Had we required any considerations to add force to our preceding convictions, all these would have presented themselves to us; but, in reality, we sought nothing further than the pledge of the Imperial Government, and in loyal and confiding faith, we rested on its reiterated assurances of some effective remedy being afforded us. Thus were we waiting, when the astounding intelligence was communicated to us, that by authority of the Imperial Government itself, the standing in the Colony, on the seeming possibility of some day attaining which, the Church of England had hitherto grounded its extravagant pretensions, had been actually granted it: that the clauses in the Act of 1791, empowering the Sovereign to authorize the governor, with consent of the council, to establish rectories of the Church of England, to be held as fully and amply, and on the same terms and conditions as parsonages or rectories in England, had been actually carried into effect; and that the endowment had been made out of lands—the clergy reserves—the allotment of which, as has been stated, had been previously assigned to the Provincial Parliament.

The intelligence was of such a nature, that at first, it seemed to us incredible; and when the fact was known, and it was publicly declared that rectors had really been appointed, and endowed, over all the province, we felt convinced that the measure must have been executed without sufficient authority and would turn out to be ineffective and null. We were confirmed in this belief, from the despatch of Lord Glenelg to Sir Francis Head, in which he states, that the Home Government knew nothing of it, and therefore, could not have authorized it; and we were prepared to expect the decision which the law officers of the Crown gave, when they declared the act neither legal nor valid. Our minds were, in consequence, just beginning to recover from the surprise—the consternation, which the extraordinary attempt had excited, when they have been agitated afresh, by the unexpected information, now confirmed to us by your Excellency's recent communication, that the law officers of the Crown have

reversed their former opinion, affirming the establishment of rectories which they before held to be neither legal nor valid, to be now legal and valid; and that the rectors of the parishes so erected and endowed, have the same ecclesiastical authority, within their respective limits, as is vested in the rector of a parish in England.

Against this evident violation of the rights of the Church of Scotland we protest, and that on the following grounds:

1st. The authority in which it is asserted they rest, is said to be derived from a despatch transmitted by Lord Bathurst, in the reign of George the IV., in 1825, but the existence of which was not known, and which was not acted on till the reign of William IV., in 1836. To us, it appears that this is an authority, under any other circumstances, insufficient for the purpose, a simple letter from the Secretary of State, communicating his opinion in favour of the measure, not constituting the full royal sanction indicated by the terms of the act. But, should it, nevertheless, be maintained that this is a sufficient sanction, the minister being to be held the organ through whom the royal purpose authoritatively emanates, it must at least be granted that this purpose can only so emanate, when guarded by those securities which are constitutionally provided for its being thus truly conveyed, uninfluenced by misrepresentation of arguments or misstatement of facts.

The securities constitutionally required for the voice of the minister, thus validly conveying the royal will, are his responsibility to his Sovereign and his country. He is responsible to the former for conveying it truly and exactly; he is responsible to the latter for any thing contained therein prejudicial to the subject, proceeding, as in such a case, is constitutionally to be presumed, from the royal ear having been abused by his own misstatements or misrepresentations.

This constant responsibility of the minister, one of the guiding principles of our free and enlightened constitution, gives, it is acknowledged, great authority to all acts of his, that have been guarded by it; but in the case before us, the sanction which ministerial acts thus receive, is entirely wanting. In the first place, there is no security that the missive of Lord Bathurst in 1825 really contains the will of His Majesty, George IV.; for, it is first made public, and cited as authority for the most important changes, now when that monarch has been laid in the tomb. Secondly, it issues without being subject to the constitutional check of the minister's responsibility to his country; for it issues long after Lord Bathurst's retirement from office, when he has no longer those consequences to dread to which that minister subjects himself, who is known to have given his Sovereign culpable advice, or advice that incurs the just odium of the people.

On these grounds, therefore, we maintain, that the despatch of Lord Bathurst in 1825, cannot in any sense,

be held to convey a trust-worthy or valid expression of the royal will, and cannot, consequently, communicate that authority which the act requires.

Such a course of procedure is also, we hold obviously at variance with the enactments of this statute of the 31st George III, from which it should derive its force.

The statute empowers "His Majesty, His heirs, and successors, to authorize the governor or lieutenant governor, or the person administering the government in Upper Canada, from time to time, with advice of such executive council, as shall have been appointed by His Majesty, His heirs and successors, to constitute and erect," &c.

The phraseology clearly indicates a coexisting Sovereign, governor and council. But, if the despatch of Lord Bathurst of 1825 be assumed as valid authority for establishing the rectories, it is assumed, contrary to the evident meaning of the expressions of the Act, that the authority is valid, though given by one Sovereign, operated on in the reign of another—given to one governor, neglected or disobeyed by him—executed by a succeeding governor, acted on, not with the advice of councillors previously appointed, but with the advice of councillors not in office till long after. Such a course of procedure, as it is evidently informal, must be held to be void.

Our objections, however, on this head, are not merely formal; they are grounded upon a careful examination of the obvious intentions of the Act, and inevitably arise from a due consideration of its provisions. All analogy justifies us in maintaining, that when the laws appoint different powers as necessary to the execution of any measure, they do so that these powers may serve as checks on each other.

That they may effectually do so however, it is always provided that the agency of these powers be concurrent. So only, it is obvious, can their mutually restraining influence be effectually exercised. Not to enlarge on an admitted principle, we may ask what irremediable damage to British legislation, and what interminable confusion to its procedure would be produced, were it competent for the House of Lords to pass any bill which had ever passed any preceding House of Commons, or for any Sovereign to assent to any bill which had ever thus slipped through both Houses!

The obviously mischievous tendency of the introduction of such a mode of procedure into the legislature of the empire, but faintly images its evils in this case; for, not only would it render the provisions of the statute nugatory in the prevention of error, but, by removing the necessary publicity of the earlier stages of the process, and the check on human passions and prejudices which publicity furnishes, it would make

these very provisions the instruments prompting to a commission of error.

It is obvious, that were it authorized, a colonial minister restrained from advising certain measures, by a salutary dread of the public odium and the personal inconvenience likely to arise from them, were they to be carried into immediate operation, might yet be easily led to procure the regal authority for their being effected, were he sure that this could only happen at some remote period, when he would no longer personally have reason to fear the consequences. Is it to be believed that any minister can thus indefinitely lock up the royal prerogative? That the royal will is to be sought for, not in the breast of the living and breathing monarch, but in the musty folds of some old document deposited in the archives of a colonial executive council—that from thence, to the astonishment of the reigning Sovereign and his ministers—to the dismay of the people, it is to issue for the purpose of changing the whole ecclesiastical condition of a province?

Such a supposition seems to us an insult to common sense—a libel on the well guarded and intelligent, the open and straight forward course of British legislation.

Finally, we hold the establishment of the rectories invalid, from the superior countervailing force of the articles of the treaty of union of the kingdoms of England and Scotland.

We maintain, that no act can truly emanate from the Sovereign of Great Britain, destructive of the principles from which the monarchy derives its existence and on which it rests; that the articles of union of the two kingdoms of England and Scotland, being the very basis of the monarchy, can in no way possibly be infringed or violated; and that, therefore, whatever pretends to violate or infringe them, is to be esteemed essentially powerless and void. We maintain that this measure is thus essentially powerless and void, because it can have neither power nor reality but through a flagrant violation of them.

The articles of this treaty, solemnly ratified by the delegates of both nations ere they merged themselves into a united kingdom, secure to the natives of both, a community of all rights, privileges, and advantages, which do, or may belong to either.

Canada being a colony, conquered by the arms of both kingdoms, subsequently to their union, every advantage which it presents ought consequently in virtue of these articles to be available alike to Scotchmen and Englishmen.

In contravention of this great and fundamental principle, it is pretended that a despatch of Lord Bathurst gives valid authority to the governor and executive council of the province to portion it out into

rectories of the Church of England, and to divide among the incumbents of these rectories the whole provision made for the support of a protestant clergy, amounting to a seventh part of the lands of the country.

Before such authority, in any measures that may have taken place in dependence on it, can have validity, we demand that it be shown what equality of right it allows between Scotchmen and Englishmen, when it pretends to have power not to leave the former a spot to put his feet on, where he shall not be subject to a rector of the church of the latter, having according to the opinion of the law officers of the crown, "the same ecclesiastical authority as is vested in the rector of a parish in England." We demand, that it be shown what equality of advantage it would permit to Englishmen and Scotchmen, when it would bestow one seventh of the colony on the church of the former, and would not leave a single acre for the church of the latter?

Until this be shown, we utterly deny the possible validity of the authority. We solemnly protest against any proceedings that may have taken place in reliance on it, and hold them ineffective and null, as being in direct opposition to the fundamental laws of the monarchy.

To all which I respectfully crave your Excellency's attention.

In name, and by appointment of the Commission of Synod.

(Signed)

ALEX. GALE, Moderator.

MEETING OF THE SYNOD.

While borne homewards on and against the boiling flood of the mighty St. Lawrence, we sit down to pen for our readers a short account of the meeting of Synod which has just closed. The members of our congregations, we believe, feel a growing interest in the proceedings of the Church courts; and those of the recent Synod are of a kind, that may well increase that interest, and occasion to such as are praying for the enlargement and prosperity of our church, thanksgivings to God on her behalf. An abstract of the minutes of the Synod will ere long be printed, and, we doubt not, that our

faithful and laborious clerk will take care to furnish ministers with copies sufficient for supplying one to at least every elder and trustee, or deacon, in their several congregations. The sketch of the proceedings which we are now to supply, is taken from a few notes, and so we cannot pledge ourselves to perfect accuracy in all our statements. There are 53 ministers on the roll of the Synod: of these, there were only 25 in attendance—obviously on account of the great expense of travelling to a place so remote as Montreal is from the residence of the greater number of the ministers in the Upper Province. Of the 13 ministers in the Lower Province there were 10 present; from the Midland and Niagara districts 1 each; from the Eastern, Johnstown and Gore districts 2 each; from the Home district 3; and from the Bathurst district 4. Our friends in Britain may estimate the sacrifices which must be made on such occasions, from the fact that Niagara and some of the places within the bounds of the Toronto Presbytery, are 400 miles from Montreal. Of elders in attendance, there were only 8—3 from the upper and 5 from the lower Province. The urgent claims of the harvest, we know, prevented some from being with us on the present occasion.

Dr. Cook of Quebec was elected Moderator. As he has been only a short time among us, some, like ourselves, we believe, gave only a reluctant consent to his election; but, at the close of the business, we came to look upon that act as one of the most auspicious, which the Synod had done, as the Doctor's mild, firm and ministerial-like deportment, and the zeal with which he entered into all the proceedings and urged them to a conclusion, materially contributed to good order and despatch. Of Mr. Gale the Clerk, and Mr. Mowat the Treasurer, if we were writing a formal review of the proceedings, we would also speak in terms of un-mixed commendation.

A larger portion of time was every day devoted to public religious exercises than at any former period. But they who rightly estimate the relation which subsists between prayer and every department of ministerial work, will see that the hours of business in a church court may often be very profitably diminished by lengthened exercises of devotion.

The subject of Sabbath profanation was brought before the Synod, through the reports of presbyteries; and the urgent need which exists for open testimony against this sin was felt the more vividly by all the members when they read in handbills on the walls in Montreal, advertisements of "PLEA-

SURE TRIPS" by steamboats on the Lord's day. The Moderator was appointed to prepare an address on this subject to the members of the church, and certain instructions to sessions, were agreed on. The admission into the church, of licentiates and ministers of the Synod of Ulster was brought forward by the presbytery of Toronto; and we are happy to have it in our power to intimate to our congregations, that the Synod, *without one dissenting voice*, agreed to this important measure. The movements of the general assembly at home towards that respectable body, and the urgent need of labourers in these provinces, silenced opposition. To the actual admission of such ministers and licentiates, they must produce extracts of ordination and license, certificates of having subscribed the confession of faith, certificates from presbyteries as to their good standing up to the time of their leaving Ireland—if they have done so within twelve months from the date of applying to presbyteries, and in the event of their having been absent from it for a longer period, they must afford other satisfactory evidence of their good standing, and finally, they must subscribe the formula of this church. Our Moderator is to communicate this resolution to Dr. Cooke of Belfast, for the information of the Synod of Ulster. We cordially congratulate the members of our church of Irish origin on this important measure. We trust, that the additions to the ministry, that we may receive from their beloved isle, will enable us more effectually to meet the spiritual destitution that prevails to such a mournful extent around us.

The subject of presbyterial visitations was taken into consideration, on the appeal of a member of the presbytery of Toronto against a decision of that presbytery for the adoption of a scheme of presbyterial visitations, being a modification of that which is laid down in acts of the General Assembly. The Synod dismissed the appeal on account of informality, and enjoined this presbytery to suspend for the present, *ordinary visitations*, and to report to next Synod on the expediency of having such visitations in the church, and, if they be deemed expedient, on the best mode of conducting them.

Another subject of still higher importance than any of these engaged much of the attention of the Synod. This matter was brought up *first*, by an overture made from the presbytery of Toronto for increased exertions towards the establishment of an institution for theological education, and for increased encouragement and direction to those who are studying for the ministry; and *secondly*, by a report of the presbytery of

Hamilton on the studies and attainments of four young men under their charge who are aiming at the ministry, and also an overture for direction in regard to them. The report referred to, will, we trust, find a place in the printed minutes. It is highly satisfactory as to its matter, and from our knowledge of the brethren in that presbytery, as well as from what we ourselves know of the attainments of the young men we can assure our readers that it is not too highly coloured. That, at a time when few of the preachers in our native land, are disposed to listen to the importunate cry "come over and help us," which our destitute population has sent forth—so many pious youths should offer themselves for education, for the work of the ministry, is, to us, a plain indication of our duty, to look to our own churches for at least some supply of spiritual labourers. He who in the days of Eli, when "the word of the Lord was precious in Israel, and there was no open vision," raised up a prophet, to be himself a teacher of prophets, and who has continued pastors and teachers to his people, even though for a time, they have been obliged to betake themselves to hiding places from the persecutor, will not, if we are faithful to his cause, leave us without the means of extending and perpetuating it in these lands. The hearts of all men are in his hands, and the gold and silver are his, and he can, and we doubt not, will dispose multitudes to help us in founding an institution for the training of ministers; and enable us to send forth many whom he will own and bless in his own honourable service. A plan for the education of aspirants to the ministry is transmitted to presbyteries for their consideration, to be reported on to next Synod. And, in the meantime, the Synod has declared its readiness to direct and encourage the studies of such young men as presbyteries shall approve of. The Moderator is to communicate with the Moderator of the General Assembly on this subject.

The immediate raising of funds for a theological seminary was recommended by the committee, and will, we trust, be vigorously prosecuted under the direction of presbyters. A new committee for forming a library was appointed—the Rev. W. T. Leach of Toronto, Librarian, and Mr. John McMurich Esq., Treasurer, by whom, or any members of the Synod, contributions of money or books will be received. John Mowat Esq., of Kingston, was elected Treasurer of the Synod fund. Presbyteries are to send in their statistical returns to the Synod Clerk. These are of great importance in pleading the civil claims of the church, and we trust that they will be forwarded to the Clerk without any delay.

On an overture from the presbytery of Bathurst respecting the reading of the Holy Scriptures at every diet for public worship, the Synod enjoined ministers to attend to the directions on this subject in the directory for public worship. The Synod appointed the last Thursday of January to be observed as a day for solemn fasting and prayer. And sure we are, that all who wisely consider the state of the church, and of the world, and the solemn admonitions of God in his Providence, will admit, that the people of God are called to earnest and frequent prayer, both in private and in public, for the outpouring of the Holy Spirit, and for divine guidance and protection; not that we have not also as a church and community grounds for thanksgiving; we can find abundance of these in the history of the last eight months, and, in the proceedings of the Synod which we are now narrating.

We close this hasty sketch, referring our readers for further information to the printed minutes which the clerk will soon, we trust, be enabled to issue. Yet, we must add a copy of the resolutions which were adopted on the subject of the civil relations of the church. From these, it will be seen, that the government adheres to a policy, which all but a few of the interested party in these provinces, has pronounced to be unwise, and even unjust in supporting the exclusive claims of the Church of England, and thrusting us, notwithstanding our status in the mother country, and the rights derived from the treaty of union, down to the condition of dissenters from that church. Our readers, too, will notice the course of action which the Synod is about to pursue.

That this Synod being deeply aggrieved by the unjust treatment, which, as a branch of the Established Church of Scotland, they have received, and are continuing to receive in this British Colony; and seeing that no effective steps have been taken by the Imperial or Colonial Governments, to relieve the Church of Scotland from her present degraded condition in these Provinces; and to secure her in the full and unequivocal enjoyment of her status and rights as heretofore asserted by us—Resolved

1. To renew their recommendations to all presbyteries, sessions, and congregations within their bounds to assert by every proper and constitutional means, their claims to the protection of the Government, and to an equality of all rights, privileges and advantages with the Church of England within these Provinces.

2. To appoint the Moderator to transmit to His Excellency the Governor General, a copy of the protest addressed by the late Moderator to Sir George Arthur, and to endeavour to direct his attention to it; as also to signify in writing to His Excellency the Governor General, the protest of this Synod against the style assumed by the clergy of the Church of England, in their recent address to His Excellency at Toronto, wherein they call themselves "the Clergy

of the Established Church of Upper Canada;" and moreover, to address a pastoral letter to the members of this Church, cautioning them, however much they may feel themselves aggrieved by the conduct of Government, to continue to maintain those principles of loyalty and obedience which have always characterized them, and which are enjoined in the word of God.

3. To continue more energetically their correspondence with the General Assembly and other friends in Britain, and with other Presbyteries and Synods in other British Colonies, inviting them to co-operate for the vindication of a great national right, based on a treaty, the fundamental principles of which, cannot be infringed without subverting the Constitution of the British Monarchy, viz.—the right of our countrymen, throughout these Colonies, to an equal participation with the people of England, of all civil and ecclesiastical privileges and advantages.

4. To instruct specially the Commission of Synod and the Moderators of Presbyteries, to give all diligence in the performance of the duties involved in the preceding resolutions—to endeavour to disseminate as widely as possible in this country and in Great Britain right views of these questions—and to prepare petitions, if necessary, for both the Colonial and Imperial Legislatures.

Congratulatory Addresses to their Excellencies the Governor General and Lieutenant Governor were prepared, and deputations of Synod appointed to present them.

On Tuesday afternoon the Synod was closed, after receiving an impressive address from the Moderator. The next meeting was appointed to be held at KINGSTON, on the first Thursday of July, 1839.

ECCLESIASTICAL INTELLIGENCE.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

THURSDAY, MAY 24.

REPORT BY THE COMMITTEE FOR PROPAGATING THE GOSPEL IN INDIA.—DR. BRUNTON said he would not detain the Assembly with any preliminary remarks, but at once proceed to read from the Report, which he would do as shortly as was consistent with the greatness of the subject; and from its nature he was satisfied it could not be without interest to all who listened to it. (The Reverend Gentleman then proceeded to read a long and deeply interesting Report from which we select a few passages.)

"On no former occasion have your Committee brought their Report before you, with deeper feelings of thankfulness to Almighty God for the success which He hath been pleased to bestow upon your

great undertaking, or with better prospects of wide-spreading usefulness.

"At each of the three Presidencies of British India, your scheme is now in effective and most vigorous operation.

"I. *Calcutta*.—In Calcutta, your establishment has assumed an appearance of permanence greater than before, by the completion of the buildings for its accommodation; of which the commencement was announced in the Committee's Report to last Assembly. The seventh examination of your institution was held within the new building, on the 12th January last. The attendance both of the European and of the influential native population, appears to have been more numerous than on any former occasion; and the approbation expressed to have been increasing and unmingled. One of the most striking and most encouraging features in every such exhibition, is the perfect quiescence—to say the very least—with which Hindoo parents witness the examination of their children on the history and the doctrines of the Bible. This is avowedly and unshrinkingly made a conspicuous feature in the exercises of each class, from the most elementary to the most advanced; and the public exhibition of it neither excites any mark of disapprobation from the audience, nor diminishes the number of pupils who crowd, for admission at the next enrolment. On the contrary, every room in the new buildings is already filled; and there are above 200 petitions for admission, which cannot be granted. The number, however, which is actually on the roll, is nearly 800; a number which, your Committee doubt not, you will consider as sufficient for the superintendence which can be exercised under one roof. All of these children of the heathen are daily trained in the reading of the Word of God, and in exercises which insure their full understanding of its import. In aid of this—the highest and holiest teaching which they can receive, blessed, we have reason for hoping, in many of them, to a thorough change of mind and heart—all of them have the advantage of a training in European science, which entirely destroys the influence of the native superstition. The doctrines of European science are utterly irreconcilable with the fables of Hindoo mythology. Before the light of the one, the shadows of the other must necessarily fade; and thus, even in those who may have resisted the direct influence of what is Christian in their teaching, is there introduced into the mind an element in which the fables of the native creed find it utterly impossible to retain their power. Fraud and force may alike be employed by the Hindoo parent, to destroy in his children the effects of what was directly Christian in their education. But here is an element, of whose power he is unconscious, against whose impression he seeks no safeguard; yet which is of incalculable power for the pulling down of strongholds, and for the preparing of the millions of India for the utter

subversion of their idolatrous creed. How mightily this vantage ground will be made to avail for the future preaching of the Gospel throughout that vast empire, must be matter of prayerful and rejoicing anticipation to every mind which loves the growth of Messiah's kingdom; for this element is one, of which the influences are every day diffusing themselves, unsuspected and triumphant. Even from distant provinces, the demand is rapidly increasing for teachers who have been trained in your seminary. The experience of the past hath given little ground for fearing that such teachers will themselves neglect, or will be controlled in exercising the directly Christian instruction which they had been accustomed to associate with every literary or scientific attainment. But even although it should be so in some of their number, there remains, as inseparable from the instruction which they bestow, this tendency to awaken inquiry, to banish delusion, and, so far as the utter destruction of error and rooted prejudice can avail, to prepare the native mind, under the providence and the grace of God, for the enlightened and dispassionate reception of the truth as it is in Christ.

"II. *Bombay*.—The accounts which your Committee have received from both the branches of your establishment at Bombay, continue to shew the devoted zeal of Dr. Wilson and Mr. Mitchell. Mr. Nesbitt's health is so feeble as to oblige him frequently to absent himself from Bombay, and very much to limit his exertions while he is there—highly qualified as he is otherwise for his work, and most thoroughly anxious for its advancement. Your Committee have great satisfaction, therefore, in stating, that they have secured for this station the services of Mr. John Mitchell, a gentleman who seems to them in every respect admirably fitted for missionary labour; and who will, they trust, be ready to sail for Bombay before the close of the present season. Your Committee are quite aware of the desirableness of having another labourer at Poona also; and they will carefully keep this object in view, when the state of their funds is such as to justify this extension of your undertaking.

"The seminaries at Bombay and Poona are conducted upon the same plan as that at Calcutta; and are already rivaling it, both in the number and progress of the pupils. At Bombay alone—in the English and native schools combined—there are above 1000 Indian children enjoying the benefits of Christian education. Nothing can be more satisfactory than the reports which have been transmitted to your Committee of the public examination of these seminaries. So rapidly are they growing in favour, that in Bombay, as well as in Calcutta, it has become necessary to erect buildings for their use. Two-fifths of the cost will be defrayed by subscriptions at Bombay; but the remaining three-fifths bring upon your funds a burden of not less than £3000.

"But the most striking feature in this year's intel-

ligence from Bombay is, that there the first step has been taken for putting in motion the mighty engine of Native Teaching! William Chapman—a native of the south of India, of distant European descent on the father's side, and of pure native descent on the mother's, trained under Dr. Wilson's care, and by him encouraged in self-devotion to the Christian ministry, has, after full examination, been authorized by the Presbytery at Bombay to exercise the office of a missionary catechist. This is an office which the Presbytery have wisely assigned, for at least one year, to every candidate for license to preach the Gospel. No better test could have been selected of steadiness and probable efficiency. Indeed, the whole of the suggestions made by the Presbytery upon the subject of native teaching, as embodied in the minute, appear to your Committee to be characterized by great extent and soundness of view. The high standard of qualification which the Presbytery feel themselves entitled to propose, must be matter of thankfulness to all who, estimating aright the ministerial office, desire to see it intrusted only to those whose personal respectability may command attention to their teaching.

"III. *Madras*.—The youngest branch of your Indian establishment is already giving unequivocal proofs of a resemblance to the other sister institutions. The Rev. Mr. Anderson, your missionary at Madras—of whose arrival your Committee had not heard when they reported to you last year—reached that station in the end of February. He entered immediately with energy and devotedness upon the duties of his office. Stengthened by the support of the Rev. Matthew Bowie, and of the other numerous and influential friends of the Church of Scotland at Madras, Mr. Anderson has been most eminently successful. His exertions have been somewhat interrupted by bodily indisposition. But your Committee trust that this is only the temporary effect of change of climate; and that his recovery, of which his last letters announce the commencement, is, in Divine mercy, completed long ere now.

"Your Committee have been waited upon by a deputation from a Missionary Society in Glasgow, which, in consequence of a recent change of its constitution, is now founded upon an adherence to the principles of the Church of Scotland. It is designated 'The Glasgow Missionary Society' adhering to the Principles of the Church of Scotland; and the scene of its foreign operations is in Caffraria. Your Committee cherish every feeling of good-will to this Society, and trust that its labours may be abundantly successful. They entertain a hope that a time may soon come, when a closer relation may be formed between the Society and your Committee.

"Your Committee beg leave to subjoin a state of their funds. These have been materially benefited by Dr. Duff's visits to various parts of the country,

and to his powerful advocacy of the cause, which fills his whole heart. In such undertakings, indeed, your Committee fear that his zeal has gone beyond his strength. But a thorough examination of his health, which has lately been made with the view of ascertaining whether he might return to India during the present season—though it has shown the impossibility of yielding to his earnest wishes on this head, and the necessity of his spending some time in undisturbed quiet—has only strengthened your Committee's hope, that his recovery will, under the blessing of God, prove thorough and permanent."

[The Rev. Doctor here stated that Dr. Duff was not affected by any new ailment. It had become, he said, more necessary to inquire into his case, and when we say, as the result of this inquiry, that under God's providence he will be fully restored to us, we are stating not a random hope of our own, but a hope the result of a constant and confidential correspondence with his medical adviser, who, from his great knowledge of the nature of Indian disease, gives us every confidence in his opinion, and thus we have just hope of the restoration of Dr. Duff to the great cause to which he has devoted his whole heart and soul.

"From accidental circumstances, the annual contribution in London is rather smaller than it was last year, yet it amounts to no less than £507 14s. 11d. The zeal of the Presbytery in your cause is unabated; and their anticipations are very cheering.

"When the extent is considered of the obligations under which your Committee have already come, and the strong expediency which demands an increase in the number of your Missionaries, they trust that you will warmly recommend the interests of this great work to the bounty and the prayers of the people of Scotland."

COMPARATIVE VIEW of the Income of the General Assembly's Foreign Missions, as at 20th May, 1838:—

Amount of Receipts from 31st July,	
1836, to 20th May, 1837,	£3990 0 11
Do., from 31st July, 1837, to 20th	
May, 1838,	4089 18 2½
Increase,	£99 17 3½

Dr. DUNCAN rose to move that the report they had just heard read be received and approved of. It was impossible for any member of that House to hear the progress which had been made in this great cause without deep emotion and thankfulness. He felt that a peculiar and personal necessity lay on himself to come forward on this occasion and express his feelings. It was known that when this scheme was first introduced to the notice of the Assembly in 1824, he had felt it his duty to oppose, not the principle of a mis-

sion to India, but the manner in which it was brought forward, and the plan so far as it was then developed. The eminent individual who proposed it appeared to hold the opinion, that before the Gospel could be successfully propagated, it was necessary to expand the mind by human science, and his plan seemed to be, to erect a magnificent college, in which the principles of philosophy, and not Christianity, should be taught; no doubt with an ultimate view to the conversion of the Hindoos to the Christian faith. Now he had read the history of the Church of Christ very differently. From the earliest times of our holy faith, it appeared to him that one great feature of Christian history was that the Gospel was preached to the poor—that it first took hold of the middle and lower ranks of society, and then rose through its various grades to the highest, whence it was reflected back again over the whole community. This had been the process which the Holy Spirit had uniformly exhibited in his operations in the conversion of the heathen; and in opposition to the opinion held by Dr. Inglis, he had contended, that in order to civilize we must first Christianize the dark places of the earth. This had been his cause of jealousy. He was afraid lest the spirit of the Gospel should be forgotten in the secular magnificence of the contemplated scheme. He now freely confessed that his fears had long been dissipated. From the very first the mission had been conducted in a Christian spirit, and the evils which he apprehended had been altogether avoided. He could not pay too high a tribute to the memory of that eminent man by whom the scheme had been introduced and matured. The plan originated in a desire of doing good. As the views of the projector expanded, he saw more and more clearly the great Christian principles on which it ought to be conducted. Charity, it has been truly said, is twice blessed—blessed to the receiver, and blessed also to the giver. It is reflected back on the giver in the most genial influences. "It is more blessed to give than to receive." This is peculiarly true in Christian objects, because the blessing of Heaven is there; and he doubted not that the labour of love was blessed to the lamented individual in question, in preparing him for that place to which he has been translated, where love glows in every heart and animates every action. But the Assembly was peculiarly favoured in the agent whom the providence of God raised up and endowed with the rarest qualifications for carrying this scheme of Christian benevolence into effect. With the zeal of an Apostle, Dr. Duff possessed the enlightened mind of a philosopher. To deep Christian principle, he joined a strong and cultivated understanding. Both of these qualifications were necessary for accomplishing his arduous task. Without the one, the scheme would have been secularized; without the other, he would have been unable to cope with the subtle genius of those whom it was his object to convert. India was peculiarly situated, and difficulties of no common nature had to be encountered. Before success could crown the labours of our Missionary,

he had to break what was called the golden chain of *Caste*. This extraordinary system was founded deep in the religion of the natives, and affected all the relations of life. But this was not all. The Hindoo was acute and argumentative. He delighted in the exercise of his ingenuity, and he required to be met with equal acuteness, and to be fought with his own weapons. This the Assembly well knew Dr. Duff was eminently qualified to perform. Another quality of Hindooism was, that this superstition enters not merely into the common relations of life, but into their history, their philosophy, their literature—all their feelings, their actions, and their views, are artfully bound up in this one principle. It coerces the mind and absorbs the faculties; but this very circumstance afforded an opening to an enlightened Christian Missionary. He who is versed in European learning and science knew how to assail the very foundations of Hindooism, by assailing the facts, or rather the palpable errors on which it is founded. He could show to demonstration that their history, their philosophy, their literature, were utterly false and frivolous; and thus, as their minds gradually opened to the truth on these subjects, their religious creed, before they were aware, was wrested from them. This had been admirably illustrated in this place on former occasions by Dr. Duff, and it was unnecessary to dwell on it. He (Dr. Duncan) mentioned it now, merely to show that such a man as our first Missionary was required for the situation to which the Great Head of the Church had raised him; and then all these rare qualities required, above all, to be sanctified by religious principle. There were elements at work sufficient to secularize a common mind. Among these was the very position of the Indian government, which was at last disposed to give facilities to his Christian enterprise. An ordinary mind might have been seduced by the worldly prospects and views which were thus presented to it. Not so Dr. Duff. He held on in the even tenor of his way looking only to the one glorious object he had in view—the salvation of immortal souls, perishing for lack of knowledge. And now see the fruit of his Christian labours—all the barriers which opposed his progress had been successfully assailed. The Scottish Mission had been placed on a remarkable vantage ground, acknowledged even by its enemies. The effect of European instruction was such that we were confidently assured that in a few years the capital of India will no longer be Hindoo, and in a few years longer, perhaps, but not less certainly under the continued enlightening operation of our Mission, it must become Christian. But our task was not yet accomplished; it was but beginning. There was everything indeed to encourage us. Heaven was smiling on our labours; and if we were not wanting to ourselves, we could not but succeed. [The Rev. Doctor here referred to the Report, and noticed some particulars which had especially struck his own mind in hearing it read. He then proceeded.] One thing more he must notice before he concluded, and that was

the account contained in the report of the youngest of our Establishments—the station at Madras. Mr. Anderson, the missionary, who arrived at that station so late as the end of February last year, had already effected much; and he was not surprised to hear it. He was personally acquainted with that excellent individual. He knew him to be a man of God, devoted to the cause of the Cross, who was resolved to spend and be spent in the service of his Divine Master. His talents were not less eminent than his zeal, and if it should please Providence, who so eminently endowed him, to spare his life, he could not but anticipate that his labours in the great cause to which he had devoted himself would not be inferior to those of Dr. Duff himself, whom in many qualifications he resembled. Before sitting down, he must not forget to warn the house, that amidst the multiplicity and magnitude of the objects before them, there was danger lest this great object might not meet with the attention which it deserved, and the high place in their affections and patronage which it so urgently demanded. They had, by the providence of God, been this year deprived of the irresistible eloquence of the eminent individual who had on former years awakened their sympathies and animated them to active exertion. Let not his absence cool them in the prosecution of an object of such unspeakable importance! Let them remember why he was absent—that his health had broken down, for a time, under his unwearied and invaluable exertions in this great cause. But, above all, let them remember the nature of the claim which India has on their Christian sympathies, and the amazing field which Providence has opened up in that interesting quarter, which may be said, in the plan at least which has been adopted, to be exclusively their own. As a great Protestant Church they had taken the lead in Missionary labours. All the schemes were eminently worthy of support—some of them, perhaps, more nearly touched their affections, being more intimately connected with the spiritual interests of our own countrymen; but let them beware lest the very nearness of these objects should deceive their vision, and give to them an undue magnitude. India has paramount claims on the inhabitants of Britain, both in what we have achieved in our conquests, and what we have neglected in its moral renovation. Let us not forget that the providence of God has thrown so many millions of heathens under our temporal dominion, and thus laid us as a Christian country under such a fearful responsibility as to their spiritual welfare. The Rev. Doctor concluded by moving that the Report be received and approved of.

Mr. Cook of Laurencekirk rose to express the high gratification he felt at the rapid advancement of their scheme of instruction in India. He trusted he would be allowed to bear testimony, similar to that borne by the Rev. Gentleman who had just sat down, to Dr. Duff, Mr. McKay, and Mr. MEwan, all of whom he knew intimately. They had prosecuted their studies

at the same University with him (Mr. C.,) and, had, each and all of them, acquired high distinction in their studies, and in nothing more than in their unblemished character, the undeviating correctness of their conduct, their eager and anxious pursuit after knowledge and truth in every department of science, literature, and theology. It was a matter of deep regret that they did not enjoy this day the presence of an individual, one of those faithful and devoted ministers, who have on several late occasions been permitted to advocate the cause of education in India; but in this disappointment they had an opportunity of showing that their zeal in the cause did not depend on accidental circumstances, but that having begun this high and holy work, they had resolved with all their energies to carry it on, in the faith and hope that it would ultimately triumph. They could not but be deeply concerned to know—they could not but rejoice that in India there was an abundant harvest to reap. In the exercise of that sound mind which the Church must apply in the service of its Master, it had been in former years declared that this was a scheme in which success, under the blessing of God, might be expected. The Church had begun the work; and it would not and could not abandon it. It had spent time, and labour, and means; and if it stopped now, these would all be sacrificed, and it would leave those whose instruction they had commenced, whose eyes they had begun to open, in their misery and superstition. He need make no remarks on this subject, for the Church would not abandon the cause which was gloriously progressing; but there was a way of supporting, he begged to observe, without insuring its success. If they were to support the scheme, it must be by means; and the Report showed that funds were necessary for carrying it on with efficiency. They were not to complain of parishes which contributed but seldom; but it was required that those who gave should give cheerfully. It was proper to call on the Church not merely to continue her nominal support, but to use her utmost efforts to increase the means, which, it must be gratifying to all, had increased during the past year. From one other circumstance it was constituting a strong claim to their support—he meant the success which had already attended the scheme. They had been highly favoured in the instrument which Divine Providence had furnished to them for carrying it out. The testimony borne by the Rev. Doctor who had preceded him was alike honourable to himself, and to the great men who had laid the foundation of the scheme—Dr. Inglis and Dr. Duff. In alliance with these men, let it not be forgotten, that there had been found in one of the ministers of their Church a zealous co-operator, whose labours in the cause have been unwearied and invaluable—he meant Dr. Bryce, one of the members of this House—to whose labours in the cause Dr. Duff had borne ample testimony. What now remained for the Church to do, was, having begun the good work, to go on. Let them say that they firmly adhered to those well-

founded principles which guided the exertions of the Mission. They had heard from Dr. Duff how necessary it was for preachers to speak the native tongue—the language of the country, and now they saw how far this was advantageous. They had the institution of a Presbyterian body in Bombay, who were zealously engaged in contributing to this great end. In a few years, if the scheme went on as it now promised, the Church might have the happiness of seeing, through her means, the sending forth of native preachers of the Gospel—of seeing a Christian Church founded in the land of idolatry and superstition, and countless multitudes reared and living under its blessings. (Hear, hear.) The Assembly could have no hesitation in continuing under the management of their scheme those under whose direction it had been so long placed; and they would also agree with him in another motion, in addition to that of the Reverend Doctor who preceded him, and which he (Mr. C.) most cordially seconded, that the thanks of the Assembly should be tendered to the Committee, and especially to the Convener, whose labours in the cause had been so unceasing.

Dr. BRYCE rose to second the motion of thanks to the Convener made by Mr. Cook, and said he should not feel that he was discharging his duty to those whom he represented, if he could permit himself to remain silent after the flattering Report which had been read. Having witnessed the origin, and watched over the growth of the institution now the subject of discussion, he could not avoid expressing the gratification which he felt at the Report which had been laid before the House. The Rev. Gentleman who opened the discussion had made a confession on his part—he too, (Dr. B.) had a confession to make. He confessed that when he went out the first minister of the Scottish Church to India, and had his views directed to the possibility of labouring among the natives, and beyond the pale of his own countrymen there, he certainly did feel that such an attempt would be vain—that the attempt to convert the Hindoos would be a labour lost, and that any institution to which he could give his countenance might thereby be injured. A very few years' residence in that country taught him, that however little had been the success of former attempts, want of success was not owing to the prejudice of the Hindoos, but rather to the prejudice of the Christians of that country. A change, however, had taken place in the feelings and sentiments of the British inhabitants of India. In the wise dispensations of Providence, the desire of acquiring wealth in that country had ceased to be the ruling passion that it once was; the desire for conquest had ceased, and now a greater regard prevailed among that class for the propagation of Christianity; they were beginning to be inspired with different feelings; and delighted in the rising spire of the temple of God, and in the cheering sound of the church-going bell. Such an interest had been created of this nature among British

subjects in India, that there was not a station, however small or remote, in which there were not schemes going forward for the extension of religious influences through the community. The monotony of a provincial life in India, from which relief was once usually sought in the amusements of a mess-room, were now relieved by pursuits of a graver kind. The time which was wont to be idly wasted, was now spent in a manner more becoming Christians and philanthropists. Their countrymen were exerting themselves in every quarter; and to that exertion they had been greatly stimulated by the success of the Assembly's institution in the capital of India. Never was a country placed in a prouder position—never was a Church placed in a prouder situation than were this country and this Church at the present moment. The means of spreading the Gospel was placed more within the reach of this Church than ever. Let not her exertions be relaxed or enfeebled by any fears or apprehensions as to want of success. If they persevered as they had done, they would reap the great harvest which they had in view.—The motion was agreed to.

The MODERATOR, addressing the Reverend Doctor, said—Dr. Brunton—Permit me to say, that the acknowledgements of the Assembly's gratitude to you, Sir, for the services which you render to our beloved Church in your highly important duty as Convener of the Committee on the Mission for extending the Gospel in India, are acknowledgments which belong wholly to you. Your fellow-workers in the Committee, no doubt, share in your deliberations, in your anxieties, and in your labours; but still it is on yourself, as their Convener, that the great weight of all is resting, and it is by your own unceasing care and exertion that the correspondence with our missionaries is carried on, plans are matured for consideration, and the practical results are brought out. As a member of that Committee, and a witness, therefore, of what you do, and of your manner of doing it, and when called upon to offer you the acknowledgments of this House, I may surely be allowed to mix with these acknowledgments my testimony—an humble one indeed from such an individual as I am—yet clear and distinct. I have now fully before my mind what I have witnessed; your serious and deep reflection on everything which you are called by your official duty to bring before us; your suggestions so matured and so judiciously framed as almost uniformly to command the instant assent of your Committee; the Christian wisdom and affection of the letters which you prepare in our correspondence with our missionaries; and the whole of that blandness, combined with firmness, which characterizes every portion of your mode of conducting the high trust committed into your hands. Nor can I refrain in uttering these acknowledgments to you, Sir, from adverting to the meetings of our Committee for which you prepare the business, and I seize the opportunity of telling this Venerable Court, that these meetings for advancing the cause of our Redeemer, are all so many meetings of brethren, who are united in heart, and manifesting

the spirit of that prayer of love for souls which opens all their deliberations; and in telling this, I must be permitted to add, that while the unanimity which prevails is first of all to be traced to the Spirit, whose work is peace, as well as righteousness, no small portion of it is to be ascribed as the means in his hand, to yourself, for the wisdom, and judiciousness, and courtesy, with which you discharge your duty. Likewise, in offering these grateful acknowledgments to you, Sir, for your services, it is not possible but that there should be suggested to our minds some farther cause for congratulation and thankfulness in the hearts of all, for the encouraging circumstances of our present position. The Church of Scotland has now resumed her place among the missionary associations of Christendom—the very place which she held a century ago when the celebrated Brainerd laboured as her herald of the glad tidings among the American Indians; and surely it is a farther reason of encouragement to our Church, that she was directed, under the guidance of Christ, to send out as her first missionary in her new work of love, a man whose piety and ardour are equal to those of Brainerd, and whose talents, and genius, and eloquence, are not surpassed by those of any who ever was the herald of the glad tidings to the heathen. And surely we have cause for congratulation and thankfulness, that, under the agency of Dr. Duff, the work in India was so well laid, and so effectively begun, that, even in his absence from the beloved scene of his toils, it is still rising, month after month, into greater prosperity, and with still richer promise; and surely, when all the circumstances detailed in your excellent Report are considered, we may well bless God, take higher encouragement, and persevere in this ennobling and hallowed design. Surely in our desire for the welfare of our Zion, we may well receive all this as an additional reason of increased attachment to a Church that is thus vigorously and wisely prosecuting the work of Christ, and as a token for good from the King of Zion, that he will not leave her a prey to the untoward causes or the perverse men that may now be threatening her destruction. The safety and prosperity of our Church are inseparable from zeal and exertion for the conversion and salvation of the heathen. It is the command of Christ to the Church, that she go forth and preach the Gospel to every creature. It is the object of that perpetual prayer which she offers—"Thy kingdom come." It is giving, more especially in our scheme for evangelizing India, the only solution to that wondrous fact, that mysterious arrangement, by which Providence placed so many millions of men under the power of such a speck on the surface of the globe as our island is. Under these views and impressions, I beg leave to return you, as Convener of the Committee, and those who are associated with you, the thanks of this Venerable Assembly for all your labours of love. And Sir, there is a subject on which, knowing as I do your heart, I desire to touch with a gentle and delicate hand. But I cannot refrain from alluding to one of your dearest earthly friends, who projected the scheme which you are honoured, as his successor in the Con-

venership, to help forward, and for doing so, now to receive the unanimous acknowledgments of your Church. And while I am thoroughly persuaded that the love of Christ, and zeal for his honour, are the great motives by which you are actuated, yet with these sentiments, it is not a thing at all at variance, that in carrying on even this great work, there may mingle with them other sentiments, that have an association with dear earthly interests. It is most interesting to see and feel how beautifully all good and holy sentiments of the heart are found to harmonize. And you, Sir, cannot but feel a sacred delight at the thought, that, in doing what you do, you are following out a design, which may almost be named a dying bequest to the Church, from that man, your bosom-friend, whose voice first pleaded in this Assembly the cause of the perishing Hindoos. Your zeal for the cause unites with solemn yet delightful remembrances of your noble-minded friend. But still it is love to the Saviour that forms the constraining motive to every such work as this—it is his Spirit alone whose blessing is to render it successful—and whatever be the honourable testimony to your faithfulness that is borne to you by your brethren in the Church, the chief of honours is to be associated with Christ in the work of evangelizing the world—is having some share in forwarding the coming on of the latter day, when myriads in every land shall bow the knee unto Jesus, and call him blessed.

POETRY.

CORONATION HYMN.

BY WILLIAM LAING, UNDERGRADUATE OF CHRIST'S COLLEGE, CAMBRIDGE.

Bow thine ear, O God, and hear us,
While we pray in holy mien;
With thy favour now be near us,
And for ever save our Queen.

Shed thy choicest blessings on her;
From reproach her sceptre screen;
High exalt her throne with honour;
And for ever save our Queen.

Guard her crown from every danger,
And from every foe unseen;
Shield her from each hostile stranger;
And for ever save our Queen.

Light her soul with joy and gladness,
As thy saints have always been;
From her palace banish sadness;
And for ever save our Queen.

Pour thy Spirit o'er our nation;
Fill our land with peace serene;
Freely grant us thy salvation;
And for ever save our Queen.

God the Father, Son, and Spirit,
As of old hath ever been,
Thine be glory, power, and merit;
Thou alone canst save our Queen!

THE CALL OF SAMUEL.—1 SAM. III.

In Israel's fane, by silent night,
The lamp of God was burning bright;
And there by viewless angels kept,
Samuel the child serenely slept.

A voice unknown the stillness broke,
"Samuel!" it call'd, and thrice it spoke;
He rose—he ask'd, whence came the word?
From Eli? no;—it was the LORD.

Thus early call'd to serve his God,
In paths of righteousness he trod;
Prophetic vision fir'd his breast,
And all the chosen tribes were blest.

C. A. WOOD.

ERRATA.

The first eight pages of this number having been struck off without having undergone revision, the reader is requested to correct the following ERRATA:—

Page 225, 10 lines from the bottom, two letters dropped out, read "character as a moral agent."

Page 226, 2d col. 27th line from the top, for Christ, read *Christianity*.

— 2d col. 4th line from bottom, for transforming, read *transferring*.

227, 1st col. 10th line, for any, read *every*.

— 2d col. 1st line, for revelations, read *revelation*.

— 2d col. 25th line, for truth, read *nature*.

228, 2d col. 2d line, after attributes, insert —.

230, 1st col. 18 lines from bottom, for these, read *those*.

230, 2d col. 9th line, for one man read *some men*.

232, 2d col. 2d line, for but, read *that*.

— 2d line from the bottom, dele — ("for we know," &c.)

There are obscurities arising from the punctuation in several passages, which the intelligent reader will be able easily to remove.

NOTICES.

§ The publisher again urgently requests that all arrears for Vol. I., and also subscriptions due on the present Volume be immediately forwarded. Should this not be attended to, he will be under the unpleasant necessity of writing by post to each defaulter. Agents will please return the numbers for January and February, which were sent to such subscribers as discontinued at the close of vol. 1st.

MONEY REMITTANCES—The Rev. Mr. Clugston, Quebec, Cornwall, Lancaster, Picton—No. sent as ordered—Beckwith, Esquesing, King, Dunnville.

A supply of the following Books having been procured from the Depository of the Glasgow Society, at Quebec—will be found at the Store of Messrs. John Young & Co., Hamilton, viz:—Bibles, New Testaments, Psalm Books, Confessions of Faith, Catechisms, (shorter without and with proofs—Thomson's Sacramental—Mothers) Baxter's Call, Guthrie's Trial, Buchanan's Hymns, Mountain Sketch Book—in English and Gaelic.

Those Ministers of the Presbyterian Church of Canada, who have not as yet received any of the Tracts, sent last year to Mr. Rintoul, by the Glasgow Colonial Missionary Society and the London Religious Tract Society, are respectfully informed that they may receive a small supply by applying at the store of Messrs. Bryce and M'Murich, Toronto.

Should the distributors of these Tracts come to know of any good results following on the perusal of them, Mr. Rintoul will be happy to be the medium of reporting these to our Benefactors in Britain.

The congregations which have not yet paid for their Libraries are requested to remit to Mr. Rintoul, or Mr. McMurrich of the above firm.

Streetsville, April 16th, 1838.

We again respectfully and earnestly request our Agents and friends throughout both Provinces to exert themselves to promote the circulation of the Examiner in their respective localities. The expense of bringing out the second volume, on paper of superior size and quality, and with so much additional letter press, is above one third heavier than that of the first volume. We beg, that it may be observed that when the charge of postage is deducted the amount actually received by the publisher for the 12 numbers, is only 8s. Currency, from such as pay in advance. To secure against loss, at this cheap rate of publication, will require a much larger subscription list than that of the past year; and yet, from various inauspicious occurrences, it has considerably diminished. We offer our sincere thanks to those Ministers and Agents by whose active and increased exertions the falling off in certain quarters has been in some measure compensated; and we proceed in the hope that our labors will merit and will obtain an increasing and more general support. Agents are requested to favor us with the names of such additional subscribers as they may have received.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS,
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

THE
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AND
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VOLUME 2.

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RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

REVIEW.

EVIDENCES OF REVEALED RELIGION, BY A NUMBER OF
THE MINISTERS OF GLASGOW.

LECTURE I.

THE NECESSITY FOR A DIVINE REVELATION, AND THE OBLIGATION AND RESPONSIBILITY OF EXAMINING ITS CLAIMS.

*By the Rev. John G. Lorimer, Minister of St.
David's Church, Glasgow.*

Since the days of Grotius to our own, many powerful minds have been engaged in explaining and illustrating the evidences of revealed religion. Some pious people considering that infidelity can be conquered only by the direct exhibition of divine truth to the understanding and the heart, have thought that an undue attention has been bestowed on this department of theology. We, however, are far from thinking that this has been the case. It is readily granted that the manifestation of the character of God which has been made in the gospel, can alone convert and save the soul; yet, nevertheless, the study of the evidences of the truth of the Gospel is directly fitted to bring infidels to attend to it, and acknowledge it as a message from God. It is well fitted, also, to enable the young to resist those temptations to infidelity with which

they may be beset from the conversation or writings of corrupt men.

But, though in our estimation, too many writers have not been employed on the evidences, we are yet free to acknowledge our conviction, that these have often been exhibited in a very imperfect way.

The subject is exceedingly vast; it embraces all the relations and harmonies which subsist between the plan of redemption in itself, its gradual publication and its permanent records and institutions on the one hand; and the moral nature and history of man on the other. Now, one defect in many treatises on the evidences of revelation, as we humbly think, is—not that they do not discuss the whole body of the evidence, but that while they take up some part of it, such as that which authenticates the original publication of christianity—miracles and prophecy, they treat of these as though they constituted the whole or the principal part of the evidence which is far from being the case.

It may be sufficient in the trial of a criminal in a court of law, to select one out of the many charges which lie against him and to substantiate

that by such direct testimony as may be immediately available ; but, surely, it is fit that the court and the world should know that his criminality in other charges also admitted of proof.

Now, the folly and guilt of infidelity is virtually proved by every exposition of the evidences for revealed religion ; and it is proper and just that that folly and guilt should be made to stand prominently out, by a copious illustration of the varied attestations which God has given to the reality of those revelations which he has made of himself to our fallen world. And if one writer chooses to dwell on the historical arguments for the fundamental facts on which christianity rests, he should not disparage the evidence drawn from the antecedent dispensation, from the adaptation of the Gospel to the moral necessities of individuals and of the world, from the harmony existing between natural and revealed religion, and from the history of the latter.

Bishop Butler gives a masterly summary of the evidences in his celebrated treatise on the Analogy.* And, if it were not presumptuous in us, to say that even his sketch is not complete, it would yet be unreasonable to do so: for he thus prefaces his "account of the general argument for the truth of christianity consisting both of the direct and circumstantial evidence considered as making up one argument:"—"To state and examine this argument fully, would be a work much beyond the compass of this whole treatise: *nor is so much as a proper abridgment of it to be expected here.*"

If christianity consisted of certain doctrines and external rites which had no influence on the character of its followers, we can readily conceive that the argument for its truth should have been sought mainly in the evidence for its first introduction into the world. But, seeing that it professes to convey a divine and spiritual energy to the minds of all in every age who submit to it, then must it, like all the other works of God, have an attestation to his agency concurrent with itself. According as it is felt in its power and acted out in the lives of christians, so shall its heavenly origin be demonstrated. In this respect alone, then, apart from the fulfilment of prophecy, and the increasing confirmation which the records of revelation are continually receiving, the argument for christianity is as it has been called, "an accumulating argument."

A second defect in not a few treatises on the evidences of revealed religion is this, that the ques-

tion is discussed with the infidel as though it as little addressed itself to the conscience as any controversy in literature or history. Surely the enlightened christian advocate should never forget that according to the express language of the New Testament, eternal life and eternal death are suspended on the reception or rejection of the gospel, and that the same authority declares, what all observation confirms, that infidelity originates in moral perversity, and is in no case attributable to the inadequacy of the proof of christianity. It is a false charity, then, to presume on the candour of infidels as some writers have done; and charity and truth are alike injured when the advocate for christianity does not feel and evince that his argument goes to convict the infidel, not merely of weakness as a disputant, but of criminality as a subject of the divine government, in rejecting the light which he has made to shine forth for the salvation of men, and in calling that light darkness.

To this defect in many books on the evidences of christianity their inefficiency may be referred; and so also the dislike which many well meaning christians entertain to this department of theological literature.

THE LECTURES ON THE EVIDENCES OF REVEALED RELIGION which we are now about to introduce to our readers are not chargeable with the defects to which we have adverted. They take comprehensive views of the relations which revelation sustains towards man and the world, as will be seen from the subjects of them, which we shall, by and bye notice, and having been spoken addresses, and spoken by men who felt the vast importance of the truth to their hearers, they address themselves to the conscience. They were preached on week-days, we believe, by so many different ministers. And it must be taken as a most favourable indication of the ministry of our church in the City of Glasgow that, out of its 29 ministers, fourteen—and these, young men, should be found capable of producing so many able and powerful appeals for the truth of christianity against the subtleties and perversions of infidels. Glasgow, we trust, is in the way, according to her ancient motto, of FLOURISHING BY THE PREACHING OF THE WORD.

The first lecture discusses *the necessity for a DIVINE REVELATION and the obligation and responsibility of examining its claims.*

As revelation professedly unfolds a remedial dispensation, the exposition of the moral condition of the world is a proper introduction to the direct evidence for the truth of revelation. If

* See Part II. chap. vii.

man's moral nature established no indications of ruin or disorder, there would have been a presumption against revelation. God does nothing in vain ; and were it so that men were found loving and serving him aright, and in the enjoyment of the happiness which is inseparable from a conformity to his will, then, who could have believed, that the Bible came from God, or was intended for our world ? But, since it admits of such ready proof, that, men are living in a condition of moral disorder and of wretchedness, there is a presumption from what is known of the Church of God, and of his procedure in other departments of his government that he may have provided a remedy—and this is just a presumption in favour of christianity.

Mr. Lorimer gives a very comprehensive and full illustration of the spiritual ignorance, depravity and wretchedness of men unvisited with revelation. He is evidently a man who knows well where facts suitable to his purpose are to be found, and can turn such to good account. He undertakes to shew that the light of nature is entirely insufficient to afford men "such large, certain and abiding discoveries of God, of duty, and an hereafter, as shall lead them, in the great bulk of cases, to act suitably to their rational and immortal nature;" and that it cannot provide for men as sinners, "any scheme of pardon and restoration at once consistent with the character of God and conducive to the welfare of the offender." p. 89. The following are the topics which he illustrates: I. The views of God entertained by the philosophers and the sages of the ancient world, and by the heathen of our own day. II. The morality of the heathen world. And here he shews, that, its very religion leads first, to absurd, degrading, cruel and immoral practices; and secondly, to unbounded licentiousness and pollution. These, he shews, to be constituent parts of heathen worship.

Under the third head, he illustrates "the moral character which results from, and which is produced by the religion of the heathen."

Our author's illustration of these heads are better than his statement of them, for we cannot much commend it for logical precision. Heathenism, he shews, is characterized 1st, by a dreadful want of truth ; 2d, by the degradation of the female sex ; 3d, by the want of compassion for the afflicted ; 4th, by the grossest cruelty, often amounting to murder ; 5th, the cruelty of its amusements, such

as the ancient gladiatorial games;* 6th, its bloody wars ; 7th, its system of slavery ; 8th, its assassinations, such as the dreadful Roman practices of cutting men off by poison ; 9th, the amount of individual wretchedness indicated by the prevalence of suicide.

Our author anticipates the cavils of objectors by shewing that the prevalence of vice and crime in christendom arises from influences counteracting christianity ; while, those in Pagan countries, are the direct result of Paganism, or to speak more correctly, they are the fruits of the natural mind when it is unblessed with the salutary influences of christianity. And Mr. Lorimer here adduces a testimony in favour of christianity from the character of infidels and the direful results which have followed when a community has embraced their principles.

As a specimen of the practical characters of this lecture, we quote the following passages which are found towards the conclusion of it :

" Seeing that the necessity for divine revelation has been made out so plainly, and that the pretensions of modern infidels, instead of weakening, have given fresh confirmation to the proof, let me exhort all to feel the obligation and responsibility of examining its claims. I trust and believe that many of you have felt that obligation, and have examined the claims of Revelation to purpose. Let those who have not done so, or done so carelessly, though they may bear the name of Christian, be prevailed upon now to try the character of Revelation for themselves; and let unbelievers, if there be any such present, be induced to follow their example. A revelation from heaven is a serious thing. It is the Almighty God speaking to man. It presupposes that we are in a wretched state of darkness and guilt, unable to help ourselves and hopeless of deliverance from others; and how urgent then the call to listen to and examine its claims! This is the more necessary that many impostors availing themselves of the felt necessities of man, have put forth pretensions to be considered divine. Hence, without strict and patient inquiry, there is danger we shall be deceived. What is the use of the reason and powers of application which God has given us if it be not to examine into that message which professes to come from Himself, and which wears all the outward aspects of a heavenly origin? Surely the least thing we can do with a professed Revelation is carefully to inquire into and test and prove it. We do not say it is to be summarily received. Christianity does not ask this. It disclaims all unenquiring despotism. It calls for and encourages the fullest examination. This is all it demands; and shall we withhold what is reasonable? Let us think of the solemnity of the hour when we shall meet with God. Meet with him we must. Whatever may be the names under which we pass, whatever the states of faith or of unbelief in which we live, whatever the moral character which we wear, we must all see God face to face: and what

* In the discourse, as it is printed, we have two subdivisions, each marked "5th." As the work has been stereotyped, we have marvelled at this and several other instances of carelessness.

shall we say for ourselves if we have never so much as seriously and prayerfully examined the claims of a word which professes to be his own, if we have treated them with indifference, or taken them for granted as a matter of course, or daringly rejected them? Is this respectful to ourselves? Is this honouring to God? Is it rational? Is it safe? Surely in very proportion to the insufficiency of nature, just according to the wide-spread darkness and woe of heathenism, is the urgency of the call to scrutinize the pretensions of Revelation, and see that the foundation on which they rest be indeed sound and good. We owe this to ourselves; we owe it to our families; we owe it to society; we owe it to mankind; we owe it to posterity. The mere chance of error or of failure in a matter so momentous should be enough to rouse all our diligence and care. Shall God condescend to speak—shall we not be forward to hear?

“With regard more particularly to the feeling and conduct which Christians should exercise toward Infidelity, let me press upon you the importance of familiarly knowing and zealously adhering to all the great peculiar doctrines of Revelation, and of exhibiting a corresponding walk and conversation. It is to be feared that the unbelief of not a few is quickened, if not provoked, by the irreligion and inconsistencies of the professed friends of Christianity. At least it cannot be doubted that the most effective evidence of the truth of the gospel is the renovated tempers, dispositions, and lives of Christians. Especially let me remind you of the importance of Christians shunning unnecessary divisions, and living as much as possible united both in sentiment and affection. However unreasonable the plea, it is well known that infidels have made great use of the discords and dissensions of Christians, and have urged these as an argument against embracing their faith. High authority has assured us that until Christians are on the world will not believe in the divine mission of their Master. How indispensable then is union! Let me also remind you of the importance of discountenancing all infidel principles wherever they may appear and however disguised, whether in the education or politics or literature of the day; and, while full of pity and commiseration even for infidels, the propriety at the same time of boldly assailing their consciences, and charging them with aggravated guilt in the sight of God. In your efforts to gain the infidel, let me counsel you against pleading the popular delusion, that governments and nations as such have nothing to do with religion, and that therefore no public distinction should be made among men whether they believe or reject Revelation. This liberality may promise to win the sceptic, but it will not really do so. He will naturally say, if religion be not so important as to be carried into all the relations of life, public as well as private, why should it be introduced into any? and if it be of so difficult ascertainment that national legislatures, with all their means and resources, cannot find the truth, what probability is there that I, or any private individual, will be more successful? Instead of urging recommendations based on principles so irreligious and infidel, let it be our care to persuade the unbeliever that religion is all-important and should be all-pervading—that instead of having nothing to do with politics or government or education, it has to do with every thing—with men in all relations of life, public as well as private—and thus shall we make Christianity much more attractive and impressive in his eye.

“And, as one of the best protections against the inroads of infidelity—and, to a considerable extent, a cure for it where it exists—let me exhort parents and teachers and masters and persons in public stations of society to be faithful in the discharge of their duty to

those classes over whom they have respectively the largest influence. Let them not only discountenance infidelity in all its forms—in its half-concealed principles as well as in its avowed publications, but let them diffuse the truth through the varied channels of sound principle, personal character and example, social intercourse, public authority, the Scriptural school, and the Christian press. In short, let them meet infidelity in all the ways in which it seeks to spread itself—use the same zeal and perseverance, avail themselves of the same opportunities, make similar sacrifices, impregnate the knowledge and education—the science and literature and politics of the day, so far as these are within their reach, as thoroughly and more thoroughly with Christianity than the infidel party have been able to do with unbelief: let them not trust in the maxim that “truth is great and will prevail,” without using corresponding exertions; but let them give truth all the advantages enjoyed by scepticism and error, and, fallen world as this may be and strongly prone to congenial unbelief, they will, under the divine blessing, at once preserve their country from returning to aught that savours of Paganism and Infidelity, and establish on a broader and firmer basis the great principles on which religious hope, sound morality, and individual, social, and national happiness depend.”

We may resume the notice of these Lectures on some other occasion; meanwhile, we quote the subjects and the names of their authors.

LECTURE II.—The Genuineness and Authenticity of the Writings of the Old and New Testaments.—By the Rev. PATRICK FAIRBAIRN.

III.—The Inspiration of the Books of Scripture.—By the Rev. ANDREW KING, A. M.

IV.—The argument from Miracles, and its application to the Miracles of the Old and New Testaments. Answer to Hume's Objection. Leslie's Criteria.—By the Rev. ROBERT BUCHANAN.

V.—Evidence from Prophecy.—By the Rev. WILLIAM DUNN.

VI.—The Jews Witnesses for God.—By the Rev. PETER NAPIER.

VII.—Evidence from the character of Christ.—By the Rev. WALTER M'GILVRAY.

VIII.—Evidence from the Resurrection of Christ.—By the Rev. JAMES HENDERSON, D. D.

IX.—Evidence from the character, labours, and sufferings of the Apostles—the harmony of their testimony—and the conversion of Paul.—By the Rev. J. C. FOWLER.

X.—Internal Evidence of Christianity: purity of precepts—spirituality and sublimity of doctrines—harmony and consistency of its principles, &c.—exalts the glory of every divine perfection—adaptation to purify and elevate the nature of man.—By the Rev. JOHN SMITH, D. D.

XI.—The necessity of Divine influence to prepare the heart for receiving the truths of Revelation.—Argument from Experience.—The state of man, as represented in Scripture, accordant with the testimony of consciousness. The power of Truth in Conversion.—By the Rev. ALEXANDER TURNER.

XII.—The Harmony of Scripture, and true Philosophy or Science.—The reception of Revelation by the most gifted minds.—Refutation of objections from Astronomy, Geology, and other sources.—By the Rev. JOHN FORBES, D. D.

XIII.—Argument from Analogy.—The Consistence of Revelation and Providence.—Answer to Objections.—By the Rev. NATHANIEL PATERSON, D. D.

XIV.—The Evidence arising from the past progress of Christianity.—Answer to Gibbon's Secondary Causes.—Guilt and danger of resisting the Gospel.—Moral Responsibility of Man for his Belief.—By the Rev. JAMES GIBSON, A. M.

T. T.

R.

OBITUARY NOTICE OF MRS. WILSON.*

From the Presbyterian Review.

A SERMON PREACHED AT BOMBAY ON THE 7TH OF MAY, 1835, ON THE OCCASION OF THE DEATH OF MRS. MARGARET WILSON, OF THE SCOTTISH MISSION.—BY THE REV. JOHN WILSON.

Mr. Wilson is one of the most faithful, diligent, and devoted of the Scottish missionaries employed in the east, and is already favourably known to our readers, as the author of two excellent controversial tracts in refutation of Hinduism. Nowhere has superstition erected her iron rule on so firm and stable a basis as in the fertile region of Hindoostan; and for ages its wretched inhabitants have bowed down without a murmur to its cruel and debasing tyranny. But at length some prospect of deliverance from this horrid yoke has opened up to our eastern subjects. Missionaries of high talent and ardent zeal have lately been sent to labour in that extensive field; and though far too few for a harvest so plenteous, they are yet beginning to exhibit gratifying traces of their spiritual operations. Mr. Duff has already done wonders in the east of India, and should his valuable life be spared, he may soon return to Bengal, and fully realize all of which he has given so fair a promise. Mr. Wilson's exertions in the west of India have been equally creditable to his piety and zeal. His health does not appear to have suffered materially from the sun's scorching rays; and as his heart is in his work, we may well anticipate the most successful result to his missionary labours. Like Mr. Duff, he is able not only to speak from the pulpit, but to call the press to his aid; and being thus doubly armed, he will fight with more effect against the enemies of truth, and succeed in bringing home to the Captain of Salvation a larger number of captives—the only captives who can

be said not to lose, but to gain immensely from their captivity.

Mr. Wilson was blessed with a most valuable assistant in his interesting duties—his own wife! but that excellent and accomplished woman is no more. Her constitution seems to have suffered from the influence of climate, and as her zeal knew no bounds, she increased the evil by unwearied, excessive exertion. Strange to say, if any part of her conduct was blameable, and supplied just cause for censure, it was her doing too much! She herself, indeed, must have been an infinite gainer by her happy change; but alas! her husband and the missionary cause have sustained a heavy loss. She seemed more anxious to get to heaven than to live on earth, and the Lord has been pleased to give her the translation for which she so earnestly longed. And let us hope that the interesting record of her labours which Mr. Wilson has so seasonably and affectionately furnished, will compensate in some degree for her premature demise; and that, though dead, she will yet speak for the spiritual benefit of those whom she was so anxious, while living, to instruct, to guide, and to save.

Mr. Wilson has selected for the text of his funeral sermon that portion of Scripture, in which the prophet Ezekiel narrates the sudden death of his beloved wife, (chap. xxiv. verse 15—20.); and it would have been hardly possible for him to have found in the whole of the Bible one more happily suited to his purpose. He treats the passage in a calm, sensible, and judicious manner. There is no affectation of extreme pathos, nor any unseasonable attempts at oratory or fine writing. He discusses his subject briefly, though he omits nothing worthy of being mentioned; and by this exercise of good taste, he leaves ample room for a detailed exhibition of the merits and services of one, who may justly be said to hold the first place in the class of female missionaries. How admirably was she fitted by her various qualifications for the peculiar functions which it was her delight to exercise! But we shall allow her bereaved husband, who was so intimately acquainted with her mind and character to speak to us of her realizing faith, her ardent piety, her unquenchable zeal, her indefatigable labours, her christian graces, her domestic virtues, and her literary accomplishments. The following extract, though long, will not, we are sure, be felt as tedious by our readers.

"It was the desire of her heart, when a union was formed between us, to cheer and encourage me, to take part with me according to her ability and the grace which God might give to her, in the great work of evangelizing the heathen, to which I had looked forward; and with a view to accomplish these objects, she presented herself as a living sacrifice on the altar of God, vowing in his sacred presence that she would devote to his cause, her person, her acquirements, her time, her strength and her substance. With a heart

* Mrs. Wilson was a daughter of the late Rev. Kenneth Bain, of Greenock, and sister of the Rev. John Bain, now minister of Galt, U. C.

burning with zeal for the glory of God, and melting with compassion for the souls of men, she crossed with me the stormy ocean, and came to this country, which she did not view like many, as a place of temporary and reluctant exile, but which she adopted as her home, in which she wished to live, and labour, and die. With the greatest ardour she entered on the study of the native languages, and persevered in it amidst every distraction, till her acquirements in the two most important of those spoken in this quarter,* enabled her with ease and effect to communicate instruction respecting the true God and Jesus Christ whom he has sent. The difficulties arising from superstitious custom and corrupted feeling, which are in the way of female education, she found to be numerous and formidable; but she resolved, in reliance on the promises and assurances of God, to encounter them. She instituted and organized no fewer than *six* female schools, containing at an average between 150 and 200 scholars. She trained the teachers, making the least respectable of that class, the only persons who could be engaged for the work, the most efficient in the mission. Principally at her own expense, and with a great expenditure of strength, she visited the scholars and their parents at their homes, and sought to engage their affections, and thus secure their attendance. She not only superintended the schools, but even in her weakest state she daily spent several hours in them, particularly after she was successful in bringing most of them to the mission premises, hearing the children repeat their tasks, examining them, pressing home divine truth to their understandings and hearts, and praying with them. Several adult females she herself taught to read, and communicated to them a knowledge of the first principles of the oracles of God. The only two females whom I have baptized, and the wives and children and female relatives of the converts and servants, and two females who are at present candidates for admission into the church, are under the greatest obligations to her for a thousand kindnesses and services; and the day of the Lord may shew that to her instrumentality they owe their conversion and Christian progress. To the poor's asylums she frequently repaired with the view of instructing their destitute inmates. For a long period she held a regular weekly meeting with the wives and children of European pensioners and their descendants, both in the neighbourhood of the mission-house and Kolabe. Her services, when requested for the Bombay Sabbath schools, were not withheld. During the long journeys which I undertook with a view of proclaiming the glad tidings of salvation throughout the country, she managed with much fidelity and prudence the general concerns of the mission, and she always freed me from

many secular cares connected with its business. She was a principal attraction to many of my native visitors, and particularly to those distinguished among their countrymen for their education and intelligence, and with much ingenuity and tact did she seek their improvement and promote their welfare. She wrote several striking papers in native periodicals, calculated to advance the cause of the Redeemer; and to her pen the *Oriental Christian Spectator* is indebted for its brightest pages.* At a time when the religious discussions in which I have been engaged required the use of some volumes which I could not detain for a sufficient length of time, she spent many hours in copying large extracts from them; and even the whole of the *Vendidad Sade*, which few would read for hire, she translated from French into English for the use of some Parsis, and for the facilitating future reference, when a comparison with the original and Gujarathi translation might be attempted. She has left Marathi translations and compositions, prepared during the last year and a half, and almost all in a state ready for the press, in a quantity almost as great, if we except translations from the sacred Scriptures, as any published by any missionary who has yet come to the west of India. Amidst all these personal exertions, she ever communicated to me the most valuable counsel and the most exciting encouragement in my work and the many trials connected with its duties, and ever proved to me as it were a second soul. Most faithfully and tenderly did she discharge her duties as a wife and a mother; and most affectionately and disinterestedly did she prove herself a Christian friend to those with whom she was acquainted. The Spirit of the Saviour to a rare degree animated her in all her exertions; and the graces of the Christian character were conspicuous in her whole deportment. Her prayers for the nourishment of the divine life within her own soul, and for success in the propagation of the Gospel, prevented the rising sun, and they formed the engagement of many of her midnight hours. The records of her devotions, never intended to meet the eye of man, reveal an intimacy of communion with God, a humility of spirit, and an intensity and agony of desire for the advancement of the divine glory, which may well shame many thousands of the Lord's most devoted servants. In her removal from the scene of her labours and her arduous work, a loss has thus been sustained of which we all must be sensible."

These doubtless were exertions of which any man in the prime of life, and in the vigour of health, might be proud of having made; certainly no female, as far as we know, has ever exhibited any that can be com-

* Marathi and Hindustani. She studied Gujarathi with me for a considerable time, but she afterwards abandoned it for the Portuguese, connected with which she had greater prospects of usefulness, and which from its resemblance to other European languages with which she was acquainted, she found little difficulty in acquiring.

* Her reviews of *Mrs. Hudson's Life*, *Douglas on Errors in Religion*, *Dods on the Incarnation*, *Mrs. Simpson's Diary*, *Stebbing's Church History*, and *Chalmers' Bridgewater Treatise*, have been much admired; and some of them have been printed in other periodicals.

pared to them ; and we may be apt to suppose, that there would be no room in the minds of such a zealous and devoted labourer for the exercise of the milder and more amiable virtues. But Mrs. Wilson was equally qualified for the humbler duties of home ; and her heart, which seemed exclusively fixed on the conversion of the heathen, had yet a large corner in it to spare for domestic sympathy and affection. This will be clearly apparent from the simple and affecting narrative given by Mr. Wilson of her last illness—a narrative which it is difficult to read without tears :—

“Her prayers for her dear children were frequent and fervent beyond conception. To use her own expression, she ‘agonized with God for their sanctification,’ and their being set apart for the Lord’s ministry among the Gentiles in India. ‘Do let me see the dear babes,’ she would say, ‘they do not pull me back to this world. Oh, no! the sight of them only quickens my prayers on their behalf. I have devoted them to God, and I know that he will care for them. How happy am I to have them to leave with you!’ When told of the birth-day of our dear little boy in Scotland, she prayed that the God of Abraham, Isaac, and Jacob, might bless him. In the most solemn circumstances, and in the presence of several Christian friends, she dictated *verbatim* the following letter :—

Bombay, 8th April, 1835.

“MY BELOVED ANDREW,—This is the last letter that your dearest mamma will ever write to you. In a few hours I hope to be with Jesus, and with all the glorious company of the redeemed. I am transported at the prospect of what awaits me. I have often commended you to Jesus ; and I do so in more solemn circumstances than ever, with nothing but eternity before me. I have prayed God to inspire you with zeal to become a missionary to the heathen in this land. No work at present appears to me so important and glorious as the work of a missionary. But my prayers will be of no avail, if the divine Spirit does not put it into your heart. Pray then, my dear children, that the Lord may put it into your heart to follow the footsteps of your beloved father. What I say to you I say to my beloved Johnny. Tell your precious aunts and uncle how much mamma loved them. She wishes to write to them, but cannot hold the pen. Never forget the inestimable obligations you are under to them, nor cease to cherish towards them the tenderest affection. If your aunts accompany your beloved uncle to Canada, I wish Mary Isabella to be placed under their charge ; and O let them feel their deep responsibility in having her, a little immortal, to train for heaven. I commit you to God. Your own devoted mother.

MARGARET WILSON.

“She wrote the words, *your own devoted mother, Margaret Wilson*, with her own hand, and she laid

down the pen never more to take it up, and said, ‘Now I am ready to die.’ I was overpowered with gratitude, and every person was most deeply affected at this consecration of her offspring to the cause of the Redeemer among the heathen. Two days before her death she again referred to the letter as embodying her last wishes on their behalf. I view it as a legacy to my dear children immensely more precious than that of silver or gold, houses and lands.”

We cannot conclude this notice without expressing the high satisfaction we feel at the evident progress Christian principle and feeling are making among the British officers employed in the civil and military departments in India. Various notices of this appear in the sermon before us ; and we have met with similar statements elsewhere. This is an auspicious omen for the future. Our connection with that extensive and populous region will prove the greatest of all blessings not only to the natives but to ourselves, if we bear in mind that our primary duty to Hindostan is to christianize its pagan and Mahomedan inhabitants. It is chiefly for this grand purpose that providence has given to us this immense empire ; and if we are sufficiently alive to the magnificent grandeur of the task, we shall subordinate all our schemes of wealth and ambition to this glorious and infinitely important object. The word of prophecy has clearly shewn that the descendants of Japhet were at some future period to dwell in the tents of the posterity of Shem. So the British nation has been awarded the chief glory of fulfilling it ; but how much more splendid will be our glory, if in return for their fleeting temporary possessions, we shall convert our subjects in the East to the faith of the gospel, and enrich them with that more precious inheritance ‘which is incorruptible, undefiled, and that fadeth not away.’

CHARGE TO THE REV. WILLIAM RITCHIE, A. M., AT HIS INDUCTION TO THE SCOTCH CHURCH, NEWMARKET, ON THE 9TH MAY, 1838, BY THE REV. JOHN TAWSE, A. M., MINISTER OF KING.

Reverend Brother and Sir,

By the solemn act of the Presbytery you have now, in the name and by the authority of Christ, and in accordance with that form which is of divine appointment, and, we trust, with the approbation of Christ, been admitted as pastor of this congregation. The connection which has thus been formed between you and the people of this place and congregation, is of the most interesting, important and responsible nature ;

and its consequences, both in regard to yourself and to them, will be very solemn and of eternal duration. You have publicly and solemnly undertaken the most arduous duty of watching for their souls, as onethat must give an account. They have received you and have had you set over them as their watchman. To use their own words, they have "invited, called and entreated you to assume the office of a pastor among them, and undertake the charge of their souls." How great is the charge!—how precious the trust! These souls of which you have been called to take the charge, are exposed to the most awful danger of being forever ruined by their great enemy. You have been appointed, and have undertaken to blow the trumpet and to warn this people of their danger. The blood of those who hear the sound of the trumpet and take no warning, shall be upon their own heads, and they shall die in their iniquity. But if you blow not the trumpet, and the people be not warned, they shall be taken away in their iniquity, but their blood will God require at your hand. How carefully, then, ought you to watch, and how faithfully ought you to warn!

Knowing then, as you well do, that I do not now speak to you in my own name, nor by my own authority, but in the name and by the authority of the brethren of this Presbytery, permit me, in compliance with the injunction of our church, briefly to address you in regard to the grand objects which you ought continually to keep in view, and the means by which they may be most successfully pursued. The high and holy objects which you are ever to keep in view are, the showing forth of the glory of God, the advancing of the Redeemer's kingdom, and the salvation of souls. If happily, by the divine blessing upon your labours and ministrations in this place, you shall be the honoured instrument of winning souls unto Christ, you will at the same time, and by this very means, glorify God and advance the kingdom of Christ. This is a combination of the most glorious ends conceivable—to be the means of promoting them, is the highest honour which can be enjoyed; and to be ordained and appointed for this purpose, is the most awfully responsible office with which a human being can be invested. Some of the principal means of accomplishing these ends, are the following:—

1. The minister of Christ must carefully and constantly set before his people an *example* becoming the gospel and his sacred profession. This is an important part of a minister's duty, and the exemplification of it has a very powerful tendency to render his services both acceptable and useful. You know how common the saying is, that exam-

ple has more influence than precept. This truth indeed has passed into a proverb owing to its importance. All unclerical deportment on the part of ministers of the gospel, has a most injurious influence on the minds, hearts and lives of the professors of religion, and ought therefore to be sedulously avoided. By inconsistencies in the walk and conversation of the ministers of religion, the real disciples of Christ will be offended, and their edification impeded; and the enemies of religion are eagle-eyed in detecting, and unwearied in exposing such inconsistencies; and they will be expert and also successful in turning them into powerful weapons for opposing the cause and the spread of the truth. There should therefore be a high degree, and an uninterrupted course, of conformity between a minister's preaching and his practice; for unless this be the case, he cannot reasonably nor warrantably expect that his preaching will be much blessed, even though it should be free from error as far as doctrine is concerned. A bishop must be blameless, that is, a person against whom no evil can be proved—one whose good name is invulnerable. He must be sober, prudent, of a sound mind—having a good understanding and complete government of his passions. He must be of good behaviour, orderly and correct in appearance, external manners and conduct. Moreover he must have a good report of them who are without; that is, his character in civil society must be unblameable—he must have a good testimony even from unbelievers; lest he fall into reproach and the snare of the devil, and give the adversary occasion to reproach him for his inconsistencies, and thus prevent his usefulness; which circumstance the devil may render a snare to draw him into greater sins by tempting him totally to disregard the opinion of men who vilify his character.

2. *Prayer* with and for his people, is another very important part of a minister's duty; and he who frequently, fervently, and believingly approaches the throne of grace in prayer for the salvation of his hearers, may rest assured, that in his own good time and way, God will answer his supplications, and crown his labours with success, in the conviction and conversion of sinners, and in the spiritual improvement of saints. The examples of prayer for others, the commands to pray for others, the answers to prayer for others, and the benefits of prayer for others, contained in scripture, are numerous. For encouragement to imitate these examples, for being persuaded of the indispensable obligation of compliance with these commands, in order to receive these answers and experience these benefits, let us advert to a few of them. In

Luke xxii. 32, we have the example of Christ praying for Peter. In various parts of John's gospel, we have instances of Christ praying for his disciples : let his example be imitated by you. In i. Samuel, vii. 5, we find Samuel praying for all Israel : let this example also be followed by you. In Jeremiah xxix. and xlii., taken together, may be found an example of a command to pray for others, of a gracious answer to prayer for others, and also of some—indeed, many—of the benefits to be expected from prayer for others. Of the importance and efficacy of intercessory prayer we have examples from the earliest periods of the history of the human race. A remarkable one is recorded in the xx. chapter of Genesis. But it is unnecessary, we hope, to multiply proofs of the necessity, importance and efficacy of intercessory prayer. The minister who either neglects this duty, or but formally engages in it, cannot prosper in the divine life himself, nor has he reason to hope that his labours will be blessed for the good of others. But he who with regularity, sincerity and faith, performs this duty, will bring down heavenly blessings upon himself, and also upon the souls of which he has the care.

3. Another important part of a minister's duty is *pastoral visitation*. His labours are not to be confined to the pulpit and the sabbath. As far as time for due and careful preparation for the public preaching of the gospel will permit, when a seasonable opportunity offers, and when the case of any of his flock peculiarly calls for it, he will profit both himself and his people by going from house to house, and instructing them, reading the scriptures to them, and praying with them privately. On such occasions he will be best able to find out the particular wants of his hearers, and so be able to accommodate his instructions to their understandings, and to bring them home to their hearts and consciences with greater closeness of application than he could do in public. And farther, by thus visiting and conversing with his people he will come to know better how to address them in public. In the discharge of this part of your ministerial duty, the condition of the aged, the sick and the dying, will have a strong claim upon your attention. Persons in such circumstances stand peculiarly in need of those consolations and supports which the gospel of peace alone can afford ; and it will be your duty to minister to their necessities.

4. The next part of a minister's duty, which I would briefly notice, is the dispensing of the ordinances of the gospel—baptism and the Lord's supper. Perhaps by some it may be thought unnecessary to advert to this part of the gospel minis-

try. Such, however, is not the case. This topic is not usually introduced on occasions like the present ; but the very low state of religion in this country and the mixed character, in almost every congregation, of its inhabitants, have suggested it now. However small a minister's congregation may be, it is very probable that in it are persons from different parts of the world ; and thus it becomes difficult for him, at least for a time, to acquire an adequate knowledge of their sentiments and characters. However conscientious and desirous to be faithful, he may, and very likely will be, imposed upon and induced to administer the ordinances to which we refer, to some who are unworthy to receive them. This difficulty may exist under the most favourable circumstances, but in the present state of religion in this country, a minister is peculiarly exposed to it ; and in order to save himself from being a partaker in guilt with those who may unwarrantably ask and receive the sacraments, he will not unfrequently be under the painful necessity of withholding them from such as apply for them, but give no evidence of being entitled to them. How few, for instance, have that degree of scriptural knowledge, and possess that degree of christian character, which can warrant a minister to admit them to the Lord's supper ! And in a case where neither father nor mother is a member of the church, nor at all fit for being received as such, the children are not entitled to baptism. To baptize their children, would be to encourage such parents to live on in their carelessness and irreligion, and to be the occasion of adding to all their other sins, the great guilt of receiving, or rather profaning a holy ordinance never intended for them in their present condition. How necessary, therefore, is it in a minister to be strict and conscientious in this matter ; for to be so is the best, because the scripture way of promoting the great object of the pastoral office.

5. The only other topic on which I would address you, is the preaching of the word—the gospel of the grace of God—the glad tidings of salvation to guilty, lost and helpless sinners, through the incarnation and humiliation, the obedience and sufferings, the death and resurrection, and the ascension and intercession of the eternal Son of God, and the regenerating influence of the Holy Spirit. This duty of your office I have designedly reserved for the last—not as being the least, but as being the greatest—the most important—the principal duty which a minister of Christ has to discharge. On this part of the subject let me suggest the following things.

The word ought to be preached with much plainness. It is to be feared that ministers not

unfrequently estimate too highly the degree of knowledge attained by their hearers, and therefore are not sufficiently simple and clear in their preaching. In every congregation there are those who, considering the years at which they have arrived, and the time during which they have sat under the ministry of the gospel, might be qualified to teach others; but who, nevertheless, have need to be taught the first principles of the oracles of God. With the consciences of sinners there must be close dealing, and frequent recurrence to those awful representations of their guilt and danger with which the scriptures abound. Those who are sleeping the deep sleep of spiritual death, are not easily awakened. The careless and irreligious are rarely impressed with any thing that is not of an alarming nature. To the ignorant, therefore, it is necessary that you speak plainly; to the careless and secure you must frequently cause the trumpet to send forth the loudest and most piercing sound which you are capable of producing. Allow not sinners to walk on in the broad road that leadeth to destruction, without hearing your warning voice calling them to return. You must set before them life and death, the blessing and the curse, heaven and hell, in the strongest terms. Without plainness of preaching sinners cannot be converted, nor saints edified.

The word must be preached *faithfully*. You must declare the whole counsel of God whether men will hear or whether they will forbear. You are to keep back no part, but declare the whole without reserve. You must not, for fear of offending any of your hearers, hesitate to assert and maintain any scriptural doctrine which may be offensive to their prejudices, or to inculcate any duty in the discharge of which they are glaringly deficient, or to denounce any sin of which they are notoriously guilty. You must remember that if you were to attempt, or even to wish, to please men, you will no longer be the servant of Christ; that therefore you must so speak, not as pleasing men but God who trieth your heart.

The word ought to be preached *solemnly*. And surely if the deepest solemnity is on any occasion becoming, it is when in Christ's stead you are beseeching sinners to be reconciled to God—when you are setting before them the infinitely important realities of death, and judgment, and eternity—when you are discoursing to them of heaven in all its transcendent glories, or of hell in all its unutterable horrors. How fervently ought you to pray, that on all occasions you may be enabled to preach the word with a solemnity in some degree becoming the grandeur of the subjects of which you treat—a solemnity calculated

to awe the thoughtless, and to make them feel that religion is indeed a serious thing—the most serious of all things, and that to be indifferent about it, is folly and madness which no language is strong enough to describe.

But the word ought also to be preached *affectionately*. You must endeavour to convince your hearers that you love them with tender affection, and are most anxious to promote their best interests. You must study to address them with the kindly feeling, the earnest tone and the winning manner of a parent counselling, warning and rebuking, comforting and encouraging his beloved children, according to their various circumstances and necessities. Even when you speak to them of the worm that never dies, of the fire that is not quenched, and of the wretchedness of those who go away into everlasting punishment, it will be with a trembling concern lest any of them should be subjected to so appalling a doom. The whole of your ministrations ought to be the offspring of love and affection; and with the tenderness of christian compassion you ought to beseech them to be reconciled to God, and to flee from the wrath to come.

In conclusion, then, and in the language of the apostle, "I charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." May you prove yourself a workman that needeth not to be ashamed, rightly dividing the word of truth. May you so preach, and may your people so hear, that the word may be to you and to them the savour of life unto life, and the power of God unto salvation.—AMEN.

REFLECTIONS ON THE NEW YEAR.

From Fragments, from the Study of a Pastor. By Gardner Spring, Pastor of the Brick Presbyterian Church in the City of New-York.

Can it be that another year has fled? With all its joys and trials, all its sins and duties, all its instructions and privileges,—is it fled? Yes, it is gone. It has terminated the lives of millions, and like an irresistible current, has borne them on to the grave and the judgment. It has gone. Like a dream of the night, it has gone!

Amid the rapids of time, there are few objects a man observes with less care and distinctness than himself. To one standing on the shore, the current appears to pass by with inconceivable swiftness; but to one who is himself gliding down the stream, the face of this vast extent of waters is unruffled, and all around him is a dead calm. It is only by looking towards the shore, by discerning here and there a distant landmark, by casting his eye back upon the scenery that is retiring from his view, that he sees he is going forward. And how fast! The tall pine that stands alone on the mountain's brow, casts its shade far down the valley; while the huge promontory throws its shadow almost immeasurably on the plain below. It is but a few years, and I was greeting life's opening day. But yesterday, I thought myself approaching its meridian. To-day I look for those meridian splendors, and they are either wholly vanished, or just descending behind the evening cloud. I cannot expect to weather out the storms of this tempestuous clime much longer. A few more billows on these dangerous seas, perhaps a few days of fair weather, is the most I can look for, before I am either shipwrecked, or reach my desired haven.

Why fly these years so rapidly? It is in anticipation rather than retrospect, that men put too high an estimate upon earthly things. I have been wandering to-day in the grave-yard. I have trodden softly on the place of my fathers' sepulchres. I have been playing with the willow and the cypress that weep over their dust. The generations of men *dwell here*. Yes, here they are. Those whom I have loved, and still love, and hope to love, are here. *The fashion of this world passeth away*. The fair fabric of earthly good is built upon the sand. It rocks and falls under the first stroke of the tempest. *Man, at his best estate is altogether vanity*. It is well that it is so. Were it otherwise, we should put far off the evil day, and live as if we flattered ourselves with immortality on the earth. When the Duke of Venice shewed Charles the Fifth the treasury of St. Mark, and the glory of his princely palace, instead of admiring them, he remarked, "These are the things that make men so loath to die."

On what rapid wings has this last year sped its course! How sure and certain an approximation to the close of this earthly existence! Every year adds to what is past and leaves less to come. *What is your life? It is even as a vapour that appeareth for a little time, and then vanisheth away*. What is it, when compared with the amount of labour to be accomplished, and the magnitude of the interests at stake? What is it, compared with the facility with which it may be interrupted, and the ten thousand causes of decay and dissolution it is destined to encounter? What is it, when compared with the ever enduring existence to which it is an introduction? How fugitive! how frail! Hardly has the weary traveller

laid himself down to rest, when he is summoned away to pursue his journey, or called to his everlasting home. *We spend our years as a tale that is told*. The flying cloud, the evanescent vapour, the arrow just propelled from the string, the withering grass, the flower whose beauty scarcely blooms ere it is faded, and whose fragrance is scarcely perceptible ere it is gone, are apt similitudes of the life of man.

I am but a wanderer, a pilgrim, a sojourner on the earth. Though every thing is cheerful about me, I feel to-day exiled and alone. A thousand recollections crowd upon my mind to remind me of the past, to premonish me of the future, and to lead me to some just conceptions of the present. This world is not my home. I have made it my resting place too long. I hear a voice to-day, in accents sweet as angels use, whispering to my lonely heart, *Arise, and depart hence, for this is not your rest!* I am away from my Father's house. I have felt vexations and trials. I have experienced disappointments and losses. I have known the alienation of earthly friends. I am not a stranger to dejected hopes. I know something of conflicts within. But now and then I have a glimpse of the distant and promised inheritance, which more than compensates me for all. It is no grief of heart to me that I have no enduring portion beneath the sun. I am but a passing traveller here. I would fain feel like one who is passing from place to place, and going from object to object, with his eye fixed on some long-wished-for abode beyond; while every successive scene brings me nearer to the end of my course, and all these earthly vicissitudes endear to me the hopes of that final rest. To live here, however happily, however usefully, however well, must not be my ultimate object. I was born for eternity. Nay, I am the tenant of eternity even now. Time belongs to eternity. It is a sort of *isthmus*, or rather a little *gulph*, with given demarcations, set off and bounded by lines of ignorance; but it mingles with the boundless flood—it belongs to eternity still. A great change indeed awaits us. We must drop this tabernacle and go into a world of spirits. But we shall be in the same duration. I must live for eternity.

In entering on another year, I know not from what unexpected quarter, or at what an unguarded hour, difficulties and dangers may come. O that I could enjoy more of the favour of God, more of the presence of the Saviour, more of the sealing of the ever blessed Spirit! O for more of a calm, approving conscience, and more of the delightful influence of the peace-speaking blood of Jesus Christ! From some cause or other, I begin this year with a trembling heart. I fear I may lose my way. I am afraid lest I should turn aside from the straight path; lest I may repose in the bower of indolence and ease; lest I may sleep on enchanted ground; lest I should be ensnared, if not destroyed by an unhallowed curiosi-

ty; lest I should be betrayed by my own presumption and self-confidence. I can remember some who have forsaken the way and fallen into snares; and the sad memorials of their folly are strewed along my path. Why should I hope to pass unwatched or unmolested? The enemy is not asleep. Many a time have I been baffled by his artifices. Rest where I will, and rise when I may, he is always at my side. And shall I dream of peace? Shall I not watch and pray? Will not presumption and sloth cost me dear? Blessed God! hold thou me up, and I shall be safe! Pity thy erring creature. Forgive thy wandering child. Keep, and with the bounties of thy grace, bless thy poor suppliant. Preserve him another year. Let him not be conformed to this world. Give him a warm and humble heart. Let nothing interrupt, or retard his progress toward the Zion above!

I would live another year, if it be my heavenly Father's will. And yet I would not live to sin, and fall, and reproach my Saviour and his blessed cause. Better die than live to no good purpose! I would live till my work is done—cheerful when it is most arduous, and grateful for strength according to my day. But I would not be afraid to die. Shall the child desire to be away from his Father's house? Shall the traveller, already weary, choose to have his stay in the wilderness prolonged? It were a sad sight to see a Christian die with regret—to see him go home, as if he were going to a prison! O let me think much and often of my heavenly home!

"Jerusalem, my happy home!
Name ever dear to me!
When shall my labours have an end,
In joy and peace in thee?

Jerusalem, my happy home!
My soul still pants for thee;
Then shall my labours have an end,
When I thy joys shall see."

Let me then often climb the mount of contemplation, and prayer, and praise, and there try to catch a glimpse of *the glory to be revealed*, and get my cold heart affected with a view of its yet distant endearments. Love to God—communion with God—devotedness to God, these are the foretastes of heaven. If through the cares and duties of secular life, I cannot preserve an invariable tendency of mind toward that holy world,—let it be a more habitual and frequent tendency! I feel the sorrows of this guilty insensibility, this languor of spiritual affection, and long for those hallowed moments when the meltings of contrition, the fervours of desire, the vividness of faith, and the hope full of immortality shall shed their sacred fragrance over my spirit, and make me pant for heaven. Nor let it be a transient emotion, kindled by some momentary excitement, or awakened by some impulse of the imagination; but marked by all the ardour of passion and all the constancy of principle.

Spirit of the Redeemer! shed abroad thine own love in this poor heart of mine, and thus seal it to the day of eternal redemption. Let me greet every truth, every providence, every meditation that shall invite me to more intimate intercourse with heaven. Let me dwell upon the communications sent down from that blessed world to cheer my fainting spirit and revive my courage by the way. Let me welcome those messages of divine providence that are designed and adapted to intercept my constant view of earth, and bring the realities of eternity near. Let me grieve at nothing that makes me familiar with heaven. Let me never mourn when some little stream of comfort and joy is dried up, and I am driven more directly to the Fountain. Let me take a fresh departure for the land of promise from the beginning of this New Year. I would fain look upward with a more steadfast eye, and march onward with a firmer step. Nor would I lose sight of *the cloud by day, and the pillar of fire by night*, but go where it goes, and rest where it rests.

And who, *who* will remain behind? Who will be content to have his hopes bounded by the narrow scenes of earth? Go up, fellow traveller to eternity, go up to some selected eminence of thought, where the splendours of the Holy City shall break upon your view. This world is not *your* home, any more than *mine*. It cannot comfort *you*, more than it has comforted *me*. You may be called away from all its scenes as soon as I. *Your* journey to the grave may be shorter even than *mine*. Nay, *this year*, thou mayest die.

A CATECHISM ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH.

CHAPTER II.

The Constitution and Jurisdiction of Church Courts.

I. WHAT is the nature and extent of that authority which Christ has given to the rulers of the Church? It is merely ministerial and subordinate. 2 Cor. 1 24. 'Not for that we have dominion over your faith, but are helpers of your joy.'

II. What is meant by Ministerial authority?

It is authority, as Ministers or servants of Christ, to proclaim, apply, and execute his laws for promoting the order and spiritual edification of the Church.

III. What is meant by subordinate authority?

It is the subjection of the inferior to the superior Court of the Lord's house,—as of Session to Presbytery, and of Presbytery to Synod, and of all to Christ.

IV. How is this rule or authority exercised?

By the Presbyters or Elders assembled in Session, Presbytery, Synod, or general Assembly. Acts xv.

6. 'And the Apostles and Elders came together for to consider of this matter.'

V. What is a Church Session?

It is the ruling Elders of any particular congregation met as a Church Court. It may be called a congregational Presbytery. 1 Cor. v. 4, 13. 'In the name of the Lord Jesus, when you are gathered together.' 'Put away from among yourselves that wicked person.'

VI. In what manner should the business of the Session be conducted?

The meeting should be constituted by prayer, in the name of Christ, each member called on by the moderator to give his opinion on the subject under consideration, and the question afterwards decided by a majority of votes. Its decision may be appealed from to the Presbytery.

VII. How are matters brought before the Session for judgment?

By any Elder, as an overseer of the Church; or by any other person preferring a complaint, or presenting a memorial.

VIII. Who are subject to the authority of Session?

All the members of the Church of which it has the oversight.

IX. What is the duty of each Church towards the Session?

To respect and uphold that authority which is given it by Christ; to render a cheerful obedience to its decisions, in the Lord; and cordially co-operate in the plans of usefulness which it recommends. 1 Thess. v. 12, 13. 'And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love, for their work's sake. And be at peace among yourselves.'

X. Of what does a Presbytery consist?

Of the Ministers of a convenient district, with a ruling Elder from each congregation.

XI. What is the extent of its jurisdiction?

It extends to its own members, and to the several Sessions and congregations belonging to it. It is a Court of Appeal from Sessions, and has the general oversight of the congregations under its care. An appeal lies from its decision to the Synod.

XII. Of what does a Synod consist?

It consists of the Ministers of several Presbyteries, with a ruling Elder from each Session. In the Presbyterian Churches of Ireland, it is the Supreme Court of jurisdiction and appeal. But in other more numerous and extended Churches there is also a General Assembly, composed of a specific number of Ministers and ruling Elders, appointed by the Presbyteries.

XIII. Does the New Testament furnish any model of Presbyterian Government by such Church Courts?

It does, in the 15th chapter of the Acts.

XIV. How does the 15th chapter of Acts establish that form of Church government?

The facts therein recorded for our example, furnish its outline or general principles. In the Church at Antioch a question was disputed, affecting the faith and practice of all the Churches of Christ. Ver. 1, 2. It was referred, for settlement, to an assembly to be convened at Jerusalem. Ver. 2. The Assembly consisted of the Rulers of the Church, but was open to the people. Ver. 6, 12. It acted in a deliberative capacity. Ver. 7, 12, 13. It decided, not by direct inspiration, but by discussion and consideration, under the ordinary guidance of the Holy Ghost. Ver. 7, 22, 23. One member of the Assembly proposed a resolution, which was unanimously adopted as its decision on the question. Ver. 19, 22. The decree thus enacted was authoritative, and extended to all the Churches. Ver. 25; and ch. xvi. 4. These principles

are applied in government, with all the necessary and expedient details, to particular congregations, by the *Session*; to the Churches of a convenient district, by the *Presbytery*; and to the whole Church, by *Synod* or *General Assembly*. 'This is the Law of the house.' Ezek. xliii. 12. 'Let all things be done decently, and in order.' 1 Cor. xiv. 40.

CHAPTER III.

Discipline of the Church.

I. WHAT is the Scriptural character of a Christian Church?

1. It is a society of persons separated from the rest of mankind. John xvii. 16. 'They are not of the world.' Acts xix. 9. 'When divers were hardened, he departed from them, and separated the disciples.'

2. Professing to believe in Christ. Acts viii. 37. 'He answered and said, I believe that Jesus Christ is the Son of God.'—To be sanctified by his Spirit. 1 Cor. i. 2. 'Unto the Church of God which is at Corinth,' to them that are sanctified.—And to observe his ordinances. 1 Cor. xi. 2. 'And keep the ordinances as I delivered them to you.' Matt. xxviii. 20. 'Teaching them to observe all things whatsoever I have commanded you.'

II. By what means is this character to be preserved?

By the faithful exercise of a Scriptural discipline. 1 Cor. v. 7. 'Purge out, therefore, the old leaven, that ye may be a new lump.' (See context.)

III. What should be the conduct of a Church Court in exercising discipline?

It should be, 1st *orderly*. 1 Cor. xiv. 40. 'Let all things be done decently, and in order.' 2d. *meek*. Gal. vi. 1. 'Restore such an one in the spirit of meekness' 3d. *solemn*. 1 Pet. iv. 11. 'If any man speak, let him speak as the oracles of God.' 4th. *impartial*. 1 Tim. v. 21. 'Doing nothing by partiality.'

IV. In admitting to membership in the Church, are the Rulers bound to receive those *only* who are *really* saints?

That any man is *really* a saint, can be known only to God. It would, therefore, be absurd to make what *must be a secret to men*, the ground of their forming a judgment. (See Deut. xxix. 29.) Our Lord and his Apostles have taught us, that the *secret state* of the soul is not to be the subject of our judgment, when persons apply for membership in the visible Church. Christ sent forth Judas, an infidel and traitor, as a preacher, admitted him to his fellowship, and perhaps to partake of his supper, (see Luke xxii. 19, 20, 21,) and did not cut him off till he had proved his hypocrisy by an *overt act*. So did inspired Apostles to Simon Magnus. (See Acts viii. 13, 23; see also Matt. xxv. 1, 2.)

V. What, then, entitles an individual to the communion of the Church?

His giving a *credible profession* of faith in Christ. Acts xix. 18. 'And many that believed came and confessed, and shewed their deeds.' (Acts viii. 12.) But the infants of believers are also to be regarded as members, and as having a title to baptism. Gen. xvii. 7. 'I will establish my covenant between me and thee, and thy seed after thee, to be a God unto thee, and to thy seed after thee.' Ver. 12. 'And he that is eight days old shall be circumcised,' compar-

ed with Acts ii. 38, 'Repent and be baptized,' 'for the promise is unto you and to your *children*.' See, also, Matt. xix. 14. 'Suffer *little children*, and forbid them not, to come unto me, for of such is the kingdom of heaven.' 1 Cor. vii. 14. 'The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your *children* unclean; but now are they *holy*.' Acts xvi. 15. 'She was baptized and her *household*.' 1 Cor. i. 16. 'I baptized also the *household* of Stephanas.' Acts xvi. 33. 'Was baptized, he and *all his*, straightway.'

VI. When is a person to be regarded as making a *credible* profession?

That man is to be viewed as making a credible profession of religion, who manifests an acquaintance with the leading doctrines of the Gospel, who declares himself a believer in these doctrines, who professes that his heart has been renewed by the Spirit of God, and who maintains a conduct and conversation becoming the Gospel. Rom. x. 10. 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation' Acts xvi. 33. 'And he took them the same hour of the night, and washed their stripes; and was baptized.' Luke iii. 8. 'Bring forth, therefore, fruits worthy of repentance.'

VII. But did not the Apostles receive persons unto the Church by baptism, without waiting for any evidence of the *credibility* of their profession?

All who then joined the Church, did so at the risk of liberty, property, and life; and this of itself was a most satisfactory evidence of their sincerity in making such profession.

VIII. Do the members of the Church, after their admission, continue subject to the authority of the Rulers?

Yes. Such authority on the one part, and obedience on the other, are most plainly sanctioned by the law of Christ. 1 Cor. v. 12, 13. 'Do not ye judge them that are within?' 'But them that are without, God judgeth.' Heb. xiii. 17. 'Obey them that have the rule over you.'

IX. For what offences are members liable to trial, and Church censure?

It would be wrong to subject a member to Church censure, or even trial, for every misdemeanour; but they are to be so subjected, for—

1. *Errors in doctrine.* Rom. xvi. 17. 'Mark them which cause divisions and offences, contrary to the *doctrine* which ye have learned, and avoid them.' Tit. iii. 10. 'A man that is an heretic, after the first and second admonition, reject.'

2. *Immorality in practice.* 2 Chron. xxiii. 19. 'He set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.' Eph. v. 11. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' See, also, Rev. ii. 20.

3. *Despising the authority, or order, or ordinances, of the Church.* 1 Cor. xi. 2. 'Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.' 2 Thes. iii. 6. 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.'

4. *Neglecting the public, domestic, or secret duties of religion.* Heb. x. 25. 'Not forsaking the assembling of ourselves together, as the manner of some is.' Jer. x. 25. 'Pour out thy fury upon the heathen that know thee not, and upon the *families* that call not on thy name.' Matt. vi. 6. 'But thou, when thou prayest, enter into thy closet; and when thou has shut thy door, pray to thy Father which is in secret.'

X. Do all offences subject the person to the same censure?

No. For as the degrees of guilt are different, so should be the punishment. (See Matt. v. xxii.) Hence some are to be *rebuked*. Tit. i. 13. 'Rebuke them sharply, that they may be sound in the faith.' Others *suspended* from the privileges of the Church. 2 Thess. iii. 14, 15. 'If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.' Others '*cut off*' from connection with the Church.' 1 Cor. v. 13. 'Put away from among yourselves that wicked person.' Gal. v. 12. 'I would they were even *cut off*' which trouble you.'

XI. Does not Scripture attach a solemn importance to the censures of the Church?

Yes. For the sentence, when pronounced according to Christ's law, is ratified in heaven; and if the individual be wholly 'cut off' from the Church, he is delivered up to Satan, the god of this world, as a subject of his visible kingdom.' Matt. xviii. 18. 'Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.' 1 Cor. v. 5. 'To deliver such an one unto Satan.' 1 Tim. i. 20. 'Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.'

XII. What is the duty of those who have been judged worthy of censure?

To humble themselves under it,—to submit to it,—to repent, and do their first works. 1 Pet. v. 6. 'Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.' Heb. xiii. 17. 'Submit yourselves.' Rev. ii. 5. 'Remember, therefore, from whence thou art fallen, and repent, and do the first works.'

XIII. Is it lawful ever to restore to the communion of the Church one who has been suspended, or cut off?

Yes, it is. Whenever sufficient evidence has been afforded of repentance and reformation, he may be restored. Gal. vi. 1. 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness.' John xx. 23. 'Whosoever sins ye remit, they are remitted unto them.'

XIV. Are any censures to be made public?

Yes, such as are occasioned by offences which, from their magnitude and publicity, are calculated to bring scandal on the Church. 2 Cor. ii. 6. 'Sufficient to such a man is this punishment, which was inflicted of *many*.' 1 Tim. v. 20. 'Them that sin rebuke *before all*, that others also may fear.'

XV. Does any sentence of the Church exclude an individual from hearing the Gospel preached?

No. It is to be preached to the guiltiest, (see 1 Cor. xiv. 25.); and it is especially the duty of such to attend on the ministrations of the Word.

XVI. Is injury done to the people of God, by the neglect of discipline in the Church?

Yes. When the Church is not kept pure, godly persons will be deterred from joining it. 1 Cor. v. 11. 'But now I have written unto you not to keep company; if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat.' 1 Cor. x. 20. 'I would not that ye should have fellowship with devils.' And those in the Church who are, or may become, pious, will be obliged to separate from it. Rev. xviii. 4. 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

XVII. Is injury done to the sinner by such neglect?

Yes. By it he will be confirmed in his carelessness, self-deception, and sin. Ez. xiii. 10, 22. 'They have seduced my people, saying, Peace and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar.' 'With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' And as the last means appointed by Christ to lead him to repentance is neglected, he is in great danger of finally perishing. 1 Cor. v. 5. 'To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'

XVIII. Is injury done to the Church by this neglect?

Yes. 1st. By this countenancing of sin, the Church of Christ is made to appear as unholy as the kingdom of Satan. Jer. vii. 11. 'Is this house, which is called by my name, become a den of robbers in your eyes?' 1 Cor. xi. 21, 22. 'One is hungry, and another is drunken. What! have ye not houses to eat and drink in? or despise ye the Church of God?' 2d. Sacred ordinances are prostituted. Ezek. xxii. 26. 'Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean.' 3d. The head of the Church is dishonoured. 2 Sam. xii. 14. 'By this deed, thou hast given great occasion to the enemies of the Lord to blaspheme.' Rom. ii. 24. 'The name of God is blasphemed among the Gentiles, through you.' 4th. The Holy Spirit is grieved, and provoked to withdraw. Eph. iv. 30. 'Grieve not the Holy Spirit.' Gen. vi. 3. 'My spirit shall not always strive with man.' Rev. ii. 5. 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' 5th. The wrath of God is brought on the Church. Joshua xxii. 20. 'Did not Achan commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.' 1 Chron. xv. 13. 'The Lord our God made a breach upon us, for that we sought him not after the due order.' 1 Cor. xi. 30. 'For this cause many are weak and sickly among you, and many sleep.'

XIX. May not a Church so far apostatize by the neglect of discipline, as to cease to be a Church of Christ, and become a synagogue of Satan?

Yes. This has sometimes happened. Rev. ii. 9. 'I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.' Rev. iii. 9. 'Them of the synagogue of Satan, which say they are Jews.' 16th verse, 'Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'

XX. What benefits may arise to the offender from the exercise of discipline?

By this he sees sin to be evil and shameful. 2 Thess. iii. 14. 'If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.' And if he receive the censure in a proper spirit, it has a powerful tendency to humble, reclaim, and edify him. 2 Cor. x. 8. 'Our authority which the Lord hath given us for edification.'

XXI. What benefits arise to the Church from the faithful exercise of discipline?

1. Hereby sinners are discouraged from hypocritically joining the Church, and the leaven which might infect the whole lump is purged out. 1 Cor. v. 7. 'Purge out, therefore, the old leaven, that ye may be a new lump.'

2. The number of her true converts increased. Acts xvi. 4, 5. 'As they went through the cities, they delivered them the decrees for to keep, that were ordain-

ed of the Apostles and Elders, which were at Jerusalem; and so were the Churches established in the faith, and increased in number daily.' Acts v. 11, 13, 14. 'And great fear came upon all the Church, and upon as many as heard these things.' 'And of the rest, durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.' 3d. Her holiness manifested. John ii. 16. 'Take these things hence; make not my Father's house an house of merchandise.' 4th. The honour of her Head vindicated. Ez. xxxvi. 23. 'The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes.' 5th. And God's gracious presence and blessing secured. 2 Cor. vi. 17, 18. 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' Rev. iii. 10. 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation.'

XXII. But may not the offender, by the exercise of discipline, be led to forsake the preaching of the Gospel, and thus become more hardened?

As discipline is an ordinance of God, we must expect the neglect, rather than the exercise of it to harden the sinner; but if, in his pride and obstinacy, he disregard the advantages which flow from it, when received in a right spirit, the rulers of the Church are not to be deterred from their duty, any more than than the Minister of the Gospel from preaching, because many are hardened by it, and have their guilt and dangers increased. 2 Cor. ii. 16. 'To the one we are the savour of death unto death; and to the other, the savour of life unto life. Jude v. 19. 'These be they who separate themselves, sensual, having not the spirit.'

XXIII. Are the rulers of the Church deeply responsible for the right exercise of discipline?

They who hold office, by appointment, from Christ, whose faithfulness will be followed by so many and great blessings,—whose negligence must be the source of such deep and lasting injuries to the Church, dishonour to Christ, and evil to sinners,—should feel themselves under a most solemn responsibility, in this matter, and must expect to be called to a most strict account at the day of judgment, for the part which they act, in relation to it. 1 Pet. v. 4. 'And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' Heb. xiii. 17. 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief.'

(To be concluded in our next.)

THE GOSPEL MESSENGER.

How high the honour is to bear the seal
Of an ambassador of God to men,
Delivering his high behests to them,
And guiding them to their eternal weal!
O! what a holy flame of living zeal
Should burn upon the altar of his soul,
To snatch the ruined from the fell controul
Of the destroyer, who doth basely steal
The creature from the Creator, and betray
The immortal from the statutes of his God,
Into the broad and ever downward way
Conducting to the dark and drear abode,
Where outcast souls consume in hellish pains
A long and howling night in red eternal chains.

THE REV. DR. COOK'S CLOSING ADDRESS TO THE SYNOD.

We subjoin a short extract from the MODERATOR'S ADDRESS, (The Rev. Dr. Cook, of Quebec) delivered at the close of the late Meeting of Synod in Montreal. After stating that past experience of God's great and gracious interpositions in behalf of his Church and people furnishes ground of expectation, and a plea to be urged in prayer for further manifestations of His favour, and that by considering such interpositions, the servants of God had often comforted and encouraged themselves, he proceeded :—

"Thus it was, that the prophet did, when in the loftiest strains of inspired eloquence, he uttered the sublime expostulation, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." He was looking forward in prophetic anticipation to the sad season of the captivity at Babylon, when the Jewish church and nation suffered under calamities greater than had ever befallen them at any former period of their history. Then Zion was a wilderness, and Jerusalem a desolation, and their holy and beautiful house, where their fathers praised the Lord, was burned up with fire. The gates of Zion were sunk into the ground; her king and her princes were among the Gentiles. The law was no more, and her prophets found no vision of the Lord. The ways of Zion did mourn, because none came to the solemn feasts. All her gates were desolate; her priests sighed; her virgins were afflicted, and she was in bitterness. Her adversaries were the chief; her enemies prospered; and from the daughter of Zion all her beauty was departed. It was a season of calamity sufficient almost to have justified despondency in the mind of a Jew. Every object of national reverence and attachment was destroyed. The sword of the oppressor was triumphant. Every family was involved in the sweeping desolation, and the children of the promise were driven into ignominious captivity, from that good land to which their fathers had been brought by the high hand and the outstretched arm of Jehovah. It seemed, indeed, as if the Lord had forsaken his people—as if their sins had provoked him to cast them off forever, and he had at last forgotten to be gracious. But, strong in faith, the prophet looked not alone to what was alarming and distressing in the condition of his country. He cast his eye back on the marvellous history of his nation, and on God's dealings with them in the ages that were past. And from the contemplation of the gracious interpositions in

former days, he drew the assurance that the like would yet be vouchsafed. Splendid, indeed, was the long record of his country's deliverances by the hand of Jehovah. He could not be unmindful of the recent interposition of God in behalf of Judah, when the angel of the Lord went forth into the camp of the Assyrians, and smote the thousands of Sennacherib, and throughout the whole history of his nation, there were the like proofs of Jehovah's interference in their favour. But his mind, like the minds of all his countrymen of all ages, turned most readily to that deliverance from Egyptian bondage which the Lord had wrought for their fathers; and well, indeed, might he dwell on the glories of that eventful period. Then it was, that God cut Rahab and wounded the dragon; smote their Egyptian task-masters, and tamed the pride of the fierce tyrant who oppressed his people. Then had Israel left in safety the land of his captivity, while from the very family of the Egyptians, there was heard the cry of mourning for the first born. Then it was that the arm of the Lord made the depths of the sea a way for them to pass over, while the countless hosts of Pharaoh sank like lead in the mighty waters. Then did God guide them through the wilderness—daily spreading his cloud above them, and nightly lighting up his pillar of fire to direct their path, and tell them of his presence. Then had manna fallen from heaven, and water gushed forth from the flinty rock, to satisfy their wants. Then had the warlike nations of Canaan fled before the wanderers of the desert; the sun stayed his course that their victory might be complete; Jordan was driven back that the people might enter on their inheritance; the walls of the enemy fell at the sound of their trumpets; and the land that flowed with milk and honey was won for the chosen of the Lord. Oh, as he thought of these marvellous doings of God for his church and his people, was it not most natural for the prophet to entreat that similar interposition might again be vouchsafed? "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." And was it not natural for him to expect, that as God had done such great things in time past, he would not be slow to save in the time to come? that as he had burst the chains of Egyptian bondage, so he would yet turn the captivity of Zion? that as he had of old, made the depths of the sea a way for the ransomed of the Lord to pass over, therefore the redeemed of the Lord should return from their long captivity and come to Zion with singing, and the sorrows of seventy years be forgotten in the restored prosperity of their nation. And the event has taught the church in similar circumstances to imitate his example. His prayer was heard. His expectations were answered. The arm of the Lord did awake. The princes of the heathen were moved to send back the children of the captivity into their own land. The civil and ecclesiastical polity of the Jewish nation was again established. Jerusalem rose in new splendour from its ruins, and a temple was built, of which it was pre-

dicted, that the glory of it should exceed the glory of the former. Then were the children of Zion like those that dreamed. Their mouth was filled with laughter, and their tongue with singing. It was said among the heathen, the Lord hath done great things for them, and verily, they were glad because it was so, and because though they had sown in tears, they had now a reaping time of joy.

Need I say, brethren, that it is our duty and privilege to follow the prophet's example in the fervency of our prayers, and to cherish the prophet's confidence founded on the experience of God's former dealings with his people.

We may have cause to mourn over the low and apparently deserted condition of the church. But, if from looking back upon the past, the prophet gathered hope for the future, how much more may we? For we have many a glorious season of deliverance and revival to remember in the ages which have elapsed, since the prophet was gathered to his fathers—seasons in which the church was brought as low, as in Egypt or in Babylon, but in which, also, the arm of the Lord did as signally awake and put on strength, as when leading Israel from the house of bondage into the land of promise, or the children of the captivity from the streams of Babel to the hill of Zion.

Can we not look back, for instance, to the time of the advent of the Messiah? How melancholy and hopeless seemed then the state of the Church and people of God. The Jewish nation was groaning under a foreign yoke. The spirit of piety and faith seemed almost wholly to have forsaken the land. The true meaning of the sacred writings was perverted by the traditions and the glosses of men. The spiritual import of the splendid ritual of the temple worship was forgotten. Some were the victims of an austere and melancholy fanaticism; many were open unbelievers; and almost all were satisfied with the outward form of godliness alone. But there were a few even in that season of darkness and decay, who waited with devout expectation for the fulfilment of the prophecies, and longed and prayed for the coming of Him who was to prove the consolation of Israel. And was their expectation disappointed; their prayer unanswered? Oh no. The arm of the Lord awoke. The Desire of all nations came to his temple. After the long interval of four hundred years, a new season of miracles and prophecy commenced. Angels celebrated with songs of praise the birth of a Saviour. A star guided the sages of the East to worship at his feet. A voice from heaven declared him the beloved Son of the Father. The winds and waves were hushed to rest at his bidding. The devils trembled at his word. The counsels of the Father's love were revealed. Life and immortality were brought to light. The promises, which for four thousand years had gladdened the hearts of the people of God, were fulfilled; and a new day of prosperity and glory dawned upon the Church.

Can we not also look back to the morning of the resurrection, as another season when the mighty power of God was specially put forth in a time of doubt, and alarm, and misgiving to the scattered and dispirited members of the Church? It seemed to the enemies of Christ that a final triumph over him had at length been gained, and that all his lofty pretensions were for ever laid to rest. It seemed as if the powers of hell were at length triumphant; as if the purposes of God's love were to be frustrated, and the race of man left to perish without a remedy. Even the confiding followers of Jesus could not understand how the Redeemer of Israel should perish on a cross, and were ready to bury every hope they had formed in that lonely sepulchre, where the body of the Lord was laid. But in the hour of darkness and dismay, the arm of the Lord awoke. Angels were sent to watch at the Saviour's tomb. An earthquake rolled away the stone from the door of the sepulchre, and the Redeemer came forth travelling in the greatness of his strength, mighty to save. Then was the redemption of man completed. Then the seal of the divine approbation was affixed to the sacrifice of the cross. Then was a way opened up for sinners, even the holiest of all. Death was robbed of its sting, and the grave of its victory. And he who amidst sighs and tears, and blood and death had avouched himself the friend and brother of our race, sat down on the throne of the universe—Head over all things to the Church.

Can we not also look back to the early triumphs of christianity over Jewish bigotry and Heathen superstition, as another instance, when 'the arm of the Lord did signally awake, and put on strength for the support and the advancement of the Church?' Feeble, indeed, seemed the means provided by the wisdom of God, for carrying the gospel into a dark and unbelieving world. But the spirit of the Lord accompanied them, and gave them a mighty and resistless efficacy. Before the unlettered fishermen of Galilee, the wisdom of the wise was confounded. The sword of ruthless and bloody persecution failed of its purpose. The altars of Pagan superstition crumbled into dust. Soon their lessons reached even to the throne of the Cæsars. The symbol of the faith shone resplendent on the banners of the Roman empire, and every where the cross of Christ, which had been to the Jews a stumbling block, and to the Greeks foolishness, was acknowledged to be the power of God and the wisdom of God.

Can we not look back also to the glorious era of the reformation from Popish superstition and idolatry, to a time when almost the whole visible Christian Church was involved in thickest darkness, when anti-christ reigned, when the man of sin was revealed sitting in the temple of God, and exalting himself above all that is called God; and the few genuine followers of Jesus were persecuted to the death, even in their last retreats, among the rocks and the secluded valleys

of the Alps. Dark, indeed, were then the prospects of the Church. But soon a brighter day dawned: the arm of the Lord awoke. In the very bosom of the Papacy itself, there sprung up the mighty champion whose resistless power of truth and eloquence shook the bulwarks of anti-christ to their very foundations. In one generation a large portion of the nations of christendom were set free from Popish tyranny and superstition. The word of God so long shut up from the people had free course and was glorified. The hearts of innumerable multitudes were sanctified and saved by its truths. Though thousands of blessed martyrs perished at the stake, the cause of God and truth prevailed; and that light arose which never has been, and we trust, never shall be quenched, but shall shine on with lustre yet brighter and more pure, till lost and hidden in the light of heaven itself.

Yea, even in the history of the land of our fathers, can we not look back to such a season of special interposition on the part of God in behalf of his church and people? Was there not a time dear and hallowed in the recollections of every Scottish bosom, when amidst the rocks and the wild mountains of our land, God's faithful servants were drawn forth to seek an uncertain shelter, when the arm, alas, of Protestant intolerance and of Popish cruelty were alternately lifted up to shed the blood of the steadfast and the faithful; when a tyrannical government threatened to destroy at once the civil and religious liberties of the people, and to restore the reign of a fierce despotism and a fallen superstition. Dark, surely, were the prospects of the church, when treachery and cruelty sat in our high places, and only amidst the wild heath of the desert could the faithful assemble to sing the songs of Zion, to listen to the word of life, or spread the table of the Lord. But then the arm of the Lord awoke; a deliverer was brought under the special providence of God unto our shores. A perjured race of kings, red with the blood of God's saints, was sent forth to wander as fugitives upon the earth, and a period commenced of national peace and prosperity, of religious privileges and advantages greater and longer continued, than God hath ever vouchsafed to any nation under heaven.

Who does not feel that in these recollections there is ground for the believer to stay himself upon the Lord, and a plea to urge in his petitions, amidst all the calamities with which the church may be threatened, whether from the violence and injustice of her enemies, or the ignorance, the worldliness, the lukewarmness of her pretended friends? Now, which of us feels not that in our own particular circumstances, such a plea and such a confidence is needed?" —

THE DUTY OF A CHRISTIAN PEOPLE IN RELATION TO A CHRISTIAN MINISTRY.

1. Those who labour among a christian people in the work of the ministry are worthy of *honour*. "Know them," says an apostle, "submit to them, reverence and respect them, and esteem them very highly in love for their work's sake." The estimation due to men in society depends in a great measure on the relative utility and importance of those particular duties which they are called upon to discharge for the public good. If the office of the ministry be tried by this rule, esteem and reverence will not be denied to those who exercise it faithfully. What is the object proposed by it? It is impressively stated by an apostle, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." And again, "He gave some apostles, and some prophets, and some evangelists, and some *pastors* and *teachers*; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." It is instituted for, and aims at nothing less than the restoration of a world morally ruined to the favour and image of God, to diffuse among men the knowledge of those truths which belong to their eternal peace, and to raise them to the highest perfection and felicity of their being.

The relation, then, in which the faithful Christian minister stands to his flock, is that of a man appointed by the Head of the church, to labour among them as his ambassador, to preach to them the glad tidings of great joy; and, on this ground, the apostle enjoins the brethren to honour the ambassador for his sake that sent him, and for the infinitely momentous proclamation he is commissioned to make on the part of a merciful God to his rebellious subjects. For the words that were originally applied to the Saviour-King, may be applied to his true messengers:—"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In the most pre-eminent sense, therefore, they are angels of mercy, commissioned to go every where in search of the wandering and miserable, to bear the tidings of hope to minds oppressed by the consciousness of guilt, to encourage the returning penitent with assurance of a Father's love, to elevate the thoughts and desires of

men to the regions of immortal existence, and to form them to a character prepared for their everlasting possession. Justly then, may they in imitation of an apostle, magnify their office.

The respect and esteem which the apostles require for such as hold this sacred office, is of a peculiar nature.—Esteem them *very highly in love for their work's sake*. There may be reason to do so on other grounds. They may be men of deep and varied learning, of extensive knowledge, of entertaining conversation, of amiable manners, of impressive eloquence. But these qualities however estimable, the possession of them is in a large degree only accidental to the ministerial character; and they are not the qualities on which the respect of a christian people ought mainly to rest. In selecting his instruments for the conversion of men, God has often chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not to bring to nought things that are: that no flesh should glory in his presence.” And as if to humble the pride of man, ever prone to rest too much on his own power, and attainments, and to teach that success is from God alone, it has often been observed that men of the finest talents and acquirements and most distinguished reputation, have laboured without any visible success—without any addition to their churches, and have gone down to the grave without leaving a vestige of their usefulness behind them; while others in the same neighbourhood, of far meaner abilities, and little esteemed by the curious and the critical, have been honoured in bringing multitudes into Christ's fold—in giving a harmony and permanence to the congregations which they formed; and long after they have ceased from their labours, the trees of righteousness which they had been instrumental in planting, blossomed and bore fruit for the Master of the vineyard, and for the refreshment of the world. Let it not then be supposed that the esteem here claimed from a christian people for the sacred function, is founded on that mental superiority which many invested with it unquestionably possess. It rests upon a higher, a purer, and less disputable foundation—simply on this, that in the providence of God the visible church, by the sanction of its divine Head, hath solemnly set them apart, and ordained them among men for the work of the ministry. By virtue of this solemn investiture they become co-workers together with God, in the achievement of man's redemption. Whatsoever they do in their official capacity, being con-

nected with the souls of men, must be considered a work destined for immortality—they build upon the sure foundation an imperishable structure, “and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

Connected even with the interests of a present world, there is something in the ministerial function which will naturally command the esteem of all who value the excellencies of the mind and heart as the noblest possession, and the improvement of society in knowledge and virtue as the most patriotic enterprise; and for the promotion of these alone has the christian ministry been ordained. Unhappily the records of the past teach that a priesthood calling itself christian, may be only a combination of men leagued together for the aggrandizement of their order, and for enchaining mankind in spiritual bondage; and arising from this melancholy fact, there is a prevalent suspicion of selfishness and ambition resting upon priestly confederations. But with whatever justice these suspicions may sometimes have been entertained, *they* know little of the spirit and design of the New Testament who imagine that it favours selfishness or ambition in those who are its teachers. It constantly inculcates that its kingdom and rewards are not of this world. The divine Author of our faith and his immediate followers neither claimed nor possessed any secular distinctions, and the uniform tenor both of precept and example in the sacred writings entirely discountenances in the followers of the apostles, all grasping after temporal gains and preferments. These indeed have sometimes fallen incidentally and unsought for upon men whom Paul and Paul's Master would not have rejected as fellow-labourers; because even when they obtained them, they were able to say with Paul, “I have coveted no man's silver or gold or apparel; I have fed the flock of God, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind.” The only aim—the all-absorbing desire of a christian minister should be that those over whom the Lord has made him the overseer, may be fed with the bread of life, and be made wise unto salvation. This is the true type and model of his sacred office as held forth in the gospel. Wheresoever and whensoever it is realized, it will present a society of men consecrated to the moral and intellectual improvement of their fellow creatures—men who, imbued themselves with the fear and love of God, and raised to competent qualifications by protracted culture and discipline for that special end, have renounced the paths of

worldly riches and honour, to preach the unsearchable riches of Christ, and to advance the cause of pure and undefiled religion. It is most evident, therefore, that the peace and welfare and refinement of society, are identified with the success of the ministers of the gospel. In proportion as they diffuse the truths and principles and experimental knowledge of true christianity among men of every rank, integrity, benevolence and public spirit in its noblest sense, will prevail, the civil institutions of nations will approach nearer to perfection, the miseries which arise from anarchy and dissension will be diminished, and the peace intended for man in God's dispensation of mercy, shall bless the world. Therefore of the humblest instruments ordained to promote such amelioration, may it not be said, "esteem them very highly in love for their work's sake" ?

2. It is the duty of a christian people to repose *confidence* in those that labour among them. This confidence will naturally spring from affectionate esteem, and must refer to the particular qualities possessed, and the particular objects for which a christian ministry is instituted. In requiring that this affectionate confidence should be reposed in those who hold the pastoral office, we ask no unreasonable sacrifice of private judgment ; we insist upon no implicit and unconditional reception of any opinions not founded upon the word of God ; we demand no credit for a single personal excellence which does not manifestly appear, or of which candour ought not to presume the existence. We simply ask that that confidence be cordially and sincerely given on the part of the people of which the existence of the pastoral relation implies the obligation, and which must be yielded before the proper benefit can be derived from its ministrations. Essentially, it amounts to no more than what is yielded in every case where we call in a guide or counsellor. When in sickness we call in a physician, it implies our confidence in his skill, and our readiness to abide by his prescriptions ; when we appeal to a legal tribunal, and call in the aid of counsel, it implies our confidence in his learning and integrity ; when we resort to the hall of science, it implies a belief in the competence and talents of the philosopher who fills the chair. And with a similar confidence should a christian people connect themselves with that pastor who in the providence of God is called to labour among them in spiritual things. There will often be occasion to exercise it ; for although concerning the broad and palpable outlines of gospel truth, the majority of a well instructed people will be competent judges, and when these are proposed to them nakedly and unencumbered with inferential truths,

they will discover their agreement ; yet in a proper course of christian instruction—in a continued exposition of the sacred volume for unfolding the whole will of God, many things must necessarily be touched upon more remote from the customary tracks of knowledge—requiring some research and critical skill to ascertain and verify ; and which comparatively few in a christian assembly may have leisure or means of doing for themselves. Now it is one of the important branches of the pastoral office to meditate on God's law, to search the scriptures, comparing spiritual things with spiritual, that there may be brought out of this sacred treasury what is there deposited for the edification of the church. By the entire separation of ministers from secular business, they are more able, and it is incumbent on them, to comply with Paul's exhortation to Timothy, "Give attendance to reading, to exhortation to doctrine." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." How necessary is it, therefore, for a christian church to have a satisfactory confidence in the learning, discrimination and ability of him who from his sacred relation to them, must exert a considerable influence in the formation of their religious sentiments ! How important to be assured that, so far as human infirmity usually admits, he is ardently devoted to the cause of truth, and has frequented the paths that lead to her retired shrines—that in his heart there dwells such a holy reverence of the God of knowledge, and such an awful sense of the tribunal to which he is accountable, that he would not consciously misrepresent or keep back what was profitable, even to gain all that man could offer him ! How happy the christian ambassador who can declare with an apostle, "Seeing we have this ministry, as we have received mercy we faint not ; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" ! How happy the people whose hearts—whose spiritual improvement acknowledges the declaration to be just !

There is one other qualification in regard to which it is of great importance that a christian people should be able to repose confidence in their pastor ; and that is, that he possess a keen and accurate discrimination of human character. Some might be inclined to dispense with this, and to shrink from it as from a power repulsive and inconvenient ; but it is an accomplishment quite as essential to the pastoral office as a knowledge of the bible. For how can he readily apply the

truths, the warnings, the rebukes, the encouragements of the sacred Book, until he has ascertained what is suitable to the characters of those over whom he is appointed the spiritual overseer? For be it observed, the preaching of the gospel in the full exercise of the christian ministry, is not simply a declaration of the truths which it contains. It consists in a fit selection and adaptation and enforcement of these truths, so as to come home to the conscience and heart of those who hear them. And as the moral constitution of man, like his body, is different in different individuals, and is affected by accidental circumstances of age and country; so the moral physician, if he would hope for success, must, while he follows the grand principles of his art, modify his treatment, and accomodate it to every variety of circumstance and malady with which he may be called to contend. And there is this peculiar difficulty with which he is encumbered at every step, that he is called to treat multitudes who secretly persuade themselves that they are labouring under no spiritual disease—no pains, no fears, admonish them of danger—they are whole and have no need of a physician! And if at any time a discourse or remark lay bare to the eye of their conscience some plague that lurks within—some transgression secretly indulged—some vice by which they have brought scandal on the christian name; it is odds if they do not retire with heavier complaints against the preacher than against themselves! Oh! how necessary it is for a christian people to have confidence in the man whose duties must often be painful to those for whose benefit they are performed; and who nevertheless, if he would not endanger their eternal welfare and his own, must obey this solemn injunction, “I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine.” How necessary is it to have confidence in the sound judgment and honest intention and kindly regard, of one in whom it would be a fatal dereliction of duty, were he failing to lift up his voice against prevailing iniquity—no matter by whom sanctioned; or were he to be silent on his watch-tower, when he perceives even the threatenings of danger upon the humblest of those for whose guardianship he has been appointed a station there!

There is one other duty pertaining to the pastoral office which ought not to be omitted in enumerating those which cannot be performed unless an affectionate confidence be reposed in him who discharges it; namely, that of holding private con-

ference on spiritual things, in all cases where this is desired or deemed necessary. Were the christian minister viewed as a father and a friend—and surely his spiritual relation ought not to be less intimate and dear than this—the promptings of esteem and natural dependance would often lead those united to him by a spiritual relationship for direction in the way of truth and goodness. Are there not some perplexed with doubts which his experience might enable him to remove? Are there not some walking in darkness upon whose mind he might direct the ray of light and hope? Are there not some enduring a trial which his counsel might strengthen them to sustain, or burdened with a sorrow which his sympathy might soothe? Are there none whom disease or age has brought to the verge of eternity whom his discourse and devotions might aid in shaking off the incumbrances of time, and in preparing for a tribunal before which all must appear? But it cannot be that in such cases his counsel will be sought, unless there be a cherished confidence in his discretion and sympathy—unless there be a persuasion that, like the Divine Master above, he is touched with a fellow-feeling of our infirmities, and would rejoice to do us good. Oh! were such the mutual confidence of minister and people; were the counsel of the one as anxiously sought and as carefully followed, as by the other it ought to be freely and wisely given, the entreaty of the apostle would meet with a cheerful, a grateful compliance—“Esteem them very highly in love for their work’s sake.”

N.

M.

ESTIMATE OF PRESBYTERIANISM AT THE HORSE GUARDS—IN IRELAND—AND IN CANADA.

We are happy at having it in our power to present our readers with the following able exposure of that heartless and unprincipled system of religious intolerance which has so long prevailed in the British army. We have no doubt that the Lords Spiritual are at the bottom of it, and it would seem that they find willing tools to promote their ends, both in the civil administration and in the army. Presbyterian ministers stationed in the vicinity of, military posts in Canada are not strangers to the indignity which the Rev. Mr. Dill complains of as having been inflicted on him in the

garrison of the city of Dublin. We, too, have seen the poor Presbyterian soldier treated as if he had no knowledge, no conscience, no regard for the forms of faith and worship in which he had been educated, but could lay them down and assume another, very foreign to his early association, without any misgivings, at the word of command. We, too, have seen that absolute authority with which the officer is invested, employed even in a Scottish regiment, for the mean and unhallowed purpose of deterring the private soldier from turning out to attend divine worship in the church to which he belonged; and our own ears have heard an officer with little sense and less religion exclaim, "*I am of the religion of my king*," as if that were a reason strong enough to prevent any conscience, especially that of a private soldier, from demurring to enter within Episcopal walls! My Lord Howick also seems to be entirely of this opinion, for he sees "*no reason why Presbyterian soldiers should not attend the worship of the Church of England; and that if ever they are permitted to attend the services of their own Church, when out of Scotland, it is to be viewed as a thing of grace and favour—in fact, an exercise of toleration*"! Will the Presbyterian subjects and soldiers of Her Majesty, we wonder, never succeed in convincing her advisers, that they are attached to their religion, and have an inalienable right to enjoy it, whether they happen to reside in Ireland, or in India, in Canada, or Australia, and that they can never part with its scriptural doctrines and forms without sustaining injury? Although the majority who enter the army may not have very tender consciences in matters of religion, yet the attempt to detach them by a mere act of abused power, from those services by which they are most likely to be improved, is both foolish and wicked. It is the worst species of tyranny on the part of the military satraps who command it; and it is a very obnoxious usurpation of the clergymen who obtrude their services on men who do not receive them but with reluctance. We are persuaded, however, that the Right Reverends and Reverends will not be induced to relinquish their *spiritual authority* without a struggle. Their ambitious dreams have long clustered around it as one of the "vested rights of the Church;" and it may require a shock greater than any they have yet received to dissipate them. There is power enough to do it. But its possessors are calmly waiting to see whether the mere apprehensions of self-interest will not loosen the grasp of unholy domination, ere insulted freedom arise, perhaps, in might, rather than in majesty, to crush it, and, perhaps, to destroy something else that good men would wish to see preserved.

GENERAL SYNOD OF ULSTER.

TREATMENT OF PRESBYTERIAN SOLDIERS IN THE ARMY.

Mr. R. Dill (Dublin) said that on account of the shortness of the time he would for the present omit reading a lengthened correspondence which he had last winter with the authorities, arising out of his exclusion from the military garrison, in which were Presbyterian soldiers, whom he wished to visit as a minister. Nearly one-fifth of the British army (said Mr. Dill) is Presbyterian by profession. I arrive at this result by two modes of calculation. 1st—There are fourteen Scottish regiments. But, besides these, there are several, such as the 25th, 1st Royals, &c. in which the great majority are Presbyterians; and in almost all the other regiments in the service, a considerable number of Presbyterians are to be found. It is well known that nearly one-half of the Artillery belong to that Church. Again, there are in Scotland, Ireland, and England, above 4,000,000 Presbyterians, or nearly one-fifth of the entire population of the three countries; so that, if the Presbyterians contributed to the ranks of the army only in the ratio of their numbers, they must contribute to nearly one-fifth of it; but it is well known that Scotland furnishes far beyond that proportion. Now, what is the religious instruction which the State provides for this large body of men, enlisted in her service, and belonging to one of the two Established Churches which she is pledged to support? In "the King's regulations and order for the army," a book of 520 pages, published in 1837, and which is the latest and highest authority on all matters of military regulation, there is not the remotest reference to the Presbyterian or Scottish Church. It is directed, "that chaplains shall examine the children of the regimental schools in the Church Catechism;" and officers are directed to "communicate with the chaplain-general, respecting the supply of Books of Common Prayer, and to furnish him with an annual return of the supply of such in each regiment." Officers are also therein declared to be "responsible for the attendance of the men at the parish churches nearest their quarters." An exception, indeed, is made in favour of Roman Catholics. Toleration is granted to them. Commanding officers are directed to be "particularly attentive, that no soldiers, professing the Roman Catholic religion, shall be compelled to attend the divine worship of the Church of England;" but as no such exception is made in favour of any others, it is clearly implied, that all others shall be compelled. In a pamphlet published in 1838, and entitled "Explanatory directions for the information and guidance of paymasters and others," it is directed that, "wherever it is practicable, the troops should, in all cases, in England and Ireland, attend divine service in church with the parishioners;" "that in Scotland, when the service is for any of the following Scottish regiments, viz., the Scotch Greys, 21st, 26th, 42d, 71st, 72d, 73d, 74th, 78th, 79th, 90th,

91st, 92d, and 93d, the allowance will be given to a minister of the Kirk of Scotland; and when it is for any other regiment, it will be given to a clergyman of the Church of England." So that, even in Scotland, there are many regiments, such as the 25th and 1st Royals, where the large majority are Presbyterians, which must attend the services of the Episcopal Church and have an Episcopal clergyman paid for ministering unto them. Such are the regulations of the army in reference to religious instruction. To show how these are understood by those who have been appointed to interpret and execute them, I may mention what occurred when in London in December last. I waited, in company with your late Moderator and Mr. Gibson, on the Secretary at War, to lay before him the grievances which the Presbyterian soldier laboured under, as regarded religious instruction. I will say nothing of the manner in which Lord Howick received us. My veneration for his noble father, and my respect and gratitude towards his gallant and truly honourable brother, Colonel Grey, prevent me from giving expression to the feelings of indignation which that interview excited; but this I may relate, as a mere matter of fact, important to the case under consideration. On that occasion Lord Howick stated that he saw no reason why Presbyterian soldiers should not attend the worship of the Church of England; and that if ever they were permitted to attend the services of their own Church, when out of Scotland, it was to be viewed as a thing of grace and favour—in fact, an exercise of toleration. An average of nearly 1000 Presbyterian soldiers had been living in London in utter destitution of the ordinances of their Church. Since my going to Dublin in 1835, there has been constantly at least one Scottish regiment there. For a considerable portion of that time there have been two. At this moment there are three, besides a large number of Presbyterian soldiers in the other regiments of the garrison and the Artillery; so that at this moment very nearly one-half of the entire garrison is Presbyterian; but this half is thought by Lord Howick unworthy the appointment of one Presbyterian chaplain, whilst four Episcopalian and two Roman Catholic chaplains have been appointed for the other half. In what terms should such a state of things be designated? But this is not all. If Presbyterian ministers in Dublin had liberty to perform, even gratuitously, to the Presbyterian soldier those services which the priest is paid for performing to the Roman Catholic soldier, there would not be so much ground of complaint; but whilst the priest is paid for visiting every hospital in the garrison, one of your ministers walks above a mile through snow, gratuitously, to visit sick Presbyterian soldiers. When he arrives at the hospital he is shut out by order of the Episcopal chaplain. He dares to complain; and instantly the arm of military authority is raised to crush him, and if he escapes, he owes it solely to the impotence of his assailant. One of your ministers again visits the school of a Scottish regiment quarter-

ed in Dublin. He finds almost every child in the school Presbyterian by profession, yet he finds every one of them learning the Church of England Catechism. He remonstrates—but in vain. He has no means of redress, and must submit. He endeavours again to get these children to attend the Presbyterian Church. Here he is equally unsuccessful. They are marched by authority to the Episcopal service. The influence, too, which controls the children seems able to control their fathers; although nineteen-twentieths of them are Scotsmen, yet not one fourth attend the Scottish Church. The influence of their commander outweighs every other. Under the present system, he has been enabled to succeed in proselytizing three-fourths of his regiment. It is truly a brave exploit—a most gallant achievement—one that must adorn a soldier's brow with unfading laurels. Everywhere through the British empire, and everywhere except in Scotland, I find the Presbyterian soldier deprived of the ordinances of his Church, and even there, the privilege is extended only to fourteen regiments, and, as not more than one of these can be in Scotland at a time, it follows that, for one regiment alone, out of all the Presbyterians in the army, the services of the Presbyterian Church are provided by the State. As to the occasional services allowed to Scottish regiments, when in the north of Ireland, they are not deserving to be mentioned, as they depend upon the will of the Secretary at War, and in opposition to the established regulations of the army. It is surely full time to ask why such a state of things should exist? Why should the Episcopalian soldier have the services of his Church everywhere provided him, and the Presbyterian soldier the services of his everywhere denied him, except in Scotland, and not even there, unless he belonged to one of the fourteen privileged regiments. In what respect is he less deserving than his comrade of the other national establishment? Is he not as brave in war?—as well conducted in peace? Has not his blood refreshed the oak of Britain, and his triumphs brightened the star of her glory? Why, then, should he be denied that which is extended to the most blood-stained criminal, the rites of his Church? Why take him from his home, his country, his Church—drag him over perilous seas, and into more perilous climes? Why spend his life and shed his blood, and not allow him even the consolations of his religion? Where is the charity, where is the justice, where is the humanity of such a state of things? What wand of enchantment has lulled our Church into such insensibility on a matter of such vast importance? Is there not everything calculated to rouse us from our indifference on this matter? I need not remind you, that to Presbyterian troops we are mainly indebted, under God, for the very existence of Presbyterianism in this island. Had it not been for them, instead of holding, as we now indubitably do, in our hands the destinies of Ireland, and the integrity of the empire, we should, probably, have neither had a name nor a place within the land; and

who can tell when similar circumstances may again occur? But, even though there should be no revolutions, how much are we gradually losing by the gradual decay of Presbyterianism in the army? Is it not, under the present system, a large and perpetual drain upon our ranks? and are there not circumstances sufficient without this to lessen our numbers? Is not emigration sweeping away, with every tide, thousands from our shores? Is not fashion enticing multitudes from our humble and simple worship; and must we also submit to have the British army made a means of proselytizing our people, under the high patronage of the Commander of the Forces, and the Secretary-at-War? How many thousands are lost to us every year, in this way, who, perhaps, settle in other lands, or return to their native country, alienated from the worship of their forefathers, to propagate, perhaps, infidelity or dissent in the neighbourhood that gave them birth? We should require, 1st, That every Presbyterian, on enlisting, should be entered on the books of his regiment as a Presbyterian; 2d, we should require, that Presbyterian soldiers should be marched to a Presbyterian Church, when convenient, in the same way as Episcopalian soldiers are marched to the Episcopal Church, and Roman Catholic soldiers to the Roman Catholic; 3d, We should require that the children of Presbyterian soldiers, shall be educated in the principles of the Presbyterian Church, and placed under the superintendence of the Presbyterian chaplain of the place where they are quartered; lastly, we should require that one Presbyterian chaplain, at least, should be appointed to each of the large garrisons throughout the empire. Let us only be energetic, unanimous, and persevering, and success is certain. Let us endeavour to arouse the General Assembly of Scotland to a sense of her duty in this matter. Let us endeavour to enlist on our side the members of Parliament for Scotland and Ulster, and all others whom we can influence. Let us employ that mighty engine, the press. Above all, let us seek the aid of Him who has the hearts of princes in his hand, and, who will assuredly bless and prosper a cause so righteous.

The subject of Mr. DILL's proposal was fully discussed by the Synod, after which the following gentlemen were appointed to act as a committee, and to report to the Synod in relation to it:—Dr. Cooke, Dr. Stewart, Mr. Carlisle, Mr. J. Brown, Mr. H. Dobbin, Mr. R. Dill, (Dublin) Mr. H. M. Molyneux.

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Tuesday, July 3.

PRESBYTERIAN SOLDIERS.

The Rev. Richard Dill (Dublin) laid before the Army Committee the following draft of a Memorial, which was approved, and ordered to be presented for the sanction of the Synod:—

“To the Right Honourable General Lord Hill,

Commander in Chief of Her Majesty's Forces, the Memorial of the General Synod of Ulster,

“SHEWETH—That in the ‘King's Regulations and Orders for the Army,’ published in 1837, no reference whatsoever is made to the Presbyterian Church, nor any provision allowed for the Presbyterian soldier to receive the ordinances of their own religion, whilst it is therein directed “that Chaplains shall examine the children of the several regiments in the Church Catechism’—(page 289)—‘That officers shall communicate with the Chaplain-General respecting the supply of books of Common Prayer’—(page 241)—and, ‘that Commanding Officers are to be particularly attentive that no soldier professing the Roman Catholic religion shall be compelled to attend the Divine Worship of the Church of England’—(page 239)—obviously implying that all others shall be compelled.

“That in ‘Explanatory directions for the information and guidance of paymasters and others,’ published in 1838, it is directed that, ‘wherever it is practicable, the troops should, in all cases in England and Ireland, attend divine service in church with the parishioners’ (p. 77); and that, even in Scotland, the allowance for divine service shall be given to a clergyman of the Church of England, except in the instance of fourteen regiments which are specified as entitled to receive the services of a minister of the Kirk of Scotland (p. 79); and as this privilege is only extended to these when in Scotland, and as not more than one of them at a time, on an average, is quartered there, it follows that for one Presbyterian regiment alone, out of all the Presbyterians in the army, which memorialists confidently reckon to constitute nearly one-fifth of it, do the Government provide constantly the ordinances of the Presbyterian Church; all other Presbyterians in the service, if the law be carried into effect, must attend upon the worship of the Church of England, and have their children educated in the principles of that religion.

“That in point of fact, whilst the Church of England soldier has the ordinances of his Church everywhere provided him by the State, there is not a single Presbyterian Chaplain appointed to minister to Presbyterian troops out of Scotland. That in London, Chatham, Gibraltar, Malta, and all the other large garrisons throughout the empire, the Presbyterian soldiery are utterly destitute of the rites of their religion, except in Dublin, and even there, there is no regular Presbyterian Chaplain, although there are several Church of England and Roman Catholic chaplains—although there must be an average of nearly 1000 Presbyterian soldiers quartered there—although there are the General Military Infirmary and Royal Hospital, where sick and infirm Presbyterian soldiers are always to be found, and although very nearly one-half of the entire garrison is at this moment Presbyterian by profession. Memorialists feel persuaded that your Lordships cannot approve of such a state of things. It cannot be desired to treat the Presbyterian Church

with indignity, or to inflict an injury on a denomination which contributes largely to the revenues of the State, whilst it costs it as little, in proportion to its numbers, as any other in the empire. Neither can it be designed to interfere with that liberty of conscience which the British constitution recognizes as the birthright of every individual; nor to strip the Presbyterian soldier of one of the dearest-bought privileges of his country, from the moment he offers himself to fight that country's battles. Memorialists would ascribe the present system more to oversight than intention, and they confidently anticipate that your Lordships, on reviewing it, will perceive the propriety of having the dignity and rights of the Presbyterian Church properly recognized and respected in the Government of the army—of affording to the Presbyterian soldier the consolations of his religion whilst in the service of his country, and of placing him on the same footing as to religious instruction with his comrade of the other National Establishment.

"Memorialists, for this purpose, respectfully, but earnestly, request that every Presbyterian, on entering the army, shall be enrolled on the books of his regiment as a Presbyterian—that he shall be marched to the Presbyterian Church when convenient, in the same way as Episcopalian and Roman Catholic soldiers are marched to their respective Churches—that his children shall be educated in the principles of his own religion, and placed under the superintendence of the Presbyterian minister of the place where he is quartered, and that one Presbyterian chaplain, at least, shall be appointed to each of the large garrisons throughout the empire.

"And Memorialists shall ever," &c.

This memorial was unanimously adopted by the Synod, and ordered to be presented by their Moderator, Clerk, and Agent, who are to proceed immediately to London. It was farther ordered that the same memorial be forwarded to Lords Melbourne, Howick, and Morpeth, and that a communication be addressed to the Moderator of the General Assembly, soliciting the co-operation of the Church of Scotland in furthering its prayer. It was also moved, and unanimously agreed to, that petitions to Parliament on the subject be prepared and forwarded if necessary.

TO A NIGHTINGALE.

BY WILLIAM DRUMMOND, OF HAWTHORNDEN.

Sweet bird, that sing'st away the early hours
Of winters past, or coming, void of care,
Well pleased with delights which present are,
Fair seasons, budding sprays, sweet-smelling flowers;
'To rocks, to springs, to rills, from leafy bow'rs
Thou thy Creator's goodness dost declare,
And what dear gifts on thee he did not spare,
A stain to human sense in sin that low'rs.
What soul can be so sick, which by thy songs,
Attir'd in sweetness, sweetly is not driven
Quite to forget earth's tumults, spites and wrongs,
And lift a reverend eye and thought to heaven?
Sweet artless songster, thou my mind dost raise
To airs of spheres, yea, and to angels' lays.

ECCLESIASTICAL AND MISSIONARY INTELLIGENCE.

From the Halifax Guardian.

SYNOD OF NOVA-SCOTIA.

Many of our readers, we have no doubt, feel desirous to learn something of the proceedings of this Ecclesiastical Court, during its present meeting in Halifax. But from the crowded state of our columns, and the lengthened detail which we have this day given of the formation of the AUXILIARY COLONIAL MISSIONARY SOCIETY, we are compelled to be as brief as possible in our statements. The Synod met as already mentioned, on Wednesday the 8th of this month, and was opened by a very excellent and appropriate discourse from the Moderator, the Rev. JOHN McRAE, of the East River of Pictou, from Romans i. 16. "For I am not ashamed of the Gospel of Christ."

When the Clerk had completed the roll, the Synod proceeded to the election of a Moderator for the ensuing year, when the Rev. GEORGE STRUTHERS, of Cornwallis, was unanimously called to the chair. We cannot at present furnish an abridgment of the varied and important subjects which occupied the attention of the Court, during the ensuing five days; some of them relating to education, and others to religion. We have never at any former period witnessed such a full attendance of Clergymen, there being not fewer than fifteen Ministers and several Elders present on this occasion. The greatest harmony and christian feeling seemed to pervade the minds and conduct of those who had assembled from the different and distant parts of the Colony, to advance the glory of God, and the interests of Religion amongst the Presbyterian population in Nova-Scotia. And after bringing almost all the business submitted to them to a satisfactory termination, and making such regulations and appointments as the circumstances of the Church and the necessities of the people seemed to require, the Synod closed its sittings on Monday afternoon, by appointing the next annual meeting to be held at New Glasgow, on the third Wednesday in the month of July, 1839.

There were various important decisions respecting a Union among Presbyterian Churches, the present state of Education, and the destitution of the means of grace which we had intended to have inserted in this number. Our readers will feel less disappointed at the omission of these articles, when we inform them that we intend to advert to several of these important subjects which at present deeply interest the public mind, on an early day.

MISSIONARY MEETING.

The day has now dawned on us when it is no longer necessary to defend the cause of missions, and we hail it as an auspicious period in the history of our race, because it is pregnant with blessings to the poor who have the promise that to them the gospel will be preached.

The most important mission that ever appeared in our world consisted only of twelve persons, at the head of which, indeed, stood the Great Head of the Church, who left a commission with them, when leaving the earth, to go and preach the gospel to every creature, without distinction of rank, sex or age. In obedience to the injunction of heaven, the heralds of the cross proceeded to deliver the message which has cheered thousands and tens of thousands of our race during their transient stay on earth, and pointed out to them

a haven of eternal rest beyond death and the grave. And we rejoice to be able to give proof this day that the missionary spirit has not become extinct. For on Monday evening, the 13th inst. the Synod of Nova-Scotia, after closing their sediturms resolved to hold a meeting in St. Andrew's Church for the purpose of forming a Missionary Society to be under their superintendence, and we are glad to be able to state, that the meeting was most respectably attended, that the spirit manifested by all present was such as gives us reason to hope the best for the future progress and success of the Society. We have seldom been more delighted with the appearance of any meeting than that presented on the present occasion. Laymen and Clergymen seemed to be actuated by one spirit, and from the tone and temper of the speeches delivered we augur that the slumber of the wilderness will be disturbed—that inroads will be made on the brooding ignorance which prevails in the forest—that young and old of all creeds and denominations among us will be able to hear the lessons and demonstrations of the gospel both by preaching and teaching in a higher degree than has yet been their privilege to enjoy.

But it must be remembered, that God has made the treasures of earth subservient to the acquisition of heaven, that the means wherewith he has blessed us here have not been bestowed for purposes of vanity and self indulgence; and that if we are to promote the purposes of heaven we must be willing to lend to the Lord so as to be found fellow workers with him. In what more glorious work can rational, intelligent, and immortal creatures be employed than in gathering sons and daughters to God, from among the outcasts of our race; and though we are not all called on to sound the trumpet of the gospel by preaching, those among us who have come under its influence will not be at a loss how to act when such a call as the present comes to be addressed to them. If they find a channel in which to throw the earthly treasure, it must gladden their hearts to know that in this channel may run the streams of salvation to many a thirsty soul, that the drop they add to the stream will be wafted with undeviating certainty to accomplish the designs of him who wields the elements of nature and of grace alike to effect his own purposes, so that he who gives but a cup of cold water to a disciple in the name of a disciple will not lose a disciple's reward.

We may adduce an instance in corroboration of these remarks which came under our observation at this meeting. James Munroe, a private in the 93d regt. along with five of his companions in arms, came forward at the close of the meeting and paid down the handsome sum of two pounds seven shillings, as their subscription to the society. These men must have been actuated by the best, the purest of all motives, and we have reason to conclude that the blessing of heaven will descend on their donation.

The meeting was favoured with the presence of a considerable assemblage of ladies, who, if we could judge from their countenances, seemed delighted at the opportunity which Providence had opened up to them for bestowing a little of their means on their benighted fellow-creatures in this Province, and though they were deprived of the opportunity of collecting at the time, we trust from the smile of glistening joy that seemed to beam on their countenances, their love will not cool even when the stern appearance of winter shall compel them to forsake the promenade.

Without saying any thing further at present, than stating that the sum of about £30, was subscribed at the close of the meeting, we shall subjoin the Resolutions which were proposed and adopted this evening.

The proceedings of the Society commenced, by calling the Rev. GEORGE STRUTHERS of Cornwallis, the Moderator of the Synod, to occupy the chair, who opened the meeting with a very beautiful and appropriate prayer.

1st.—*Moved* by WILLIAM YOUNG, Esq. and seconded by the Rev. DONALD A. FRASER—That a Society in connexion with the Church of Scotland, be now formed in this Province, for the purpose of supplying the destitute Presbyterian Settlements with Religious Instruction, by means of preaching and teaching.

2d.—*Moved* by the Rev. JOHN ROSS, seconded by JAMES F. GRAY, Esq.—That the following regulations be adopted as the Constitution of the Society, subject to such modifications as circumstances may require.

1. That a Society shall be now formed in Halifax, in connection with the Established Church of Scotland, and in co-operation with the Glasgow Colonial Society, to be denominated the NOVA-SCOTIA AUXILIARY COLONIAL SOCIETY.

2. That the object of this Society shall be to promote the means of Religious Instruction for the numerous destitute Presbyterian settlements throughout this colony, and that the funds raised by the Society shall be expended in supporting missionaries, catechists, and teachers, in the most neglected stations, under the direction and control of the Synod of Nova-Scotia.

3. That every person subscribing ten shillings annually, shall be a member of the Society, and every person making a donation of five pounds at one time, shall be a member for life.

4. That the business of the Society shall be conducted by a Committee, consisting of a President, Treasurer, Secretary, and ten members, to be chosen from the subscribers, five of whom shall be a quorum.

5. That all the Ministers of the Synod of Nova-Scotia, and all the members of the Legislature connected with the Presbyterian Church, who shall become subscribers, shall be ex-officio Members of the Committee, and be entitled to deliberate and vote at its Meetings.

6. That the Committee shall meet quarterly, or oftener as business may require, and that all meetings of the Committee shall be summoned by the Secretary, under the authority of the President, and be begun and ended with prayer.

7. That an annual Meeting shall be held in Halifax, during the Session of the Legislature, when a Report of the proceedings of the Society for the past year, shall be presented by the Secretary, when the Treasurer's account shall be audited, and a new Committee appointed to promote the general objects of the Society.

8. That it be recommended to the different congregations in connexion with the Church of Scotland as well as the inhabitants of the destitute settlements to form themselves either into sub-committees or into distinct associations, as they may think proper for the promotion of the same important designs.

9. That as the object of this Society is not only to raise funds, but to collect information and awaken a Missionary spirit among the members of the Church, a correspondence shall be opened immediately with influential individuals in the different Presbyterian settlements now destitute of religious ordinances; that an exact account shall be obtained of the nature and extent of their destitution, to be embodied in the Annual Reports of the Society; and every information and assistance shall be afforded to them in seek-

ing to procure either an occasional or stated supply of the means of grace.

10. That the Society shall maintain a regular correspondence with the General Assembly's Colonial Committee, and the Committee of the Glasgow Colonial Society, and shall co-operate with these excellent Institutions for the furtherance of religion among the neglected Presbyterians throughout this Colony.

3rd.—*Moved* by the Rev. JOHN STEWART, seconded by ALEXANDER KEITH, Esq.—That this meeting view with great satisfaction the exertions which the Parent Church is now making, in aid of the Presbyterian population of this Colony, as well as the exertions already made, both by the *Glasgow Colonial Society*, in reference to this Province in general, and by the *Edinburgh Ladies' Association*, in relation to the Island of Cape Breton in particular.

4th.—*Moved* by the Rev. JOHN MARTIN, seconded by Major Matheson, 23d. Regt.—That the following gentlemen be the Office Bearers of the Society for the ensuing year :—

President, The Rev. The MODERATOR of the Synod.

Vice Presidents, CHARLES W. WALLACE, Esq. and the Rev. DONALD A. FRASER, of Lunenburg.

Treasurer, JAMES LEISHMAN, Esq.

Secretaries, The Rev. JAMES MORRISON, Lawrence Town, The Rev. JOHN STEWART, New Glasgow.

5th.—*Moved* by the Rev. DOUGALD MCKICHAN, seconded by the Rev. JOHN ROSS,—That this Meeting feel thankful to God, for the measure of success which has already attended the labours of our Missionaries in this Province, and in commencing a new undertaking in this country, desire to look up to the Great Head of the Church, for his continued direction and blessing.

It was moved by the Rev. JOHN STEWART, and seconded by the Rev. DONALD A. FRASER, that the thanks of the meeting be given to the Chairman, which passed unanimously. A suitable prayer was then offered up by the Rev. J. MCINTOSH, and the meeting concluded with praise and the Apostolic benediction.

SYNOD OF THE SCOTCH PRESBYTERIAN CHURCH IN CANADA.

The following Address from the Synod of the Church of Scotland assembled at Montreal, was presented on the 30th August, to His Excellency the Governor General, by the Rev. Dr. Cooke, Moderator of the Assembly, on behalf of the Synod.

To His Excellency the Right Honourable John George Earl of Durham, Viscount Lambton, &c. &c., Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, and Governor General, Vice Admiral and Captain General of all Her Majesty's Provinces within and adjacent to the Continent of North America, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY—

We, Her Majesty's dutiful and loyal subjects, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, in Synod assembled, beg leave to congratulate your Excellency on your arrival in this Province, and to assure you that we entertain a grateful sense of the favour of Her Majesty, in appointing to the North American Provinces, a nobleman whose great experience in public affairs and perfect freedom from local

influences, gives auspicious promise of the future peace and tranquillity of these Provinces and of their permanent connection with the Kingdom of Great Britain and Ireland.

We have further to express our prayer and hope, that Your Excellency in the performance of the duties with which Her Majesty has entrusted you, may be directed in all your measures by the counsel of God, that you may be protected by his Providence, that you may receive for your good endeavours, the thanks of the British Nation, and that when called to a higher state of existence, you may receive the reward of Immortality.

In name and by authority of the Synod.

JOHN COOK, D. D.

Moderator.

At Montreal, 6th August, 1838.

His Excellency was pleased to make the following reply :—

I request you to accept my sincere thanks for your kind congratulations.

These friendly assurances cannot fail to lighten the burthen of that arduous office to which you allude. I undertook it with feelings of the deepest reluctance, and nothing could have induced me to accept it, but the hope that I might usefully serve my Sovereign and my country, and advance the interests of all classes in the North American Provinces.

I am now devoting the most unremitting attention and labour to the preparation of such measures as will, I trust, under Divine Providence, effect these objects. My endeavours must be materially assisted by the co-operation of intelligent and pious men like yourselves, and I therefore gratefully accept your declarations of esteem and confidence.

Castle of St. Lewis,
Quebec, 30th August, 1838.

CABINET OF THEOLOGY.

INSUFFICIENCY OF THE LIGHT OF NATURE.—The light of nature is never able to find out any way of obtaining the reward of bliss, but by performing exactly the duties and works of righteousness. From salvation, therefore, and life, all flesh being excluded this way, behold how the wisdom of God hath revealed a way mystical and supernatural, a way directing unto the same end of life by a course which groundeth itself upon the guiltiness of sin, and through sin desert of condemnation and death. For in this way the first thing is the tender compassion of God respecting us drowned and swallowed up in misery; the next is redemption out of the same by the precious death of a mighty Saviour, which hath witnessed of himself, saying *I am the way*—the way that leadeth us from misery unto bliss. This supernatural way God had in himself prepared before all worlds. The way of supernatural duty which to us he hath prescribed, our Saviour in the Gospel of St. John doth note, terming it by an excellency the work of God: "*This is the work of God that ye believe in him whom he hath*

sent." Not that God doth require nothing unto happiness at the hands of men saving only a naked belief (for hope and charity we may not exclude) but that without belief all other things are as nothing, and it the ground of those other divine virtues. Concerning faith, the principal object whereof is that eternal verity which hath discovered the treasures of hidden wisdom in Christ; concerning hope, the highest object whereof, is the everlasting goodness which in Christ doth quicken the dead; concerning charity, the final object whereof is that incomprehensible beauty which shineth in the countenance of Christ the Son of the living God; concerning these virtues, the first of which beginning here with a weak apprehension of things not seen, endeth with the intuitive vision of God in the world to come; the second beginning here with a trembling expectation of things far removed and as yet but only heard of, endeth with real and actual fruition of that which no tongue can express; the third beginning here with a weak inclination of heart towards him unto whom we are not able to approach, endeth with endless union, the mystery whereof is higher than the reach of the thoughts of men; concerning that faith, hope and charity without which there can be no salvation; was there ever any mention made saving only in that law which God himself hath from heaven revealed? There is not in the world a syllable muttered with certain truth concerning any of these three, more than hath been supernaturally received from the mouth of the eternal God. Laws, therefore, concerning these things are supernatural, both in respect of the manner of delivering them which is divine, and also in regard of the things delivered which are such as have not in nature any cause from which they flow, but were by the voluntary appointment of God ordained besides the course of nature, to rectify nature's obliquity withal.—*Hooker*.

PROPHECY.—It seems to me, that one great design of prophecies is to leave our thoughts under some obscurity about their precise meaning and time of accomplishment, till events explain them; lest a certain knowledge beforehand of the things pointed to, and of the times in which they were to take place, should give umbrage to some reigning power on earth and should disconcert the ordinary course of human affairs, and put some men upon measures, which they otherwise would never have thought of, to fulfil the predictions; and thereupon the accomplishment of the prophecies, in their season, should be ascribed to the craft and management of men, rather than to the wisdom and power of God. But his bringing them about, one after another, in their proper time and order, without any design in the instruments of them to fulfil divine predictions, as was the case of Joseph's brethren, in selling him into Egypt, and of the Jews and Romans in concurring to crucify our blessed Lord, reserves the entire glory of the whole to his own overruling conduct, and is an undeniable testimony to his infinite unerring foreknowledge of the free actions of men, and to his all-governing providence in whatsoever comes to pass: and as fast as any of the prophecies of this book are manifestly fulfilled, they are a further confirmation of the truth of Christianity, and of the faith and hope of the church with respect to all that remains to be still performed, and are a rich encouragement to their patience under all their troubles, which in every period are foretold as to issue in bright scenes of prosperity and glory. And when the whole scheme shall be finished, every part will appear in its proper place and order, and a divine beauty will be seen to spread conspicuously through it all.—*Guise*.

WICKLIFFE'S OPINIONS.—This remarkable person was born about the year 1324, and educated as a commoner of Queen's College, afterwards fellow, and professor of divinity in Merton College. He wrote upwards of a hundred volumes; but they having been destroyed, we are indebted to his enemies for any account of the doctrines he taught. According to them, he asserted, that the Pope was Antichrist, and his election by the cardinals a device of Satan;—that James was preferred before Peter, who had no more power than any other of the apostles;—that the doctrine of the infallibility of the Church of Rome in matters of faith, was the greatest blasphemy of Antichrist;—and that the imperial and kingly authority was superior to the papal power; that the prelates, from their unholy conduct, their brawling in the senate, and their silence in the church, seemed little better than devils incarnate;—that, in the time of the apostles, there were only two orders, priests and deacons, and that a priest and a bishop were synonymous terms,—it was lawful for them to marry;—that fine buildings, improperly called churches, savouring of ostentation and hypocrisy, and large endowments, being an abuse first introduced by Constantine the Great, it was no sacrilege to take them away;—that tythes were pure alms, not to be paid to priests of dissolute life, nor collected by force;—that the Scriptures contained the only perfect rule of faith and conduct, and that all writers, since A. D. 1000, were heretics;—that purchased prayers were of no benefit, and to restrain men to a prescribed form was contrary to the liberty granted them by God;—that the sacrament of baptism is only a sign of regeneration and confers no grace; and in the sacrament of the altar, the substance of bread and wine remains, and whoever adores the host is an idolater; that the other sacraments, especially confession and extreme unction, were devices to know the secrets and obtain the wealth of others; that praying to saints was idolatry, and the miracles said to be wrought at their shrines delusions of the devil.

These propositions, which so far outstripped the times in which he lived, and which leave many, in this self-styled enlightened age, yet far behind, were collected and sent to Rome, where they were solemnly condemned by Pope Gregory XI. in a consistory of twenty-three cardinals, A. D. 1378. They had, however, been silently spreading in the land; and the University of Oxford was at this time crowded with students who imbibed greedily the new opinions.—*Aikman*.

FAITH.—O faith, faith! thou blessed companion of the children of God! Thy wondrous power deprives the wilderness of its horrors, and the deepest solitude ceases to be solitary under thy guidance! All that earth and heaven possess of beauty is thine, and with the treasures of heights and of depths thou enrichest thy possessors! That which is distant is brought near by thee; thou developest hidden things, and awakenest past events to new life. Thou mergest the gloom of the present into the bliss of the future, and paintest the sky of many a departing sun with the dawning radiance of a better world. In the midst of sublunary changes, thou anticipatest a peaceful paradise. Thou peoplest our bereaved family circles with holy and heavenly company; thou dost associate both worlds in close connexion, and unites things past, present, and to come. In thy light the sacred narratives seem acted over again, and our own personal history becomes a sacred record of Providence. Thou hast the power of realizing the dead as if they were alive; the patriarchs are our contemporaries, although their ashes repose in the sepulchre of near

six thousand years. By thy voice they still converse with us, although to human ears they speak no more; by thy realizing aid they visit us in our darkness with kindness and consolation; by thy light we see a cloud of them as witnesses encamped around us; and whatever grace they experienced is, through thee, appropriated to ourselves. Thou nourishest us with the promises made to Abraham, sustainest us with the strong consolation of the oath divinely sworn unto Isaac; thou givest us the staff of Jacob to support our steps; thou enablest us with Moses' rod to divide the sea, and with David to leap over the wall and rampart! O faith, faith! thou doorkeeper of every sanctuary, thou master over all the treasures of God! may He who is thine Author draw near unto us; and He who is thy Finisher bend down himself towards us!—*Krummacher*.

CABINET OF SCIENCE.

THE PROPERTIES OF LIGHT WITH REGARD TO VEGETATION.—The illuminating power of light will come under our consideration hereafter. Its agency, with regard to organic life, is too important not to be noticed, though this must be done briefly. Light appears to be as necessary to the health of plants as air or moisture. A plant may, indeed, grow without it, but it does not appear that a species could be so continued. Under such a privation, the parts which are usually green, assume a white colour, as is the case with vegetables grown in a cellar, or protected by a covering for the sake of producing this very effect; thus, celery, is in this manner blanched, or *etiolated*.

The part of the process of vegetable life for which light is especially essential, appears to be the functions of the leaves; these are affected by this agent in a very remarkable manner. The moisture which plants imbibe is, by their vital energies, carried to their leaves; and is then brought in contact with the atmosphere, which, besides other ingredients, contains, in general, a portion of carbonic acid. *So long as light is present*, the leaf decomposes the carbonic acid, appropriates the carbon to the formation of its own proper juices, and returns the disengaged oxygen into the atmosphere; thus restoring the atmospheric air to a condition in which it is more fitted than it was before for the support of animal life. The plant thus prepares the support of life for other creatures at the same time that it absorbs its own. The greenness of those members which affect that colour, and the disengagement of oxygen, are the indications that its vital powers are in healthful action: as soon as we remove light from the plant, these indications cease: it has no

longer power to imbibe carbon and disengage oxygen, but on the contrary, it gives back some of the carbon already obtained, and robs the atmosphere of oxygen for the purpose of re-converting this into carbonic acid.

It cannot be well conceived that such effects of light on vegetables, as we have described, should occur, if that agent, of whatever nature it is, and those organs, had not been adapted to each other.—*Whewell*.

THE STABILITY OF THE SOLAR SYSTEM.—There is a consequence resulting from the actual structure of the solar system, which has been brought to light by the investigation of mathematicians concerning the cause and laws of its motions, and which has an important bearing on our argument. It appears that the arrangement which at present obtains is precisely that which is necessary to secure the *stability* of the system. This point we must endeavour to explain.

If each planet were to revolve round the sun without being affected by the other planets, there would be a certain degree of regularity in its motion; and this regularity would continue for ever. But it appears, by the discovery of the law of universal gravitation, that the planets do not execute their movements in this insulated and independent manner. Each of them is acted on by the attraction of all the rest. The earth is constantly drawn by Venus, by Mars, by Jupiter, bodies of various magnitudes, perpetually changing their distances and positions with regard to the earth; the Earth in return is perpetually drawing these bodies. What, in the course of time, will be the result of this mutual attraction?

All the planets are very small compared with the sun, and therefore the derangement which they produce in the motion of one of their number will be very small in the course of one revolution. But this gives us no security that the derangement may not become very large in the course of many revolutions. The cause acts perpetually, and it has the whole extent of time to work in. Is it not easily conceivable then that in the lapse of ages the derangements of the motions of the planets may accumulate, the orbits may change their form, their mutual distances may be much increased or much diminished? Is it not possible that these changes may go on without limit, and end in the complete subversion and ruin of the system?

If, for instance, the result of this mutual gravitation should be to increase considerably the eccentricity of the earth's orbit, that is to make it a longer and longer oval; or to make the moon approach perpetually nearer and nearer the earth every revolution; it is easy to see that in the one case our year would change its character in the other, our satellite might finally fall to the earth, which must of course bring about a dreadful catas-

trophe. If the positions of the planetary orbits, with respect to that of the earth, were to change much, the planets might sometimes come very near us, and thus exaggerate the effects of their attraction beyond calculable limits. Under such circumstances, we might have "years of unequal length, and seasons of capricious temperature, planets and moons of portentous size and aspect, glaring and disappearing at uncertain intervals;" tides like deluges, sweeping over whole continents; and, perhaps, the collision of two of the planets, and the consequent destruction of all organization on both of them.

Nor is it, on a common examination of the history of the solar system, at all clear that there is no tendency to indefinite derangement. The fact really is, that changes are taking place in the motions of the heavenly bodies, which have gone on progressively from the first dawn of science. The eccentricity of the earth's orbit has been diminishing from the earliest observations to our times. The moon has been moving quicker from the time of the first recorded eclipses, and is now in advance, by about four times her own breadth, of what her place would have been if it had not been affected by this acceleration. The obliquity of the ecliptic also is in a state of diminution, and is now about two-fifths of a degree less than it was in the time of Aristotle. Will these changes go on without limit or reaction? If so, we tend by natural causes to a termination of the present system of things: If not, by what adjustment or combination are we secured from such a tendency? Is the system *stable*, and if so, what is the condition on which its stability depends?

To answer these questions is far from easy. The mechanical problem which they involve is no less than this;—Having given the directions and velocities with which about thirty bodies are moving at one time, to find their places and motions after any number of ages; each of the bodies, all the while, attracting all the others, and being attracted by them all.

It may readily be imagined that this is a problem of extreme complexity, when it is considered that every new *configuration* or arrangement of the bodies will give rise to a new amount of action on each; and every new action to a new configuration. Accordingly, the mathematical investigation of such questions as the above was too difficult to be attempted in the earlier periods of the progress of Physical Astronomy. Newton did not undertake to demonstrate either the stability or the instability of the system. The decision of this point required a great number of preparatory steps and simplifications, and such progress in the invention and improvement of mathematical methods, as occupied the best mathematicians of Europe for the greater part of last century. But towards the end of that time, it was shown by Lagrange and Laplace that the arrangements of the solar system are stable: that in the long run, the orbits and

motions remain unchanged; and that the changes in the orbits, which take place in shorter periods, never transgress certain very moderate limits. Each orbit undergoes deviations on this side and on that of its average state; but these deviations are never very great, and it finally recovers from them, so that the average is preserved. The planets produce perpetual perturbations in each other's motions, but these perturbations are not indefinitely progressive, they are periodical: they reach a *maximum* value and then diminish. The periods which this restoration requires are, for the most part, enormous; not less than thousands, and, in some instances, millions of years; and hence it is, that some of these apparent derangements have been going on in the same direction since the beginning of the history of the world. But the restoration is in the sequel as complete as the derangement; and in the meantime the disturbance never attains a sufficient amount seriously to alter the adaptations of the system.

The same examination of the subject by which this is proved, points out also the conditions on which this stability depends. "I have succeeded in demonstrating," says Laplace, "that whatever be the masses of the planets, in consequence of the fact that they all move in the same direction, in objects of small eccentricity, and slightly inclined to each other—their secular inequalities are periodical and included within narrow limits; so that the planetary system will only oscillate about a mean state, and will never deviate from it except by a very small quantity. The ellipses of the planets have been, and always will be, nearly circular. The ecliptic will never coincide with the equator, and the entire extent of the variation in its inclination cannot exceed three degrees."

There exists, therefore, it appears, in the solar system, a provision for the permanent regularity of its motions; and this provision is found in the fact that the orbits of the planets are nearly circular, and nearly in the same plane, and the motions of all in the same direction, namely, from west to east.

Now is it probable that the occurrence of these conditions of stability in the disposition of the solar system is the work of chance? Such a supposition appears to be quite inadmissible. Any one of the orbits might have had any eccentricity. In that of Mercury, where it is much the greatest, it is only one-fifth. How came it to pass that the orbits were not more elongated? A little more or a little less velocity in their original motions would have made them so. They might have had any inclination to the ecliptic from *no* degrees to 90 degrees. Mercury, which again deviates most widely, is inclined $7\frac{1}{2}$ degrees, Venus $3\frac{1}{2}$, Saturn $2\frac{1}{2}$, Jupiter $1\frac{1}{2}$, Mars 2. How came it that their motions are thus contained within such a narrow strip of the sky? One, or any number of them, might have moved from east to west: none of them does so. And these circumstances, which appear to be, each in particular, requisite for

the stability of the system and the smallness of its disturbances, are all found in combination. Does not this imply both clear purpose and profound skill?

It is difficult to convey an adequate notion of the extreme complexity of the task thus executed. A number of bodies, all attracting each other, are to be projected in such a manner that their revolutions shall be permanent and stable, their mutual perturbations always small. If we return to the basin with its rolling balls, by which we before represented the solar system, we must complicate with new conditions the trial of skill which we supposed. The problem must now be to project at once seven such balls, all connected by strings which influence their movements, so that each may hit its respective mark. And we must further suppose, that the marks are to be hit after many thousand revolutions of the balls. No one will imagine that this could be done by accident.

In fact it is allowed by all those who have considered this subject, that such a coincidence of the existing state with the mechanical requisites of permanency cannot be accidental. Laplace has attempted to calculate the probability that it is not the result of accident. He takes into account, in addition to the motions which we have mentioned, the revolutions of the satellites about their primaries, and of the sun and planets about their axes; and he finds that there is a probability, far higher than that which we have for the greater part of undoubted historical events, that these appearances are not the effect of chance. 'We ought, therefore,' he says, "to believe, with at least the same confidence, that a primitive cause has directed the planetary motions."

The solar system is thus, by the confession of all sides, completely different from any thing which we might anticipate from the casual operation of its known laws. The laws of motion are no less obeyed to the letter in the most irregular than in the most regular motions; no less in the varied circuit of the ball which flies round a tennis court, than in the going of a clock; no less in the fantastical jets and leaps which breakers make when they burst in a corner of a rocky shore, than in the steady swell of the open sea. The laws of motion alone will not produce the regularity which we admire in the motions of the heavenly bodies. There must be an original adjustment of the system on which these laws are to act; a selection of the arbitrary quantities which they are to involve; a primitive cause which shall dispose the elements in due relation to each other, in order that regular recurrence may accompany constant change; that perpetual motion may be combined with perpetual stability; that derangements which go on increasing for thousands and for millions of years may finally cure themselves; and that the same laws which lead the planets slightly aside from their paths, may narrowly limit their deviations, and bring them back from their almost imperceptible wanderings.

If a man does not deny that any possible peculiarity in the disposition of the planets with regard to the sun could afford evidence of a controlling and ordering purpose, it seems difficult to imagine how he could look for evidence stronger than that which there actually is. Of all the innumerable possible cases of systems, governed by the existing laws of force and motion, that one is selected which alone produces such a steadfast periodicity, such a constant average of circumstances, as are, so far as we can conceive, necessary conditions for the existence of organic and sentient life. And this selection is so far from being an obvious or easily discovered means to this end, that the most profound and attentive consideration of the properties of space and number, with all the appliances and aids we can obtain, are barely sufficient to enable us to see that the end is thus secured, and that it can be secured in no other way. Surely the obvious impression which arises from this view of the subject is, that the solar system, with its adjustments, is the work of an intelligence, who perceives, as self-evident, those truths, to which we attain painfully and slowly, and after all imperfectly; who has employed in every part of creation refined contrivances, which we can only with effort understand; and who in innumerable instances, exhibits to us what we should look upon as remarkable difficulties remarkably overcome, if it were not that, through the perfection of the provision, the trace of the difficulty is almost obliterated.—*Whewell*.

THE UNIVERSE.—We look upon the universe, its immeasurable spaces, and its innumerable spheres, as a fully expressed symbol of POWER, but as a partially expressed symbol of WISDOM;—we say partially, because it is hardly at all by the eye, and only in degree by the inferences of science, that the construction of this stupendous work is at present cognizable. But we do not forget that it is by accommodation to our own modes of thinking that we speak of the power and wisdom of God *distinctively*, and that, in truth, these attributes are relations only of the one undivided and undistinguished Infinite Nature. This same celestial structure, therefore, could we examine it throughout, would be found to exhibit every other attribute, in act, with an equal or proportionate intensity. The power has not gone further than the wisdom, nor these further than the goodness, or the rectitude; and the universe is doubtless as great in every sense, as it is great in mere dimension, and in number of parts. It is as if, upon the palace wall of the Supreme, a hand were seen writing:—already it has written, in our view—'Power;' and partly Wisdom; but knowing whose name it is, of which this writing is the initial portion, we well know that the entire inscription must run on much further.—*Physical Theory of Another Life*.

POETRY.

THE STRANGER AND HIS FRIEND.

BY JAMES MONTGOMERY.

Matthew xxv, 25—40.

A poor wayfaring man of grief
 Hath often crossed me on my way,
 Who sued so humbly for relief
 That I could never answer nay;
 I had not power to ask his name,
 Whither he went, or whence he came,
 Yet there was something in his eye
 That won my love—I know not why.

Once, when my scanty meal was spread.
 He entered—not a word he spake—
 Just perishing from want of bread;
 I gave him all—he blessed it, brake,
 And ate, but gave me part again.
 Mine was an angel's portion then;
 And while I fed with eager haste,
 The crust was manna to my taste.

I spied him where a fountain burst
 Clear from the rock, his strength was gone;
 The heedless water mocked his thirst,
 He heard it, saw it hurrying on.
 I ran and raised the sufferer up;
 Thrice from the stream he drained my cup,
 Dipt, and returned it running o'er
 I drank, and never thirsted more.

'Twas night, the floods were out, it blew
 A winter hurricane aloof;
 I heard his voice abroad, and flew,
 To bid him welcome to my roof;
 I warmed, I clothed, I cheered my guest,
 I laid him on my couch to rest,
 Then made the earth my bed, and seemed
 In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
 I found him by the highway side;
 I roused his pulse, brought back his breath,
 Revived his spirit, and supplied
 Wine, oil, refreshment; he was healed.
 I had, myself, a wound concealed,
 But from that hour forgot the smart,
 And peace bound up my broken heart.

In prison I saw him next condemned
 To meet a traitor's doom at morn;
 The tide of lying tongues I stemmed,
 And honoured him midst shame and scorn.
 My friendship's utmost zeal to try,
 He asked if I for him would die?
 The flesh was weak, my blood ran chill,
 But the free spirit cried, "I will!"

Then in a moment to my view,
 The stranger darted from disguise;
 The tokens in his hands I knew;
 My SAVIOUR stood before mine eyes!
 He spake, and my poor name he named—
 "Of me thou hast not been ashamed;
 These deeds shall thy memorial be;
 Fear not, thou didst them unto me."

From the Church of England Magazine.
 THE HEAVENLY JERUSALEM.

Bright city of the living God!
 Our hearts ascend to thee;
 By angels' steps thy streets are trod,
 And there our own would be.
 Brilliant and fair thy social scene;
 But dreary all the space between.

Bursting from the eternal hills,
 Thy living waters flow,
 In thousand and ten thousand rills,
 To our lone world below,
 To heal our earth, and speed delight
 From lowly vale to mountain height.

Mansions of light, not made with hands,
 In matchless grandeur rear
 Their summits o'er the heavenly lands,
 And cast their shadows here;
 Telling vain man, those distant, dim
 Abodes of bliss, remain for him.

And there are thrones of glory set
 And saints ascend thereon;
 The pilgrim and the stranger yet,
 And crowds in ages gone;
 The poor, the slave, the outcast, share
 The kingdom of the Father there.

Bright city of the blest and free!
 Angels and holy men!
 The lonely long to visit thee,
 Not to return again,
 Till the new heavens and earth shall rise
 All light, and love, and Paradise.

SIC VITA.

BY DR. HENRY KING, CHAPLAIN TO KING HENRY I.
 Life to the falling of a star,
 Or as the flight of eagles are;
 Or like the fresh spring's gaudy hue,
 Or silver drops of morning dew;
 Or like a wind that chafes the flood,
 Or bubbles which on waters stood:
 Even such is man, whose borrow'd light
 Is straight called in, and paid to-night.
 The wind blows out, the bubble dies;
 The spring entomb'd in autumn lies;
 The dew dries up, the star is shot:
 The flight is past—and man forgot.

NOTICES.

The publisher again urgently requests that all arrears for Vol. I., and also subscriptions due on the present Volume be immediately forwarded. Should this not be attended to, he will be under the unpleasant necessity of writing by post to each defaulter. Agents will please return the numbers for January and February, which were sent to such subscribers as discontinued at the close of vol. 1st.

A supply of the following Books having been procured from the Depository of the Glasgow Society, at Quebec—will be found at the Store of Messrs. John Young & Co., Hamilton, viz:—Bibles, New Testaments, Psalm Books, Confessions of Faith, Catechisms, (shorter without and with proofs—Thomson's Sacramental—Mothers) Baxter's Call, Guthrie's Trial, Buchanan's Hymns, Mountain Sketch Book—in English and Gaelic.

Those Ministers of the Presbyterian Church of Canada, who have not as yet received any of the Tracts, sent last year to Mr. Rintoul, by the Glasgow Colonial Missionary Society and the London Religious Tract Society, are respectfully informed that they may receive a small supply by applying at the store of Messrs. Bryce and M'Murich, Toronto.

Should the distributors of these Tracts come to know of any good results following on the perusal of them, Mr. Rintoul will be happy to be the medium of reporting these to our Benefactors in Britain.

The congregations which have not yet paid for their Libraries are requested to remit to Mr. Rintoul, or Mr. McMurrich of the above firm.

Streetsville, April 16th, 1838.

We again respectfully and earnestly request our Agents and friends throughout both Provinces to exert themselves to promote the circulation of the Examiner in their respective localities. The expense of bringing out the second volume, on paper of superior size and quality, and with so much additional letter press, is above one third heavier than that of the first volume. We beg, that it may be observed that when the charge of postage is deducted the amount actually received by the publisher for the 12 numbers, is only 8s. Currency, from such as pay in advance. To secure against loss, at this cheap rate of publication, will require a much larger subscription list than that of the past year; and yet, from various inauspicious occurrences, it has considerably diminished. We offer our sincere thanks to those Ministers and Agents by whose active and increased exertions the falling off in certain quarters has been in some measure compensated; and we proceed in the hope that our labors will merit and will obtain an increasing and more general support. Agents are requested to favor us with the names of such additional subscribers as they may have received.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS, } Secretaries.
JAMES HENDERSON, }

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

THE
 CANADIAN
 CHRISTIAN EXAMINER,
 AND
 PRESBYTERIAN REVIEW.

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VOLUME 2.

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RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

REVIEW.

EVIDENCES OF REVEALED RELIGION, BY A NUMBER OF
THE MINISTERS OF GLASGOW.

LECTURE II.

THE GENUINENESS AND AUTHENTICITY OF THE WRIT-
INGS OF THE OLD AND NEW TESTAMENTS.

*By the Rev. Patrick Fairbairn. Minister of Bridge-
ton Parish, Glasgow.*

We resume our notice of the "*Lectures on the Evidences of Revealed Religion, by Ministers of Glasgow.*" It is our object to give not so much a formal criticism on these Lectures, as an outline of the arguments which they contain, with a few incidental remarks of our own on the various departments of the evidence which they discuss. And we hope in this way to bring the important subject of the evidences of christianity before our readers in a manner that may interest and profit them.

The Lecture before us treats of the genuineness and authenticity of those records in which revelation is contained. And this is obviously an essential part of the proof of the truth of revealed religion. For though it be quite conceivable, that revelation might have been given to man with-

out a written record—as indeed for a long period in the history of the world, the early communications which God made to man were left to oral tradition—it is certain, that the revelations which he has designed for the permanent instruction of the world have been committed to writing, and all our direct knowledge of those revelations is to be derived from this writing. The Bible claims to be the only authorized record of divine revelation : and revelation must stand or fall with it. If infidels could prove that it is a forgery—a spurious book, the authorship of which has been falsely attributed to the men whose names its various parts bear, or that it is a collection of fables, framed by artful and wicked men—then indeed would they have their triumph ; and christianity would fall to be numbered with the many plausible impostures which have in almost every age or nation, mocked and cheated wretched man's aspirations towards immortality. But every effort to impugn the genuineness and authenticity of the Bible has been, and must be utterly vain. When God speaks to men, it is in no ambiguous voice. And he has well provided that the record of those special communications made by him "at sundry times and in divers manners" to chosen individuals of our race, shall not be undistinguished from the writings of impostors.

The Lecture of Mr. Fairbairn contains a rapid and able sketch of the arguments for the genuineness of the Holy Scriptures; and he deduces their authenticity from their genuineness. Some of our readers may require to be informed that these terms are applied to the Holy Scriptures, and also to other writings, in a somewhat technical meaning. We quote Mr. Fairbairn's explanation of them.

"To prevent all ambiguity, what we mean by their being genuine is, that they are true and veritable productions—not forged or falsified documents, but written substantially as they now appear, at the time and by the persons they profess to be; and by their being authentic, we mean that the affirmations they make and the facts they record are not feigned but real; and that they are to be depended on as sound and competent sources of information,—so that the inquiry before us divides itself into two distinct parts: in the first of which we are to prove that the books of Scripture, to use the words of another, "were written in the age to which they are usually assigned, and by the authors to whom they are commonly attributed, and that in the course of their transmission to us, they have suffered no material corruption;" and in the second, that the authors of those books "wrote what they believed to be true, and possessed authentic information on the subjects of which they wrote." *

To prove that the books of Scripture were written in the age to which they are usually assigned, and by the authors to whom they are commonly attributed; and that in the course of their transmission to us, they have suffered no material corruption, the Lecturer states and illustrates the following arguments:—First, that the Scriptures bear internal marks of genuineness—their language, style and allusions being entirely proper and consistent, and such as could not be counterfeited.

2. "There is such an immense number of manuscript copies of the sacred writings, and some of these of such high antiquity, as to afford an abundant proof of their genuineness."

3. "There are versions made into various languages, and which have been handed down to us along with the original Scriptures."

4. "The character and circumstances of those by whom the Scriptures have been transmitted to us afford a security against counterfeits and corruptions, inasmuch as that they have been in such a state of rivalry or hostility to each other as forbade any collusion. So it was with the Jews and Samaritans; and amongst the former, with the rival sects of the Pharisees and Sadducees."

5. The fifth and last proof is, "the references and allusions made to the Scriptures by authors who lived near and subsequent to the time of their publication, the quotations expressly made from them by these authors, and the works written upon them."

We quote a part of Mr. Fairbairn's illustration of this last topic as a fair specimen both of the argument and of his mode of treating it.

"But to come to the New Testament Scriptures, which, if received as genuine and authentic, may be said to carry along with them the genuineness and authenticity of those of the Old Testament—to these there is a two-fold series of references, both of the most complete and satisfactory kind. There are first the testimonies of heathen authors; not merely the passing allusions of such authors as Tacitus and Suetonius, to the facts of gospel history, referred to by them incidentally in their histories of Roman transactions; but the testimonies of such men as Celsus, who wrote a book against Christianity, only about 100 years after the gospels and most of the books of the New Testament were written, who there refers to these gospels and acknowledges them to have been written by the first disciples of Jesus—makes such quotations from them and particularizes so minutely the facts recorded in them, as to put it beyond a doubt that the gospels then in use were the very same with those we now possess; and Porphyry, who in the third century endeavoured to do what Celsus had attempted in the second—like him also in the course of his work against Christianity, of which a few fragments only remain, referring familiarly to the names and quoting the very words of the Evangelists as we still have them; and in the next century, the emperor Julian, who in like manner notices, in the surviving fragments of his work, our present gospels and the Acts of the Apostles as writings well known and of authority with the Christians. These confessions, from the pens of acute and learned adversaries, are of the highest importance in determining the genuineness of a portion, at least, of the New Testament Scriptures; proving as they incontestably do, that the same gospels, which are current now in the Christian church, were current then; and that no doubt even then was entertained or could be thrown upon their soundness and integrity as genuine productions."

"The other series of testimonies consists of the writings of Christian authors, in which are to be found innumerable references to the books of Scripture, and from which may be drawn an unbroken chain of evidence from the apostles downwards, in support of their genuineness. We are able to produce, of this class, the epistles of Barnabas and Clement, both of them the fellow-labourers of the apostle Paul, in which they once and again refer to the gospels as acknowledged Scripture, and quote from them in the very words which we still find in them; the epistles of Ignatius, who flourished while some of the apostles were still living, and the epistle of Polycarp, who had been taught by the apostles and conversed with many who had seen Christ; in the former of which are various quotations from the gospels, while in the latter, short as it is, there occur no fewer than forty clear allusions to the gospels and the epistles of Paul; the writings of Justin Martyr, who was converted to Christianity before the middle of the second century, which are filled with references to most of the books of the New Testament; then, to omit others of inferior note, we have, still in the second century, the five books of Irenæus against heresies, in which all the historical books and fourteen of the epistles are expressly named and referred to as authorities; and the voluminous works of Tertullian, of which it has been said by a most competent witness, that they contain "perhaps more and longer quotations of the small volume of the New Testament, than are to be found of all the works of Cicero, though of so uncommon excellence for thought and style, in the writers of all characters for several ages."†

* Taylor on the transmission of Ancient Works, p. 6. with slight alterations.

† Lardner's Credibility, vol. I. of the edition, or II. of 8vo.

"In the third century we have a whole host of authors, quoting, illustrating and commenting upon the books of Scripture, which increase to a still greater number in the fourth century, before the close of which catalogues of the entire number of those books, corresponding exactly to our own, were published, translations made of them, harmonies, discourses, commentaries, and histories published, controversies handled, and decrees of councils issued concerning them. Nor did the work stay, but continued onwards from age to age, till the whole world was in a manner filled with its fruits. So that we have here a mighty flood of evidence to attest the genuine origin and continued purity of Scripture, great even at the outset, and constantly swelling, as it proceeds, with the researches and inquiries of every succeeding age. It is not that we have a scattered reference or two in a variety of independent and successive writers to the books of scripture (which is more however than can be said of many of our most esteemed classics,) but that there is an entire body of literature of vast extent, all growing out of these books as its common root, and directed toward their elucidation as their common end—a literature which received its contributions from every region of the civilized world, and overspread all lands with its multifarious productions. There is nothing in the whole history of ancient learning that can once be compared to this; and, in the face of such overwhelming proof, to doubt the genuineness of the books of Scripture, were not only to resist the soundest conclusions of history, but to deny the sufficiency of all historical evidence, and regard whatever is past as impossible to be ascertained."

Our author is still more brief on the second part of his subject—the authenticity of the scriptures. He shews how this results from the fact that they are genuine writings. Indeed the argument may be stated in a few sentences. In respect to the New Testament, it is in substance as follows :—

Histories of Jesus Christ, embracing his birth, preaching, miracles, death, resurrection and ascension, and the manifestation of a divine power on his disciples were published in the Greek language at Jerusalem and other places, in not less than five separate treatises, together with more than twenty other writings of an epistolary kind, explaining the facts and events in the history of Jesus Christ, and the views of the Divine character and government, and the duties and interest of men connected with these; and all these writings were published shortly after the death of Jesus Christ, and at a time when, as was professed in them, a miraculous power was possessed by his followers. And yet, neither Jew, nor Greek, nor Roman, even attempted to disprove the facts set forth in those writings; though the most powerful motives that can actuate individuals and communities, must have inclined them, and though multitudes of them must have been well able to do so, had the alleged facts been fabrications. The very silence, then, of the contemporary Jewish and heathen writers, becomes a proof of the authenticity of the New Testament. But these writers give more than a negative testimony on this subject. They directly

confirm the christian records, inasmuch as that they abundantly shew, that the great facts set forth in these records were matters of common report and belief in their day.

We think that Mr. Fairbairn has been unduly apprehensive of tiring the patience of his hearers and readers. His lecture is little more than a third part the length of that of his predecessor. The arguments which he has illustrated do not sufficiently respect the peculiar construction of the Bible. It is *one* Book in respect to God's authorship; but it is a *collection* of many separate books, in respect to man's authorship. And it is to this that the inquiry into its genuineness and authenticity refers. These books vary in proportional size from one to sixty pages; and are not less than sixty-six in number—those of the Old Testament being thirty-nine, and those of the New Testament, twenty-seven. The authors of the latter are nine, and of the former, it may be presumed that they are as numerous as the books that compose it; for though it is probable that several other books besides the portion called the Pentateuch had one author, it is yet evident that different authors have been employed on other portions—such as the book of Psalms and Proverbs. Then how diversified were the writers of the Bible as to their station and employments in life! We find amongst them kings, rulers, courtiers, scholars, peasants, priests, prophets, apostles. How diversified, too, the subjects of the Bible!—history, laws, discourses or sermons, as we call them, prophecies, poems of various kinds, from the song to the dramatic composition, moral and prudential maxims, biography, epistles. And how vast the period over which this succession of writers extends! According to the common computation, upwards of 1600 years elapsed between the age of Job and the banishment of John to the isle of Patmos. In respect to these things, the Bible is altogether *unique*, and it presents numberless features by which the truth of its claims to be regarded as a record of revelation may be determined. The question as to its genuineness and authenticity does not respect a single work like the Iliad or Odyssey, but a numerous collection of writings which are in some respects as diverse from each other as are the Epistles of Cicero from the poems of Homer. Each of these writings may be made, and has often been made, the subject of a distinct scrutiny as to its genuineness and authenticity, and if infidelity had reason and truth on its side, the fraud or the delusion which, according to its supposition, presided over the composition of the Bible, would long ere now have been exposed to the wonder and the condemnation of the world.

The structure of the Bible as a collection of writings, renders the proof of its genuineness and authenticity in one respect more difficult ; and yet from the continuity of its different parts, the truth of each preceding portion is implied in the truth of that which succeeds it. Thus when it is established that the writings of Isaiah and Jeremiah are genuine and authentic, their testimony in many ways avails to the proof of the genuineness and authenticity of the writings of Moses. This is most strikingly exhibited in regard to the grand division of the sacred writings into the Old and New Testaments. The latter can be demonstrated to be genuine and authentic by proofs applicable to the other book of the same age. And they who, honestly convinced of this, study the writings of the Evangelists and Apostles, will also be brought to the conviction, not merely that there were such men as Moses and David and Isaiah, and the other prophets, and that they wrote the books attributed to them, but that they were faithful in rendering what they saw and heard of the works and counsels of God—yea that they wrote under the very guidance of the Spirit of God.

The resemblance between truth and error is merely external, like that which holds between the living man and the sculptured statue or the waxen figure. And to see the genuine and substantial characteristics of truth, it is sometimes useful to compare it with some specious form of error that apes it. Thus the genuineness and authenticity of the Bible may be advantageously seen by comparing its structure with that of some of those writings which have been obtruded on the world as divinely inspired. Such, for example, as the Koran, and if we may be permitted to name a Cis-Atlantic imposture—the Book of Mormon.

The hundred and fourteen *Suras* or Chapters, into which the Koran is divided, were all alike given to Mohommed by God through the agency of the angel Gabriel ; and so we have nothing but Mohammed's word for the whole of it. The Book of Mormon, again, consists of a variety of distinct parts for some of which, amongst other things shocking to sense and reason, an antiquity equal to that of the writings of Jeremiah is sought ; while the most recent portion of it is dated towards the end of the fourth century of the Christian era. But imposture, however ingenious and novel, is like itself—always inconsistent. The histories and prophecies of which the Book of Mormon is composed, though professedly written by different men at long intervals of time, do yet all rest on the same foundation—the testimony of Joseph Smith, Jun. and some of his coadjutors in his banking and land jobbing schemes. Joseph

subscribes a declaration that he dug the plates on which the original book was written, out of the ground, having been informed by an angel of the place where they were deposited ; and that with the angel's help he translated them out of the Egyptian language into plain English ! And eleven of his coadjutors sign another paper, which sets forth that an angel had permitted them to see the plates, and even, as they say, to "*handle and heft them*" !

This is at least a new method of attesting records. But the credibility of the witnesses must not be too keenly scrutinized.

We must stop short, however, in these excursions. Mr. Fairbairn's Lecture so far as it goes, is so well executed that we wish he had sketched out the arguments for the authenticity of the scriptures, distinct from that which is involved in the fact of their being genuine writings.

NOTE ON MORMONISM.

As this system must at once be seen by every right thinking individual to be a *clumsily* devised fable, something like an apology is felt to be necessary for the above allusion to it. This may be found in the sad fact which we record for the information of our more distant readers, that during the last two years, a considerable number of the inhabitants of our Province have embraced it. It has had its emissaries openly teaching and "creeping privily into houses," and here and there performing "lying wonders," so that several of our farmers have been induced by them to sell their farms and stock, and retire to the promised Zion in the wilds of Missouri. There they assure them that Jew and Gentile who are to be saved from coming judgments will be gathered in.

They call themselves "the Church of the latter day saints." They profess to have all the gifts which characterized the age of the apostles, such as inspiration and the working of miracles ; as well as the offices of that age ; and, if we are rightly informed, the offices also which are peculiar to the Jewish church. The Book of Mormon, which they pretend is a collection of inspired writings, they regard as an appendage to the Bible.

It professes to give an account of a portion of the tribe of Joseph which was long settled in this western continent. A few families of that tribe left Judea in the days of Zedekiah, and after many wanderings and voyages they arrived on these shores, they cleared the soil, founded cities, and multiplied into nations, according to the Mormon records, with wonderful rapidity. And they had their own prophets, age after age, until the beginning of the fifth century, during which time, notwithstanding their

entire separation from the parent stock, they were by no means kept ignorant of what was done for the redemption of Israel. After many changes and wars, the true people of God amongst these descendants of Joseph, were at last destroyed by an apostate race, of whom the Indians of our woods are the descendants. The last of the prophets of this people concealed in the earth the Plates, on which all their revelations had been written. Joseph Smith avows before heaven—and there are others abandoned enough to abet his declaration—that he was the discoverer and translator of these Plates. Like the original of the Koran which, enveloped in silk and adorned with gems, Gabriel brought down from the highest heaven to show to Mohammed, without however committing it to him, these Plates have been conveniently withheld from the analysis of chemists and the scrutiny of those versed in hieroglyphics. The eleven witnesses who support Smith's story saw them only by the favour of the angel.

Many of the followers of this system are undoubtedly deluded. Its preachers lay claim to the gift of prophecy, as well as that of unknown tongues; and the public commotions and calamities of these times have been dexterously employed by them to urge the ignorant and superstitious to look out for such a refuge as they tell them of. They are not without pretensions to eminent piety; they eat and drink nothing but what the soil where they dwell produces, and even the sufferings which mobs, taking law into their own hands, have inflicted on some of their settlements for alleged crimes, are ingeniously converted by them into proofs that their cause is that of conscience. The arguments with which the followers of the late Edward Irving justified their claim to gifts of tongues and miracles, and the peculiar organization of their church, appear to have been seized on as ready made weapons, by these impostors for defending their system.

But none are gratuitous villains, and the founders and leaders of Mormonism have not run to the awful extent of lying, perjury and blasphemy, which they have reached, without some motive—we may not say that they could find an adequate one. Some explanation at least of their conduct may be found in the fact that under a pretence of having a common stock, they have attempted to make a large accumulation of capital to be vested in Smith and his coadjutors. For a time Zion was at Kirtland, in Ohio; and here a temple was in progress. Here also a vast Bank was projected; the capital of which was to be four millions of dollars; and as an appropriate part of a system founded on lies, it was called the "*Anti-banking Safety Stock Company*." We have read a proclamation from Smith to the Saints in distant parts, calling on them to repair to this Zion, and to "bring their silver and their gold" with them, not their "bank notes." New oracles, however, have called these wretched impostors farther west, and Zion is now proclaimed to be in Missouri.

Kirtland, it would appear, had not been that safe

asylum which they had promised to their followers; as they had become in various ways obnoxious both to mob law and State law. In Missouri, they have a considerable tract of land. It would appear from accounts we have read, that the members of their community acquire an interest in this, according to the amount of money which they deposit; but that none are allowed to sell out, however anxious they may be to withdraw from them. We are not informed of the number of this people. As might be expected, multitudes who join, after a little acquaintance with them and their ways, desert them. And the success they have recently had in inducing some few scores of our farmers to join them, is not any real indication of their increase. Spurious coin, we know, may be passed off on the ignorant and unsuspecting in remote parts of the country, long after it has been exposed and rejected around the metropolis; and so it is only because Mormonism has been exploded throughout the United States, that its emissaries have directed their steps to the dark places of Canada. We are under little apprehension that any of those who have left comfortable farms amongst us—and we know a few such—will return in any circumstances that can be tempting to others to follow their footsteps.

The considerate christian will not attend to this imposture, repulsive as it is in all its aspects, without receiving some instruction.

In the first place, he may learn from the Book of Mormon, how baseless error is. The people whose history it records might have lived in the Moon, in so far as their wanderings and settlements and wars have any connection either with the geography or chronology of this planet of ours.

In the second place, he may learn, that all the wickedness which the word of God assigns to men who had sold themselves to do wickedness, and to speak lies in the name of the Lord with shamelessness and boldness, is yet found realized in such men as the leaders of Mormonism undoubtedly are.

In the third place, he may learn, that no error is harmless, and that there is a wonderful affinity between every form of error, however apparently dissimilar. The claim to the possession of unknown tongues and of other apostolic gifts, which was thought, it may be, very harmless in certain enthusiasts in London and Edinburgh, is seen in its own proper wickedness when it is put forth in connexion with the claim of the Mormon teachers to direct inspiration, and with their assertion of the divine inspiration of a book which is a mere collection of puerile fables.

The origin of this book itself, if we have been rightly informed concerning it, strikingly shews, that actions which are not regarded as possessing in themselves any peculiar malignity, may yet lead to sins of the most enormous magnitude, and issue in the final perdition of great numbers of immortal beings. It is said that the Book of Mormon was written by a crazed student in a New England college, as a kind of playful imitation of the Bible; and that at his death

the manuscript was sold to Smith, who has always had the reputation of living by swindling of one kind or another.

Lastly, the partial success of such false teachers may well cause "great searchings of heart," both in christian ministers and christian people. Is it in part attributable to their zeal and perseverance? And why should not we who are called to teach the truth of the living God, and that for our own salvation, the salvation of our fellow-men, and the glory of God himself, surpass them in zeal and perseverance, and in all those excellencies of character, wisdom, love, purity, which spring only from the truth and the spirit of God.

Does their success indicate the want of the knowledge of the first principles of religion amongst many of our population? Then how laborious and prayerful should we be in promoting the spiritual instruction of the rising generation, and all others within the reach of our influence!

God often permits error to prevail amongst men, in retribution for the dishonour done to his truth. And those who have heard the preachers of Irvingism,* and those of Mormonism, claiming for their respective sects the name of the True Church, because of their unity and apostolical gifts, may have felt that the divisions and subdivisions of Protestant Christians, constitute a grievous stumbling block in the way of infidels, and furnish a copious source of argument to the propagators of error, who are bold and abandoned enough to claim for their own sect an exclusive title to the name and the privileges, for time and eternity, of the church of God. For mitigating and removing this great evil, Christians can do little more than cultivate a hearty love to the truth and to all who hold it, and pray earnestly and perseveringly for a revival of true piety amongst all the churches of our Lord Jesus Christ.

From the Scottish Christian Herald.

BIOGRAPHICAL SKETCH OF MRS. HARRIET W. L. WINSLOW,
Late of the American Mission to Ceylon.

THIS devoted Christian female was born at Norwich, Connecticut, April 9, 1796. Her parents moved in a respectable rank in life, her father Charles Lathrop, Esq., having been a graduate of Yale college. In early life Harriet Lathrop was chiefly remarkable for energy of character, great perseverance, and a firmness of disposition approaching to obstinacy. This latter quality occasioned considerable annoyance to her friends for a time, but no sooner had she become a subject of divine grace than her temper was gradually

moulded into that meek and gentle pliancy which the Christian evinces in matters not involving the sacrifice of sound scriptural principle. When she was no more than twelve years of age, her mind was first roused to a desire after the knowledge of divine truth; and such was the rapidity of her progress in the acquisition of this soul-satisfying and saving knowledge, that in the following year she was admitted into communion with the Church. At the same period, also, she wrote out, and solemnly subscribed a covenant-dedication of herself to the Lord—a practice which she found to be in the highest degree salutary, and therefore frequently renewed it throughout life.

At the age of fourteen Harriet was seized with a severe illness, which excited painful apprehensions in the minds of her parents, lest she should be taken from them. But it pleased God to restore her to health, and to raise her up again to engage, with the utmost alacrity, in doing good as she had opportunity. She was often found in the wretched dwellings of the poor, ministering to their temporal relief, and instructing them in matters of religion; and anxious to enlist others in the same good cause, she was mainly instrumental in forming a society, in her native town for the relief of poor women and children. Much of her time, also, was spent in discharging the laborious duties of a school which she established for the education of the children of the poor. In this latter employment she felt a peculiar pleasure, and more especially as it afforded a favourable opportunity of pressing home upon their tender minds the all-important truths of the Bible. Education she rightly viewed as not merely including the storing of the mind with useful knowledge, but the training of the child to the cultivation of sound principles and feelings; and how can such an education be imparted if it be not based upon the Bible? Education without religion is not harmless, as too many suppose, but, constituted as man is, liable to be turned to the worst of purposes.

Harriet appears to have had her mind very early turned towards the subject of Missions to the Heathen. Naturally ardent and enterprising, she took a lively interest in the often romantic adventures and perilous journeyings of those truly devoted men, who, with their lives in their hands, go forth to preach the gospel in foreign climes. In perusing the narratives of their glorious exploits in the cause of Christ, the soul of Harriet seems to have glowed with somewhat of a right-hearted enthusiasm akin to theirs. Accordingly we find her thus expressing herself in a letter addressed to her mother, and dated September 13. 1814,—

"I am almost ready to ask, Why was Harriet Newell taken from life, and a creature so little worth as I am continued here? Am I reserved for similar usefulness? I will encourage such a hope. Think not by this that I desire to become the wife of a Missionary. I desire to spend my life in the service of my Maker, and however inconsistent with such a wish much of my life may appear, it is my most ardent desire. Often my judgment leads me astray, and often do I wander through thoughtlessness; but I am most thoroughly convinced that no service is so delightful as that

* We are sincerely sorry to use the name of a great man whom we knew, in designating a heresy. But the heresy we allude to, is known to us in Upper Canada only by this name.

of my Saviour—that no privations, no toils, no sufferings, are too great for his children to endure for his sake.”

And in her diary the following remarks, written about the same period, show that her mind was not altogether a stranger to such thoughts:—

“When I reflect on the multitudes of my fellow-creatures who are perishing for lack of vision, and that I am living at ease, without aiding in the promulgation of the gospel, I am almost ready to wish myself a man, that I might spend my life with the poor heathen. But I check the thought, and would not alter one plan of infinite Wisdom. I can, however, cheerfully think of enduring pain and hardship for them and for my Redeemer. Has he not given his life for multitudes now perishing, as well as for my soul? And Oh, how basely ungrateful and selfish in me, to sit down quietly in the care of self, without making any exertion for their salvation! But what can I do? A weak ignorant female. One thing only do I see—my prayers may be accepted. Yes I will plead with my heavenly Father, that he may be a Father to the poor benighted heathen.”

It was not long before an opportunity occurred of testing the sincerity of these feelings in regard to the heathen. Having become acquainted with Mr. Winslow, who was then a student in the seminary at Andover, an attachment sprang up between them. Her young friend was preparing for the ministry, but his inclinations were decidedly in favour of a Missionary life. Harriet's mind was accordingly directed more than ever to the great subject of missions, and it became with her a matter of serious inquiry whether it was her duty to leave all for the sake of the heathen. She set herself to a careful self-examination and earnest prayer, that she might be fully assured as to the will of the Lord in regard to her. For some time her mind was tortured with anxiety on the subject, and in a letter to her mother she thus gives vent to her feelings:—

“Sometimes I feel an absolute necessity for determining whether I can leave all that my heart holds most dear on earth, and encounter the toils and hardships of a missionary's life; but again I realize my insufficiency to decide a thing of so much importance. Indeed I would not decide for myself: I cannot. I must trust solely to Him who has promised grace and strength. When I ask myself if I can endure a separation from such friends as mine, my answer, is uniformly, ‘We must be separated in a few days; and can I refuse to suffer a little for Him who has redeemed my soul by the sacrifice of himself? Oh! dear mother, I need your prayers. Admitting that Mr. W. continues in doubt on the subject of a mission; that he may not decide for a year; and that then the probability that he will go or stay is equal; must I decide on my own course this spring? Do tell me your opinion. Although willing to leave the event to Providence, trusting that I shall be satisfied with His appointments, I cannot wholly drive the subject from my mind; and there are seasons when I am almost overpowered by it.”

The parents of Harriet were by no means friendly, for a time at least, to her projected undertaking, and the decided opposition which they evinced, was to her affectionate heart, peculiarly painful. And in addition to the harassing circumstances in which she was

thus placed, it may be mentioned, that her disposition was constitutionally of a melancholy cast, and this tendency had been considerably aggravated by the injudicious indulgence, in early childhood, in the perusal of novels and romances—a practice which by inducing a sickly sentimentalism of feeling, and imparting distorted views of men and things, leads, in general, to a total unfitness for the active duties of every-day life. The anxiety, however, of Miss Lathrop's mind at length gave place to a settled conviction—that it was her duty to embark in the Missionary cause. The letter in which she conveyed this her decided resolution to Mr. Winslow, is expressed in strong language.

“Had I ten thousand tongues, methinks they could not all express the gratitude I feel for ‘light and comfort from above.’ Oh, let us magnify the Lord, and exalt his name altogether!” For many weeks I looked, (and I thought earnestly) for light, but behold, obscurity; for brightness, but I walked in darkness. The last week, however, God has been pleased to bring me, with more child-like dependance, to the foot of the cross, and there led me, step by step, until I have communed with Him from his mercy-seat, with more delight, perhaps, than ever before. The grand objections of health and friends, seem now to have become comparatively of little consequence. For the first, I am assured that my prospect of enduring the voyage and climate, is quite as good as Mrs. Nott's, when she left America; though the previous preparation might be a subject of concern, did I not believe that if God has a work for me to do in a heathen land, he will prepare me for it. The silent tear of parental affection and solicitude would indeed overpower me, had I not confidence that He who thus afflicts, will support my beloved parents. Surely, if I can trust in this Almighty arm for my support in so great an undertaking, I cannot question but my God will be their God. And what though we are early separated, and that under peculiarly painful circumstances, ‘Our journey here, though darksome, joyless, and forlorn, is yet but short.’ I feel an inexpressible pleasure in recommending them to heaven; assured that they will be enabled to give up their child, without regret, in the hope that she will do good to perishing souls. Let them be constantly in your prayers; and, O, my friend, may we be henceforth faithful to our own souls, as well as the cause of Christ. It is possible that we may yet be in an error; let us ‘pray always, with all prayer and supplication, making known our requests unto God.’”

This resolution which was formed in the winter of 1816, led Harriet to commence preparing herself for the important work in which she expected to be ere long engaged. With this view she removed, in the following summer to Litchfield, Connecticut, that she might pursue a course of theological reading, under the direction of the Rev. Dr. Beecher. In a short time, however, she was compelled, by ill health, to return home. It was during this brief absence that her parents seem to have become reconciled to the step which their beloved Harriet was about to take. Nay, the language in which the change in her mother's feelings is couched breathes so much of a truly Christian spirit of submission to the divine will, that we cannot refrain from quoting them.

"My friends mistake my feelings when they studiously avoid a subject so near my heart, as is your contemplated undertaking. I can think of it with composure, and speak of it with much satisfaction. I am, if I may say so, partially thankful; that is, thankful for the disposition which leads you thus to devote yourself. How earnestly have I desired, and how fervently prayed, that my children might be the subjects of grace, and instruments of bringing souls to Christ! and now, can I claim to choose the place where and the manner how, they shall serve this kind Master, who has so often answered my petitions, even to have given me the very things I asked of him? No, my child, I believe I am saved from this inconsistency. I believe I am willing to leave to infinite Wisdom, to direct in all things: as you are satisfied with regard to duty, I do not question about it."

On her way home from Litchfield, Miss Lathrop spent a short time at Newhaven, and during her stay she paid a visit to a poor family whose complicated trials she thus describes:—

"I have been to the celebrated cave in 'West Rock.' Ascended the mountain, and then called on the inhabitants of the cave: they are a man, his wife, and three children. In ascending to reach it, we threaded our way through a narrow walk, walled on each side several rods; and then almost crept some feet into a dark, dismal place. There was no light except through the opening by which we entered, and a hole which afforded a passage for the smoke. In one corner, on something which seemed a bed of dirt and stone, with a few pieces of carpet for covering, lay a boy, four years old, who had that day broken his leg, and an infant, a few months old, who appeared scarcely alive: it was much diseased. The mother had scarcely clothes enough to cover her, and a countenance which indicated the lowest grade of vice. Yet she was not a heathen: two Bibles, a Testament, and hymn-book were there; all of which she professed to delight in reading. She acknowledged dependance and obligation, but not sin. I contrived to be left alone with her; and, my feelings being much excited, I dealt plainly with her, as I have been seldom able to do. She listened and was solemn; confessed she was a sinner. Indeed, when I asked her to look back on the sins of one day, she started with a kind of horror, and said, 'I can't; they would more than fill this cave.' Her appearance when alone with me was entirely changed. People generally think there is scarcely a possibility of her reform, and so say but very little to her. I never witnessed such a scene—never before saw human nature so degraded. This poor wretch was not even so happy as Harriet Newell in a season of trial; for with her no human being heaved a commiserating sigh, in a gloomy cave. Oh! your heart would have bled. Withal, this woman had the tenderness of an affectionate mother. Her husband had received a blow on the head, which almost killed him, and had gone to have it dressed. It was now sunset—she was three miles from town, with the prospect of her child's death in the night; no candle, and no wood to kindle a light. Who has made us to differ?"

In the autumn of 1818 Mr. Winslow, along with Mr. Spaulding and Mr. Woodward, were set apart as Missionaries to Ceylon. Their ordination, with the lamented Fisk, took place in November, but their departure was unavoidably delayed for some time. The marriage of Miss Lathrop to Mr. Winslow was celebrated at Norwich, January 11, 1819, and immediately after, they set out on a tour to Vermont, to visit Mr.

Winslow's friends. On their return to Connecticut, about the beginning of March, information arrived of a passage having been secured for them and their associates to Ceylon, the place of their destined Missionary labours. Before leaving home for the place of embarkation, she addressed a parting letter to the sister who was to take her place in the family, and the hints it contains are so valuable as bearing upon the domestic comfort of families, that we gladly transfer them to our pages.

"To a faithful discharge of every-day duties, and to the promotion of domestic happiness, perfect regulation of the temper is of the first consequence. No temper is too bad to be controlled through the aid of divine grace. I have found that in regard to impatience under contradiction, after making it the subject of earnest prayer, the best means to effect a cure is silence. Be patient with the infirmities of others. Show no resentment to any but yourself in your own retirement. Remember that although you may not be deficient in the same respects in which they are, you may be much more so in other things. A proper view of this will lead you always to 'esteem others better than yourself.' Let your manners conform to your temper. If they are not mild you cannot win affection or secure esteem. A look sometimes does more to destroy peace than many words. Guard, then, the expression of your countenance as well as your tongue. Be diligent. Let not a moment be unimproved. If you stand to talk, or sit to listen, let your hands be employed if possible. Study from morning to night to do every thing in the best manner, and think no day well spent in which good is not done. Let your mind be much on 'devising liberal things.' Our dear mother and the little girls are your first care. They deserve most of your thoughts and time. The comfort of our beloved parent in her remnant of life depends much on you. Study her pleasure. Sacrifice to her and our beloved father every thing but principle, and never consider it a sacrifice or suffer them for a moment to suppose that you do. Let your pleasure consist much in denying yourself for others. Follow not my example in this respect, or in any thing wherein I have come short. Look at the little girls it may be that their usefulness in this life and their future happiness depends on you. Bear them on your heart before God continually.

"As to your dress, for direction look to the meek and lowly Jesus, who had not where to lay his head. Despise all vain show. Be cleanly and neat, and it is little matter how plain. Remember always that not one farthing is yours. All is the Lord's. You rob him if you spend one unnecessarily.

"And now, dear sister, to God, even our God, I commend you. Be happy that you relinquish me to him. Your reward is sure. Forget all my bad examples. Look always to your Saviour and learn of him.—When we meet again, let it not be to lament our unfaithfulness, but to love God for ever. Farewell, farewell."

Mrs. Winslow was accompanied to Boston by her mother, where amid the tears and prayers of many Christian friends, the little band of devoted Missionaries embarked in a ship bound for Calcutta. During the voyage their time was chiefly spent in preparation for their great work, and in conversing with the seamen on religious subjects. Their labours in this last respect were not in vain; several even of the most hardened in the ship, appear to have yielded to the

force of divine truth. "When God works, who can let it?"

Soon after the vessel arrived at Calcutta Mrs. Winslow was attacked with a severe illness, and for some days her life was despaired of; but it pleased the all-wise Disposer of events to bring her back from the very gates of death. On her recovery she thus gave vent to her feelings in a letter to her parents:—

"Whatever trials may await me in this heathen country, I can never regret that I left you, my ever dear friends, and that I am here. Never, for a moment, have I felt any thing like regret. If on the borders of the grave, and expecting to breathe my last far from you all, on the great deep, or in a land of strangers, I have felt that it was well. I did not desire to return to you, though to have had you around me would have cheered me not a little. I can never be insensible to what you have been, and still are, to me; but I have relinquished the comforts of your society for Christ and the heathen, and I would and do rejoice more and more in my calling. Never imagine me afflicted or unhappy; but always believe that your God is my God, and that, being in his hand, I can rejoice always."

The first point to which the Missionaries directed their attention, on their arrival at the place of their final destination, was the acquisition of the language. As soon as they were able to hold communication with the natives, they set about the establishment of free schools for boys in several of the surrounding villages. Female education was then impracticable among the Hindoos, and they refrained, therefore, for a time, from attempting it. As native education, however, was rightly regarded by them as one of the most effective means of diffusing a knowledge of Christianity among the people, they directed their efforts chiefly to this one important object. Besides instituting village schools, accordingly, they adopted the plan of free boarding-schools, thus separating a few children from their heathen friends, and bringing them into immediate connection with the mission families; and the result of this plan, which was first suggested by the American Missionaries at Bombay, was most gratifying. At first the utmost difficulty was experienced in prevailing upon parents to avail themselves of the opportunity thus afforded them of obtaining instruction for their children. The strong prejudices, however, of the people at length gave way, and the boarding-school system was commenced. As an instance of the benefit arising from the mode of education adopted, and of the obstacles thrown in the way of the Missionaries, we may extract the narrative of an occurrence which, though it took place at a period prior to the arrival of Mr. and Mrs. Winslow in Ceylon, is well deserving of the attention of our readers, and the more especially, as it may remind them of the similar treatment which one of the young men connected with the General Assembly's Institution at Calcutta recently experienced. The story of the Ceylonese youth is thus related by Mrs. Winslow's biographer:—

"There were two day scholars, Surpyen and San-

dera Sagaren, who excited pleasing hopes, but were deterred by persecution from continuing in a Christian course. The case of the former was very interesting, and may be mentioned to illustrate one of the trials of Missionaries. He was an intelligent Tamul lad of about nineteen; his father was wealthy, and connected with one of the temples near Jaffnapatam. Part of a Tamul Bible was lent to him by another young man, which excited his desire to become acquainted with Christianity. He asked permission of his father to go to the school at Tillipally, which was granted; and he there soon professed his belief in the Bible. This came to the knowledge of his father, who was much alarmed; and, when he next returned home, caused him to be confined, and kept for a time without food. He then ordered him to perform certain heathen ceremonies. Surpyen refused; and, when shut up in a dark room, made his escape, and fled to Tillipally, where he told Mr. Poor what had befallen him. He took a Testament, and pointing to the 10th of Matthew, from the 34th to the 39th verses, said with tears, 'that very good.' His father hearing where he was, sent for him; and as he did not return immediately, went after him himself. On arriving at Tillipally, he inquired for his son, in a very kind manner; and said, as he had left home without taking leave of his mother, who was much grieved in consequence, he wished him to return for a day or two; after which, he might pursue his studies in the school. His hypocrisy was evident, but the young man was obliged to accompany him. They were no sooner out of sight, than his father stripped him of his good cloth, put on one so poor as to be disgraceful to him, placed a burden on his head, as though he were a slave, and beat him frequently with a slipper* until he reached home. Every art was then practised to make him renounce Christianity. His relations said the Missionaries had given him some medicine to make him a Christian, and asked what it was? He replied, 'the Gospel of Jesus Christ.' A great variety of drugs were put into his food to turn him back to idolatry; and, an idol-feast being made by some of his young friends, he was ordered by his parents to make the customary offering to the idol. When the time came, he entered the little room, where the idol was enthroned, pulled off its ornaments, and knelt down to pray to the true God. One of his companions looking through the curtain, saw what was done, and told his father, who punished him severely, and sent him for a time to Kandy, in the interior. Afterwards his father changed his conduct, and lavished caresses upon him. He showed him his various possessions, and told him he should have all, if he would give up the idea of being a Christian, and if not, he should be an outcast for ever. Surpyen chose banishment from his father's house, saying, 'I do not need house nor land if I have an interest in heaven.' He attempted to go to Tillipally, but was followed and taken back by force. They then tried to bring him under engagements to marry a heathen girl, but he would not consent. He even tore the contract when offered him. In short, they put his feet in the stocks, beat him, caused him to be conveyed to the neighbouring continent, and at length wearied him out, so that he signed a recantation of Christianity. His father is since dead, and he for some years has seemed settled down in heathenism."

As soon as Mr. and Mrs. Winslow had succeeded in mastering the Tamul language, they entered with the greatest vigour and alacrity upon the work of the mission. While Mr. Winslow joined his brethren

* To be beaten with a slipper is very disgraceful among the Hindoos.

in preaching the Gospel to the natives, and establishing and superintending schools, his devoted partner, besides attending to the domestic duties of the establishment, was intrusted with the care of the children who had been permitted by their parents to reside in the mission-house. In the discharge of this latter duty Mrs. Winslow felt a peculiar interest, and, accordingly, we find her thus writing in her journal under date 22d September, 1820:—

“The last week I may well call the pleasantest of my missionary life on heathen ground. On Monday morning one of our day-scholars came with twelve boys to live with us. Soon after, a respectable man brought two of his sons, and gave them to Mr. W. and myself with much ceremony. He placed a hand of each in ours, and said, ‘They are no longer my children, but yours. You are their father and mother.’ We received nine of the boys. The care of them devolves on me; and I cannot tell you with how much pleasure I direct their studies, and attempt to give them religious instruction, besides supplying their daily wants. I could not but say to Mr. W. while we looked at them to-night, seated on the floor, each with a plate of rice and curry before him, from which he was ready to help himself with his right hand instead of a spoon or knife, as soon as a blessing should be asked; could our dear friends at home see these children, some of the best feelings of their hearts would be gratified. You will not wonder that they already seem peculiarly near to me. I desire to feel more my responsibility.”

The life of a Missionary among the Heathen is one of exalted privilege and of pure enjoyment. He feels that he is engaged as a fellow-worker with God in the salvation of a lost world, and that he thus occupies a position *more honourable* as well as *more useful* than if he had “sprung from loins enthroned, or rulers of the earth.” But while his work is glorious and ennobling, he is subject to many discouragements in the discharge of it. The degradation and ignorance which prevail around him, the listlessness and utter indifference with which the people listen to his message, and yet the enthusiasm which they display in their monstrous feasts and ceremonies, all prey upon his sensitive and feeling heart, leading him sometimes to exclaim, in the bitterness of his soul, “How long, O Lord, how long?” To such feelings Mrs. Winslow was no stranger; but she had drunk too deeply of the spirit of her Master, to relax in her exertions under the influence of such discouragements. On the contrary, the more difficult the work, the more ardent and persevering her efforts to lend her aid in its accomplishment. Amid frequent attacks of ill health, she laboured with an energy much beyond her bodily strength. Besides being secretary to an association which was formed among the Missionaries’ wives for mutual encouragement and assistance in rearing and educating their own children, she succeeded in forming a school for teaching native female children. This was regarded at the time as a singular triumph over the prejudices of the Hindoos.

The Mission now made rapid progress. Several natives were admitted members of the Church by

baptism, and three native preachers were set apart to the work of the ministry. Meanwhile, Mrs. Winslow continued to labour in the important duties which devolved upon her, connected not merely with her own family, but with the heathen children in the mission-house. The following account of these last is given in a letter which she wrote in January 1823 to a friend in America:—

“I should like to make you acquainted with my little family of heathen children, and some of the trials I have with them. These children are comforts in prospect. Now they require so much patience, forbearance, and self-denial, that I sometimes think myself altogether inadequate to the proper management of them. Indeed, I feel more need of being furnished from above, to discharge my duties towards these children, than for almost any thing else. They are heathen children, from the first moment of life accustomed to witness scenes of vice which scarcely ever enter the minds of children in Christian countries, and as soon as they can speak and go alone, to imitate the examples of their parents, and often to obey their commands, in lying, stealing, and swearing. It is impossible at once to make them feel that these things are sinful, or in any way to break up their bad habits. I am obliged to put every thing under lock and key, that would be a temptation to these little creatures; for I know not that we have one in the family who would refrain from pilfering if there were an opportunity. It seems to be a part of their very nature to tell a lie if it will serve their purpose any better than the truth, and to lay their hands on any thing which they wish to possess.”

Such was the success of the boarding-establishments, that the Missionaries began to think of devising some means for raising the standard of education in their institutions. It was accordingly proposed to commence a school on a more extended scale, so as to embrace within the range of their system of teaching not merely the literature of the country, but the English language and the elements of European science. The great object contemplated by this enlargement of their original plan, was to prepare catechists, schoolmasters, and in course of time native preachers; and it was also a subsidiary design, to destroy that intricate system of false science and philosophy which is so interwoven with the superstition and idolatry of the East, that, as has been often said, they must stand or fall together. This school was accordingly commenced at Batticotta, and has gradually increased until it has become one of the most flourishing institutions in the East.

Soon after commencing the seminary for boys, it was judged right to establish also a central school for girls. Such an institution was accordingly begun at Oodooville, principally under the charge of Mrs. Winslow; and the efficiency with which her operations were conducted, as well as the evident blessing from on high which descended upon her labours, have been abundantly manifest.

The establishment of the seminaries for both boys and girls was the means of exciting considerable interest among the natives. Many inquirers appeared, who were anxious to learn the way of salvation; and

in 1824, the Missionaries had the high satisfaction of admitting to the Church no fewer than forty-one at one time. We extract an account of their baptism :—

"The large temporary building erected for the occasion, was in a scattered grove of palm trees, in the village of Santillepay, which is central to all our stations. It was about one hundred feet long, and nearly seventy in width. At one end was placed a decent pulpit, brought from one of our stations, and towards the other the floor of earth was made a little ascending, to bring the audience into view, as they sat upon it, on neat mats, with which the whole was spread. The top and sides of the building, which were covered with the braided leaves of the cocoa-nut tree, were lined with white cotton cloth, giving the whole a light and neat appearance. In front were two or three fine spreading trees, like large branching elms. On one side, open rice fields were in sight, and on the other thick gardens filled with large fruit trees, shading the low mud-walled and leaf-covered houses of the natives. In the rear was a school bungalow, where many heathen children had been taught the first principles of Christianity, and the Word of God had been often preached, and prayer frequently offered, but neither the place where the temporary Church stood, nor the adjacent habitations, had ever resounded with the voice of prayer or praise.

"In front of the pulpit was the communion table, before which, in the form of a half-moon, were the candidates, forty-one in number, and native members. Back from these, through the centre of the building, were the head men and other more respectable natives, while the common people occupied either side. In all from twelve to fifteen hundred were present. There would probably have been twice that number, but for the prevalence of the cholera in the village at the time, and a heavy fall of rain the preceding night.

"The exercises were appropriate and well received. At the close of the sermon, the candidates rose, and were addressed on the nature and design of the ordinance of baptism; after which, having given their assent to the articles of faith, they came forward one by one—from a small girl of twelve, to a grey-headed man of seventy, and received baptism in the name of the Father, Son, and Holy Ghost. It was very affecting. The names of Dwight, Huntingdon, Martyn, and Parsons among the lads, and Harriet Newell, Susan Huntingdon, and others among the girls, as pronounced over them, brought many tears into our eyes, and excited many aspirations from our hearts, that the spirits of those whose names they bear might rest on them. The old man, whose head was nearly as white as the cloth round his body, came forward trembling, and as he bowed his aged locks to receive the emblematic water and the name of Andrew, he seemed to say, 'Now lettest thou thy servant depart in peace.'

In the summer of 1825, Mrs. Winslow's health became so much impaired, that a removal from the island was deemed absolutely necessary. Unwilling to quit the post of duty, she retired for a few weeks to a small fort on a rock surrounded by the sea, a few miles west from Batticotta. The change, however, having been found insufficient, she consented to undertake a voyage, accompanied by her husband, to Madras. On their arrival in that town, they proceeded, without delay, to consult a physician, who gave it as his opinion, that they should either proceed by sea to Cal-

cutta, or try a land journey. Having resolved on the former alternative, they embarked for Calcutta, and in the course of a fortnight they reached that city in safety. There they remained for nearly three months of the cold season, in the course of which Mrs. Winslow became much improved in health. She suffered a severe shock, however, by the arrival of melancholy tidings from Ceylon. In the inscrutable arrangements of Divine Providence, two of her children, whom she had left behind her, were both cut down, in the midst of health, by the cholera.

Mrs. Winslow returned home by way of Madras towards the commencement of 1826, when she resumed her labours with as much energy and activity as her still weak constitution would permit. The Missionaries were cheered by the promising appearance which the natives presented, many listening with attention to the message of divine truth, who had formerly lent a deaf ear to its precious statements, and evincing an eagerness that their children, both male and female, should be made acquainted with the Christian system. In these circumstances, every opportunity was embraced of gratifying the desire of instruction which had thus been awakened among the natives, and the hallowed sensibilities of Mrs. Winslow were roused in behalf of the poor inquiring heathen around her. While rejoicing, however, in the remarkable success of the mission, she was called to endure a severe domestic trial, in the death of her youngest child, at the age of fifteen months. Both she and Mr. Winslow felt the stroke deeply, but they yielded a calm submission to the will of their heavenly Father. Trials it has been often remarked, often succeed each other rapidly in the experience of the Christian. Scarcely had she recovered from her sorrow on the loss of her child, and found herself engaged in the engrossing employments of the mission, when intelligence arrived from America of the death of her father. This was to her a very painful event, and the consolatory letter which she addressed to her mother is very touching. It is as follows :—

"I have now the painful task of saying, that your letters, containing the intelligence of my dear father's death, have come to hand. And is he indeed gone? Gone to make one of that multitude, who cast their crowns before Him who sitteth on the throne, saying, 'Holy, holy, holy, Lord God of Hosts?' Can it be that all his doubts, and fears, and cares, have ceased forever? Is my beloved mother a widow, and have we no father? I cannot realize that it is so; and yet it has been long expected. But what shall I say to you, my dear mother? How can I tell you, at this distance, how I feel; or help you to bear the heavy burden? It would be vain to attempt either; and I rejoice and give thanks that you are comforted and strengthened by Him, who alone is able to help you. You are very solitary. Oh! how little can I conceive how many hours there are when, perhaps, it is difficult for you to say, 'Thy will be done!' But do, my beloved mother, be comforted by thinking, that it is in kindness to you that you are bereaved—not in judgment. Think of the joys of those who see Jesus as he is. Could you not, when our dear father lived, bear almost any pain cheerfully, while you saw him

exempt from it? and was it not your happiness to see him happy? How much more, then, may you now rejoice, because his joy is full!"

In the latter end of 1831, Mr. and Mrs. Winslow came to the resolution of sending their son Charles to prosecute his education in America. However judicious the step might be, it was painful to the heart of a parent to be separated from an affectionate and dutiful child. But yielding to the call of duty, they parted with him, hoping that if it was the Lord's will he would return to them in the course of a few years, when he might be able to take a part in the labours of the mission. In a few weeks after their son's departure, they took a voyage to the southern part of the island, partly on business, and partly for the improvement of the health of their daughter Harriet, which had been declining for some time previous. After spending two or three months at, and in the neighbourhood of, Colomba, they returned in safety to Jaffna. Long and anxiously did they wait for the arrival of a letter announcing the arrival of their dear son on the shores of America. The delay was agonizing to the mind of Mrs. Winslow, and at length she began to dread the worst. Too soon alas! her fears were realized. Tidings came at once of his arrival in America, and of his having been cut off only three weeks after he had reached his friends. The stroke was heavy, but He who inflicted it supported Mrs. Winslow under its severity. For some time she was unable to write, but at length we find her thus giving vent to her feelings in a letter to her mother:—

"I feel that I must begin another letter to you, though it will be but a beginning; as it is now ten o'clock, and we are a family of invalids. I have written but a few lines since the intelligence reached us, that our beloved Charles had so early finished his course; not, my dear mother, that I loved you or others less, or that I had nothing to say, but because it is not easy to clothe in language the heart's deep sorrow. I never felt the chastening hand of God so heavy upon me; though I trust I can say, 'It is good for me that I have been afflicted.' It was a seasonable warning. I am thankful that our heavenly Father thus graciously aroused me; that he did not leave me to be wholly engrossed by my dear earthly ones, but reminded me that this is not my rest. My earnest desire and prayer is, that he will draw me to Himself, and fix my wandering heart upon Him who is 'the chiefest among ten thousand.' Had I chosen the form of discipline, it would have been different, but doubtless this is best."

The death of her son Charles seems to have made a very deep impression upon Mrs. Winslow's mind. From the date at which the intelligence reached her, she evidently looked forward more steadily to her own departure as not far distant. In the beginning of 1833, as she was then near her confinement, this presentiment of her approaching death was remarkably strong. All the concerns of the mission with which she was entrusted, she carefully arranged. A paper of hints was left in reference to the rearing of her children, and also a farewell letter to her husband. These arrangements, it was too soon apparent, were not in vain. Death was at hand. On the evening of

Saturday the 12th of January, she was able to write a little in her Diary, but still she was not quite well. The next day was Sabbath, and to her it was the last Sabbath she was permitted to spend upon earth. It will be more interesting to our readers, however, that the closing scene should be recorded in the language of her bereaved husband, who thus writes, in a letter addressed to Mrs. Winslow's mother in America:—

On Sunday she was somewhat ill, but went to Church both forenoon and afternoon. I tried rather to dissuade her from going in the afternoon, and she at first concluded to stay at home; but, as the children wished it, she went, and seemed comfortable. On her return, she was a little fatigued, and lay down a short time on the bed; after which she rose and went down to tea. We then had family prayers. I read the forty-sixth Psalm, and made some remarks upon it, which appeared to interest her; and we conversed on the privilege of casting all our burdens upon the Lord. Afterwards she went to her room, heard the little girls repeat their hymns and lessons, and directed their devotions for the night.

"I went out to my study; but not being as well as usual, came in early. Finding the door of her room shut, and having a sick headache, I lay down on a couch. This was very unusual for me, and caused her to inquire a little anxiously about my health when she came from her room. She said, 'I cannot bear to see you so unwell'; and soon added, 'I do not feel so well myself: I have a peculiar sensation in my breast.' I requested her to be as quiet as possible, and recommended that she should take a little laudanum, and lie down. She did so, and went to sleep; but in a short time awoke, feeling the same distress in her breast. I then immediately sent for Dr. Scudder and Mrs. Spaulding, supposing she was about to be confined. She was partially relieved of the distress by turns, but continued very uneasy, and unable to rest in any position. She frequently requested me to pray for her. Dr. Scudder came about two o'clock in the morning: he said that she had better be bled, and take a little more laudanum, and she would probably be relieved. He bled her freely, and she also vomited. This relieved her; so that she lay down quietly, and said that she felt quite at ease. She took a little coffee; and before she went to sleep, called me (as Mrs. Spaulding was taking care of her,) and insisted on my lying down on the couch, on account of my being unwell, saying at the same time, 'Do you know, my dear, how good it is to be perfectly at ease after severe pain?' I said, 'You feel thankful.' Her reply was 'Yes, I think I do. How good is the Lord!' She then very pleasantly bade me good night, and fell quietly asleep. This was probably the last she knew on earth. After a short time, Mrs. S. noticed a peculiarity in her breathing, and attempted to wake her. As she did not succeed, she called Dr. S. and myself; but, as the sleep was quiet and pulse regular, there seemed to be no danger. We again left the room; but were soon called back to notice some slight twitches of the eyes and face, which were, ere long, followed by a convulsive fit. We were then greatly alarmed, and Dr. S. used every exertion to prevent a recurrence of the spasms. All was without success; and, after two or three returns of the convulsions, the breath of my beloved wife grew shorter and shorter, and, a little before six o'clock on Monday morning, the 14th instant, without a struggle or a groan, she resigned her spirit.

"Our departed Harriet had for the last few months been fast ripening for heaven; especially since we heard of Charles' death. How severe was that stroke!

But what rich blessings did it bring! It made her lean more entirely on her Saviour. She had, under that affliction, new and peculiar evidence of the life of faith in her soul. On Saturday evening she expressed her feelings in her Diary; and on Saturday noon renewed her covenant with God—a covenant made twenty-five years ago. This was her finishing work. It was the last time she signed her name. As she had no opportunity for preparation after she became ill, it is most gratifying and consoling that she left these last memorials of her unwavering trust in God. She had, in every respect, set her 'house in order,' as though she fully anticipated being thus removed, almost in an instant, from all these scenes. But I did not at all expect, nor was I at all prepared for the shock. Much had I anticipated my own death; little had I thought that the desire of my eyes would be taken away as with a stroke. Yet it has been done by the hand of a Father; I dare not, I cannot murmur. I bless His holy name, that he took my beloved so gently, and that she met the enemy without knowing of his approach, for he was disarmed."

Thus was the Ceylon Mission deprived of one of its most efficient members, and the Church of Africa of a bright ornament. It is pleasing, however, to reflect, that since the death of this devoted female, two of her sisters have become connected by marriage with the same mission, and are labouring on the very spot where the remains of Mrs. Winslow are laid. This circumstance will serve to explain an allusion in the latter part of the following tribute to the memory of the deceased, from the able pen of Mrs. Sigourney, who had been her early friend and companion:—

Thy name hath power like magic.

Back it brings

The earliest pictures hung in memory's halls
Tinting them freshly o'er; the rugged cliff,
The towering trees,—the wintry walk to school,
The page so often conn'd, the needle's task
Achieved with weariness,—the hour of sport
Well-earned and dearly prized—the sparkling brook
Making its clear cascade,—the darker rush
Of the pent river through its rocky pass,—
Our violet gatherings 'mid the vernal banks,—
When our young hearts did ope their crystal gates
To every simple joy.

I little deem'd

'Mid all that gay and gentle fellowship,
That Asia's sun would beam upon thy grave,—
Though even then, from thy calm, serious eye,
There was a glancing forth of serious thought,
That scorn'd earth's vanities.

I saw thee stand

With but a few brief summers o'er thy head,
And in the consecrated courts of God
Confess thy Saviour's name. And they who mark'd
The deep devotion, and the high resolve
Of that scarce half-blown bud,—did wondering ask,
What its full bloom must be?

But now thy bed

Is with thine infant train,—where the sad voice
Of the young Ceylon mother tells her child
Of all thy prayers and labours. Yes, thy rest
Is in the bosom of that fragrant isle
Where heathen man, with lavish nature, strives
To blot the lesson she would teach of God;
Thy pensive sisters pause upon thy tomb
To catch the spirit that did bear thee through
All tribulation, till thy robes were white,
To join the angelic train.

And so farewell,
My childhood's playmate, and my sainted friend,—
Whose bright example, not without rebuke,
Admonisheth, that home, and ease, and wealth,
And native land,—are well exchanged for Heaven.

PRACTICAL SERMONS.

NO. VII.

By the Rev. George Romanes, A. M.

He that covereth his sins shall not prosper.

Proverbs xxviii. 13.

In this discourse it is intended to examine and expose the chief excuses which men bring forward in extenuation of their crimes and vices; and which, by inducing them to place their trust in a refuge of lies, prevent them from repairing to that sure refuge which God has provided for sinful men in the perfect righteousness and atoning sacrifice of his Eternal Son.

Let us examine some of the chief excuses by which men attempt to justify their sins.

The first we shall mention is that which we so commonly hear, "We are born with sinful natures; therefore, to sin is natural, and cannot justly expose us to punishment." Thus they endeavour to cast the whole blame of their sins on God, the Author of their being, and represent themselves as being just as innocent in the indulgence of their sinful passions as the ferocious beasts of prey in the exercise of their savage propensities. The intention of this excuse is to entangle us in the dark mazes of metaphysical discussion. But the plain assertions of the word of God on this point render all such discussions needless. The word of God never mentions the corruption of our nature as an excuse for sin, but always as the aggravation of our guilt. When David confessed his sin, and humbled himself in the very dust before God, he deplored with deepest shame and self-abhorrence, the depravity of his nature. "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

But even supposing that this excuse were valid, the abuse which is made of it, would be enough to render one cautious in urging it. We make ourselves worse than we are by nature; we permit sin to acquire strength by influence, and enslave the

whole soul to its dominion; and then we lay the whole blame on our nature as if all the while we had been quite passive and unconscious. We stifle convictions, despise warnings, sear the conscience, harden the heart, and then, when sin has acquired double, treble or tenfold power, we say, "Such is our nature: we were born thus; we are such as God made us." Does not even common sense shew the folly of such allegations? If there were a poisonous tree planted in our garden, should we not rather root it out than cultivate it? How absurd to rejoice in sin, and then complain that we could not possibly avoid it! How absurd to say, "I am sinful, and, therefore, I will make myself still more sinful; I am in danger of hell, and, therefore, I will make no attempt to escape from it; I am far from heaven, therefore, I will wander still farther; I am guilty, and, therefore, I will not repent; I am depraved, therefore, I will employ none of the means by which I may be made holy!" But they who employ this reasoning after having professed to embrace the Gospel, are guilty of a still higher degree of folly. For the Gospel professes to be able to overcome this natural corruption, to renew the soul, and make us partakers of a new and spiritual life. Why then did you embrace the profession of the Gospel, if you did not believe it to have the power which it claims—the power of giving you a new heart and a new nature? If it has not the power to renew and sanctify those who embrace it, it must be a mere imposture; for this is declared to be one of its most important purposes, to redeem us from all unrighteousness, and to make us a peculiar people, zealous of good works.

Another very common excuse is this, "We cannot repent nor forsake our sins without the assistance of Divine grace." This assertion is perfectly true; but it is only a cause of deeper sorrow that this precious truth should be so grievously abused. It might be sufficient to tell such men that even if they had the power to repent, they would not employ that power; for they love their sins, and will not let them go. The excuse, itself, may be answered in a few words. The same Bible which informs us that grace is indispensable, tells us also that grace must be sought in the way of duty; that this precious gift must be desired with earnestness and embraced with fervent thankfulness; and, that although the first motions must proceed from God, yet these must be responded to and cherished in our own souls. The Bible says, "ask, and ye shall receive; seek, and ye shall find; quench not the spirit; work out your own salvation, for God worketh in you." But the perverter of Divine truth speaks thus: "The grace of God is indispensable to my salvation; therefore, I will

not ask nor seek for it; I will lie down in sin and stop my ears against all the calls of the Gospel; I will quench the Spirit, resist his operations, and at last drive him from me; and then I may justly charge God with all the sins of my life, because he would not exert all the power of his Almighty grace, nor save me without my knowledge or consent." If the case were the reverse—if we could command the aids of the Holy Spirit, and forsake our sins whenever we pleased, then we might with more safety delay repentance and indulge in sin. But is it not the utmost degree of madness to adopt such a resolution as this; *because* God can confer or withdraw his care when he pleases, we will therefore be quite careless, whether we receive it or not; and go on from day to day resisting and rejecting all the strivings of the Spirit, although we know not but that this may be the very last time that salvation will be offered to our acceptance.

The next excuse to which we shall advert is, that of ignorance. "We did not know that we had been guilty of any offence against the law of God; we did not know that this was forbidden; it was done through mere inadvertence, and, therefore, cannot deserve punishment." They assume an air of simplicity and innocence, and profess not to be able to distinguish between good and evil, right and wrong. There is no delusion more fatal than this; there is no mistake more fallacious in itself, or more artfully employed by Satan for the ruin of darkened souls. If ignorance be, as some suppose, a shield and refuge for the soul, then knowledge must be an evil and a curse, and every addition to our knowledge would only expose us to a new danger of condemnation. It would then be the duty of parents not to instruct their children in the great truths of revelation, but to leave them in the deepest possible darkness that they might then be able to plead the complete apology of total ignorance. Nay, the very means of grace which God has ordained, in place of being a blessing, would be the most grievous calamity that he ever inflicted on our race; the volume of revelation, the preaching of his word, the promulgation of his law, would then demand not our thankful praise, but our grief and anger. It is plain, therefore, that ignorance is not the source of safety, but of misery and danger: else why is knowledge to be esteemed such a high blessing, and why are we so often enjoined to impart knowledge to those who still remain in darkness?

But if even the want of knowledge expose the soul to danger, what will be the fate of those who are *wilfully* and *obstinately* ignorant? who, amid the amplest means of information, not only con-

tinue in darkness, but even glory in their ignorance, as the means of safety, and a way of sure escape from the wrath to come—who take care not to learn their duty, that they may not be obliged to do their duty. It seems almost impossible that any man who lives in a christian land can dare to plead this excuse. Have you not the faculties of reason, understanding, and conscience? Is not the law of God set before you in terms which none can misunderstand? Are not the precepts of the Gospel, perspicuity itself? Is not every duty urged upon you with a frequency and earnestness which makes ignorance almost impossible and negligence inexcusable? In some respects, indeed, this pretended ignorance is worse than avowed sin: for we thereby declare that the divine law is imperfect, and that many important precepts have been omitted by the Lawgiver.

We proceed now to one of the frequent pretences by which men palliate their sins—the force of temptation. This would be, indeed, an ample excuse, if temptations possessed any power to *compel* us to sin. But this they cannot do. What is that mighty power which men ascribe to temptations, and which they affirm none can resist? Their power is small, indeed; for they have no power except merely that of presenting themselves before us; if we only turn away our eyes, they are extinguished. But by a strange fallacy, we ascribe to these lifeless insensible things what is really inherent in our own minds: we persuade ourselves to sin, and then imagine that *they* persuade us: we pursue *them*, and then suppose that they have pursued and overtaken *us*: we exclaim that we are tempted by God, when we are tempted and enticed by our own lust. It is the utmost folly to speak of being tempted irresistibly. All our temptations are of a finite nature; but our motives to resistance are infinite. Now, no finite thing can overcome or influence the mind irresistibly; because we can turn from it, and contemplate something greater and more important. Did Satan offer us the whole world as the price of sin, we would most justly incur the anger of God by compliance with his solicitations; because motives of ten thousand times greater force urge us to obedience. How much more guilty must he be who yields to a far less temptation, some small portion—some mere fraction of the world—some contemptible pleasure or worthless attainment! I need not speak of the confusion which would be introduced into the moral world if such an excuse were received. No one sins without some inducement; for this would be to act without motive or design. If then, the temptation excused the sin, the divine law would be rendered powerless at the very time when its

power was most required. Some may say it is unjust to place us amid temptations, and then punish us for yielding to their power. But the apostle conclusively answers this objection: No temptation befalls us, but what has been endured by men of like infirmities with ourselves. The same grace that supported them, is able to strengthen us for the contest and the victory, and to make us stand in the evil day.

If temptation be no excuse for sin, it must be still more vain to plead the force of long habit. It is true, that habit enslaves the mind so completely as often to urge it on to sin against all the warnings and exhortations of conscience. But does this furnish any excuse for the sins to which it leads? Surely not. This well known power of habit ought to have been a most urgent motive to avoid those chains and bonds, which almost no human strength can shake off, when once fixed upon the soul. At the very first temptation, this motive should have urged us to resistance; at the second temptation, it ought to have occurred with still more force; and every successive sin into which we fell, ought to have shewn us more clearly the instant duty of fleeing from the dangerous entanglement. And shall a man come forward, and plead as an apology for sin, that very thing which ought to have rendered sin far more odious and detestable in his sight? Often does the word of God assure us that habit forms a high aggravation of guilt. “Can the Ethiopian change his skin or the leopard his spots? How then shall ye who are accustomed to do evil, learn to do well?” How obvious is this even to common reason. Do we pay one debt by contracting still deeper and heavier obligations? Does one crime make a sinner, but a thousand crimes a saint? What father would speak thus to his rebellious child: “The first time you offended me, I was displeased; the next time, I was less offended; and now that your rebellious temper has been so confirmed that you cannot govern or control it, I am not angry at all.” As for the somewhat similar excuse so often alleged—the common custom of the world around us—I would merely observe that this only adds new guilt to your transgression, that you give your countenance and encouragement to a sinful custom, and thus destroy not only your own soul, but so far as lies in you, the souls of a whole neighbourhood or nation. If a rebel stand alone, and lift only his single hand against his king, his feeble efforts may be despised. But if he join a host of rebels and swell the ranks of revolt, then he stands exposed to the vengeance of his prince. Shall not the number of his accomplices in crime, in place of excusing his conduct, be an argument for his condemnation?

After every other excuse has been shewn to be vain, some have the presumption to charge the divine law itself with injustice. They exclaim that the standard of duty is far above our reach; that none can possibly attain to that perfection which it enjoins, and that no man can be called on to perform more than he is able. To abstain perfectly from every sin, and perform perfectly every duty, may be a law fit for angels, but not for weak, imperfect man. To this we simply reply, that God could make no law, except one which demands perfect obedience; and, therefore, to affirm that he had no right to give us such a law, is just to say that he had no right to give us a law at all. Some imagine that the pleasure attending sin forms some palliation of their guilt. But the very reverse is the truth; for the more pleasure we feel or fancy to be in sin, we show that our mind is the more deeply depraved, and that we are the more destitute of the love of God and of righteousness.

Let us now advert to the sin and folly of this self-justifying spirit.

That this self-deceit is in the highest degree unwise and foolish, must appear from the extreme weakness of the pretences that have been mentioned. It is almost invariably found that the more heinous the crime and the more abandoned the criminal, the more easily is the conscience satisfied with the excuses advanced in defence of it.

The folly of this self-deceit will appear still farther, if we reflect that it must soon cease, and that all these delusions will soon be exposed. Conscience is not dead, but sleepeth; though now compelled to keep silence, it waits only for the day of judgment to raise its voice on high. Its reproaches may now be avoided, answered, silenced, or despised; but soon it will speak in different language and with a different tone. Think how those excuses which content you now, will appear at the day of judgment, and before the bar of Almighty God. Think how the convinced sinner, when first awakened to a sense of his danger, trembles and is amazed at the view of his sins; how completely all those palliations which once gave peace to his conscience, vanish away, and leave him helpless and forlorn. And if in the midst of life, health and comfort, while there is yet space for repentance, a convinced conscience can so distract and overwhelm the soul, what will be the amazement and consternation of him who is undeceived only before the judgment seat of God? It would require many volumes to answer the vain excuses which even one sinner has brought forward; but at that day, they shall disappear in a moment, and he shall stand speechless and self-condemned.

None shall then dare to plead, I would have repented and obeyed, but I had no power to do so; I prayed for grace, but grace was denied me. I sought knowledge, but could not obtain it. I resisted temptation, but was unsuccessful. I endeavoured to keep God's commandments, but found them unreasonable and impossible.

Let us remember that we shall be judged, not by our own opinions or reasonings, but by the unchangeable laws of God. Let us remember the responsibility under which we are, as moral and accountable beings. Many seem to imagine that because our actions are free, because we are left to the exercise of our own will and the guidance of our own conscience, we are therefore under no restraint or responsibility. Now the case is just the reverse. The more free we are from compulsion and restraint, the more accountable we are to God for the use of our freedom. The commander of an army, sent on some distant service, is more responsible to his king than the ordinary soldiers are, just because he is more left to his own will and his own discretion. A steward left in the full charge of his master's house and property, is more responsible to his lord than the inferior servants are, just because his temporary command was supreme. So it is with us in regard to God. We may employ our talents, our time, our faculties, our property, in whatever way we may think best; we may think of God, or we may forget God; we may devote our time and our faculties to holiness or to sin; we may employ our property in works of piety and charity, or in the service of vanity and folly; and no earthly power can control our conduct, or punish us for the neglect of our duty, or the abuse of our blessings. But just because we are so entirely free and uncontrolled in this world, shall we be responsible in the world to come. How vain, then, to rest content with those excuses which may deceive our fellow-men, or may pass uncondemned by that low standard of duty which the world has formed for itself, and set up in place of the law of God!

But the chief evil of this self-justifying temper is that it prevents the soul's accepting of the salvation revealed in the Gospel of Jesus Christ. The very first step we must take in coming to Christ is a deep and heartfelt conviction of sin, a full sight of our ruin and misery, and a complete perception that we are without excuse—that God is righteous and that we are wicked. How then can he embrace the Gospel, who, perhaps, never confessed even to his own conscience that he was guilty of a single sin; who, although he may admit the doctrine of human guilt as a part of his creed, has

never really felt, even in one instance, that he himself is depraved, or deserving of the condemnation of God's law? The Gospel calls are addressed to such a man in vain; Christ offers his blessings, not to those who trust in themselves that they are righteous, but to those who cast themselves at his feet and cry, "Lord be merciful to me, a sinner." Why seek shelter in a house of sand, when the mighty fortress stands open to receive you? Why cover yourselves with these vain and worthless disguises, when Christ has provided a robe of pure and spotless righteousness, in which being clothed, you will be presented blameless before the throne of God.

A CAMP MEETING.

To the Editor of the Christian Examiner.

SIR:—Among other peculiarities of American manners and customs described by such writers as Mrs. Trollope, I had read of those burlesques upon devotion called Camp Meetings. This was in Europe. A short residence on this continent convinced me that, in a great many instances, the pictures drawn by these travellers are caricatures; and though I had not seen a Camp Meeting, I began to suspect that in this also they had been guilty of exaggeration. My hope of finding the reality less extravagant than the picture, was strengthened by sometimes attending the ordinary public services of the Methodists, among whom, I believe, chiefly, if not solely, Camp Meetings are countenanced. There I saw nothing extravagant; reason, order, and decency pervaded the whole.

But I had been calculating too hastily. That rule of charity which bids hope the best, had, for once, led me to form an incorrect opinion. I have now seen a Camp Meeting, and, as the Queen of Sheba said of the magnificence of Solomon's court, the one-half had not been told me.

I asked myself, why are such scenes enacted so near us without being more heard of? They must do either good or evil. In either case, let attention be drawn to them. If they appear to do good, they will gain ground; if, on the contrary, their tendency is mischievous, they will thus meet with reprobation and be checked.

With this view, I have given as faithful a pic-

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ture as I could, of that part of the scene which I witnessed. I have not confined myself to general terms expressive either of approval or of disapproval; because that might be to convey only *my* impressions. I have given the exact words and actions as well as I could recollect; and I can appeal to many present for the substantial accuracy of the account. I make this expose with no intention of bringing ridicule upon the body of professing christians among whom the practice prevails. My motive is very different. I consider that I myself am a member of that universal Church, of which, they also form a distinguished part; and that any thing which disgraces one part, disgraces, in some respects, the whole. The reason why I would call public attention to these scenes is this: *the credit of Christianity is concerned.*

The scoffer points triumphantly to such outrages against reason and decency, and asks, what we would have him to think of a religion that can put on such a guise; can it come from Him who put a spirit in man and gave him *understanding*? Some, I am aware, have a ready answer; they disclaim the connection. They deny that *their* religion is at all implicated; they even seem secretly to rejoice at such things, as furnishing a set-off to the superior excellence of *their* persuasion. This answer but ill satisfies a truly catholic mind. I wish I could reply to such taunts, that the Gospel—that Protestantism even—is not answerable for these extravagances; for that no considerable denomination of christians acknowledges them as a part of its forms, or even, as a body, approves of them. I am inclined to believe that it is so. I believe that the enlightened and respectable part of the Methodist community do not approve of the disgraceful proceedings to which I allude; if so, let them come forward and publicly disclaim them: they will be performing a duty which they owe to their own community and to religion at large.

The Camp Meeting which I witnessed was held in the neighbourhood of Hallowell or Picton, U. C. It began on Thursday and was kept up to the Monday morning following. Sunday was of course the principal day. That morning, the waggons and horsemen continued to pass the house where I was residing in rapid succession. At one time, I was informed, there could not be fewer than from six to eight hundred waggons on the ground, and from five to six thousand people. I could not help watching their appearance as they passed, and the words of Burns suggested themselves:—

'Some are thinkin' on their sins,
An' some upo' their claes'—

Those who frequent these meetings for strictly devotional purposes, stay there night and day. The Sunday visitors, if I might judge from their appearance, were going *on the spree*—the young men to show themselves and their horses, the young women to show themselves and their finery. It was in fact, a regular *fair*; and the demand for refreshments must have been very great, for I learned that one booth-keeper received upwards of £25 in the course of two or three hours of Sunday forenoon.

It was in the evening of that day that I visited the *camp* in company with some friends. We arrived about nine o'clock. The night was very fine, though a little cold; and the effect of the lights among the trees, as we approached, was striking. The encampment was made in a spot which had apparently been once cleared, but it was now covered with young trees, so wide apart as to allow their tops to spread and form, as it were, a canopy supported on pillars. Around the sides were the tents and wigwags of those who remained day and night, and the tents where refreshments were sold; the middle space was occupied by rude forms, ranged in front of the stand where the preachers held forth. Fires were interspersed in various places, elevated on platforms to the height of six or seven feet; being fed with pine knots, they give a brilliant light. The groups surrounding the doors of the tents, some standing, some squatting on the ground, forcibly reminded me of gipsy scenes.

When we arrived, one of the preachers had already commenced his discourse. What the text was, I never discovered; but he was endeavouring to impress upon his auditors this very logical proposition, that, if he should succeed in proving the premises which he had laid down, there would be no escaping from the declaration of the text. This was at least a novelty in the art of reasoning; to make the truth of the text depend upon premises laid down by the preacher, and moreover upon *premises* that required to be *proved*. However, so important did this appear to Mr. —, that he repeated it at least half a dozen times, backing it with the assertion, that Jehovah is a God of equity.

What he seemed to be aiming at in the rest of his discourse—if he had any particular aim besides producing effect—was to show that '*God in wrath sends men from time into the eternal world.*' For this purpose, he began at the beginning, and took a glance of history down to the present time; and the events to which he appeared chiefly to have an eye, were those in which *horror* was, or might be made, the chief element.

Among the first was the deluge. After a long parallel between Noah and many a "poor minister of the gospel now-a-days," he finished with a graphic picture of the way in which the people ran from one flat of their houses to another, until at last, 'they were all sent from time into the eternal world.'

Next followed the destruction of Sodom and Gomorrah. Here we were treated to a travestie of the dialogue between Jehovah and Abraham. The 'crack atween twa cronies' could not be more familiar than what we were given to understand passed between the Almighty and 'good ould Abraham,' as the preacher styled him. What was something new to me, 'good ould Abraham' actually ran through the whole of Sodom, on the instant, to see if he could find the requisite number of good men. How he thought to distinguish the good from the bad by such a flying inspection, we were not informed. While the orator was describing at the top of his voice the horror of 'good ould Abraham' at the wickedness of the Sodomites and his solicitude about their salvation, all of a sudden he lowered it to that hollow solemnity which prognosticates something of overwhelming importance. It was to assure us—and he laid his hand on his heart in testimony—that he possessed the same sentiments and feelings as 'good ould Abraham.' (*Groans, and 'we believe it! we believe it!'*) He then went on to describe all the horrors of that 'brimstone shower' which 'sent the Sodomites from time into the eternal world.'

To quench this fiery horror, we were led with the Egyptians into the Red Sea, to behold them engulfed in the returning waves, and 'sent from time into the eternal world.' I do not recollect what other death's feasts were described, until he came to the destruction of Jerusalem by the Romans. Here he evidently intended to make a dead set at the feelings of his auditory. The miseries and barbarities of the siege, the horrors of the carnage when the city was taken, all were depicted with the minuteness of an eye-witness. Yet it was a failure. Though he capered from one end of the stand to the other, like a wild beast in a cage; though he raged, and thumped, and bawled, and screamed, returning upon the words as in the repetitions of music; though he continued this till his voice was gone, and you could hear only something like the blast of a broken-winded pair of bellows—all that was called forth was a few groans, evidently rather because the good folks thought that they *should* feel terrified, than because they felt any emotion whatever. Here the orator must have been suffering from heat, for he threw off his coat. He also apolo-

gized for his voice, but thanked God that his lungs were sound—quite sound. He then proceeded.

He treated modern history much in the same way as he had treated ancient sacred history, selecting for edification some great calamities, devastations of war, in short, whatever sent a shal of people at once 'from time into the eternal world.' I could not help suspecting that he was not very well versed in the actual horrors of the French revolution, else he might have made something more of that than he did. The late ravages of the cholera in the Canadas was a capital subject. This he had seen, and, of course, could paint to the life. Faithfully did he give us the contortions, and groans, and warnings of those he had seen in the agonies of the disease, and their exclamations as they were seized in different parts of the body, which he particularized most minutely.

And now having exhausted the horrors of history, he must needs treat us to a specimen of prophecy. It was declared that an awful visitation was about to come upon mankind, which would send the greater part of them, in less than no time, 'from time into the eternal world.' To establish this announcement, he quoted the 19th and 20th verses of the 2d chapter of the Acts: "And I will show wonders in the heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness and the moon into blood, before that great day of the Lord come." These wonders and signs he averred had been shown; and he particularized times and places, when and where they had been seen. He referred to what he spoke of as a well-known night in that quarter, when, as he phrased it, 'the whole of the stars seemed to leave their orbits and roll towards the earth.' I found, upon enquiry, that an extraordinary shower of *meteors* had actually been seen by many at the time he referred to. For another proof, he appealed to some appearances seen by a number of the brethren and sisters at a prayer meeting. But the most convincing of all was a wonder in the heavens seen by the preacher himself. He described particularly how he was employed, when he was called upon by his eldest boy to come and see a strange sight. And when he went to the door, there, to be sure, he did see a strange sight; for '*lo! in the east, a great fiery dragon, and a great chain from his head to his foot!*' It being no longer doubtful, then, that we were all going to be 'sent from time into the eternal world,' our duty to fall into a fit of terror, was clear. The sermon, he said, was 'just going to judgment,' and if it had not the desired effect upon us, our case would be a dreadful one.

Such was the substance of the sermon, if substance it can be called; but this can give but little idea of the quantity of *sound* expended upon the occasion. Of this as much as possible was belched forth with every idea; the orator thus hoping, doubtless, to send his terrors farther home, as we give more velocity to a ball, by increasing the charge of gunpowder. Certain ready-made expressions were always at hand to fill up a vacancy, and keep up a continuity of sound. Many a time were his 'dearly beloved' told that they would 'observe,' and, doubtless, lest evil minded persons should have room to say, that it was the particular attention of any *one* beloved sister or brother that he was soliciting, the word was generally pluralized into *beloveds*. This was but one of several grammatical beauties which I heard for the first time.

The expression, *eternal world*, did good service that night. It gave a sonorous ending, I am safe to say, to every third sentence. The use made of the names of the Deity was absolutely shocking. He was never spoken of without employing two or three of his most august epithets. The most common assemblage was, 'The Great, Eternal, Jehovah, God.' This was often employed to give weight to a sentence which the preacher felt was next to nonsense.

This first orator having, as he supposed, driven a nail into the consciences of his hearers, two others stood up in succession to clinch it. One spoke chiefly of himself, and declared what 'wrestlings' he would perform for their 'poor souls,' when he returned home, naming the spot, township, and district of his abode. In announcing this, he suited the action to the word, and gave us a specimen of his groans and contortions; and certainly they could hardly have been excelled in vigour, had he been on the rack or under a fit of cholic.

Notwithstanding all this blowing, the iron was manifestly cooling, and it was thought best to strike with the heat it had got. The 'penitents' were now accordingly invited to come forward into the enclosure appropriated for them. This was a space surrounded by a rough fence, and furnished with two forms to lean against in kneeling. One of these was appropriated to the men and the other to the women. The number of those whom I saw in the enclosure might be about fifty of either sex. The lead was taken by one evidently no novice in the exercise. He commenced his prayer at the top of his stentorian voice, and vociferated so loud as to stun all ears, that under cover of his fire, others might have courage to

begin ; in short, he acted precentor. Another kept clapping his hands, and exhorting the sisters to 'pray with all their might ! Don't listen to any body else ; every one pray aloud for herself !' Accordingly, one struck in after another, until they were in full chorus. Such yells ! I was fain to stop my ears. I heard them distinctly after returning home, at a distance of about two miles.

The way in which they addressed the Deity was revolting. They called to the different persons of the Godhead in the same familiar, imperative style that they would use to their door neighbour. 'Jesus, Jesus ! come this way ! Nearer, nearer ! a little nearer yet ! I wish to feel the fire of sanctification ! I'll not be satisfied till I feel it as I used to do !' All the time I looked upon this *devotional scene*, which I should say was about twenty minutes, one man kept rocking backwards and forwards and rubbing his hands ; as if he intended to get up spiritual heat by friction.

In some, the spirit would not move at first ; they kept their heads down on the form, and a few of the 'gifted' went round kneeling down and whispering into their ear. On a sudden one would 'get religion,' as they term it ; and then he would sit up and clap his hands, and call 'glory ! glory !' for five minutes on end. Some continued unmoved as long as I remained. Two or three of the females were becoming quite frantic, and had nearly exhausted themselves. I was told by a gentleman who remained longer than I did, that the greater part fainted and were carried out. This is, I believe, the consummation at which they aim ; as they consider it a falling into a trance, during which they visit heaven.

Of all the spectacles I ever looked on, this which I have endeavoured to describe was the most revolting ; it made me absolutely shudder. When the leader whom I mentioned—a coarse, iron-visaged, old fellow, squirting tobacco juice through his teeth every half minute—went about stirring up the flagging spirits of the sisters, whispering in their ear and patting them, I felt myself involuntarily grasping my cane ; and, I believe, had I been inside the enclosure, I could not have resisted applying it to his ears and making him howl to another tune. One cannot suppress his indignation when he sees religion burlesqued, and the name of God desecrated in such a manner. It gives a tremendous vantage ground to the infidel ; it is apt to prejudice many a mind not altogether sceptical but of a rational and sober turn. It would be taking this weapon out of the hands of the enemies of Christianity, if we could say, that no body of Christians recognize such outrages against reason

and decency, and that they are only the aberrations of ignorant and fanatical *individuals*. Let the rational among the Methodists, therefore, come forward and disclaim such proceedings, if they are not an approved part of their system. I would rather that Christianity should be delivered from the opprobrium, than that *my* religion should be able to set off its own superior reasonableness, in contrast with such fooleries.

SPECTATOR.

IT IS THE DUTY OF A CHRISTIAN PEOPLE TO PRAY FOR, MAINTAIN, AND ASSIST THE CHRISTIAN MINISTRY.

It is the duty of a christian people to *pray* for those that labour among them. An apostle, distinguished above all others for the zeal and energy of his mind and the abundant gifts which God had bestowed on him, once made this earnest request, "Brethren pray for us" ; and in another epistle to the same church he thus writes, "Finally brethren pray for us that the word of God may have free course and be glorified, even as it is with you ; and that we may be delivered from unreasonable and wicked men ; for all men have not faith" ; and again the same apostle writes, "Continue in prayer, and watch in the same with thanksgiving ; withal *praying also for us*, that God would open unto us a door of utterance to speak the mystery of Christ, that I may make it manifest as I ought to speak." It was the difficult and arduous nature of the pastoral office which led even an apostle to crave an interest in the intercessions of his flock. How much more needful and desirable must these intercessions be to men who have not the apostle's supernatural gifts, and who stand immeasurably beneath him in natural acquirements ! Subject to languor and sickness, encumbered with their portion of those cares which are inseparable from this earthly life, participating in those fluctuations and depressions of spiritual temperament inherent in a nature not yet perfected, and oftentimes surrounded with discouragements from the indifference or opposition of those whose welfare they are anxious to promote, how apt are these labourers in God's husbandry to become enfeebled and remiss in a work which ought to know no remission of study and exertion till the clods of the valley are sweet about them ! Is not then the prayerful in-

fluence of a christian people more especially needed for those who labour among them in spiritual things, "lest they be wearied and faint in their minds?" Were supplication poured forth with humble fervency to Him who hath the residue of the spirit, it would not waste unheeded in the winds. He who hath access to the minds of all men might visit his mind for whom prayer is made, with brighter discoveries of truth and a holier ardour of devotion, and bring him forth from his retirement fraught with all the blessings of the gospel of peace, and might impart an unction to premeditated truth which would cause it to come with saving power to those hearts which he has prepared to receive it. For besides the blessing which God has promised to effectual fervent prayer to him on whose behalf it is made, it brings a concomitant blessing to those who engage in it; and were each member of a christian audience to intercede in his retirement or with his family, for a blessing on the ministrations of the gospel, he would enter the sanctuary of his God with a solemn composedness of spirit becoming one who seeks to "dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to inquire in his temple." Cold-hearted and barren formality would disappear from among the worshippers; and Mount Zion would become an asylum and a house of prayer. Her priests would be clothed with salvation, and her people would shout aloud for joy.

It is a duty of a christian people to make a suitable *temporal provision* for the ministry established among them. Upon this point we need not enlarge, since its obligation will at once be admitted. "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" And after appealing to the Mosaic law as affording a principle whereon to found this equitable claim, the apostle comes to the conclusion, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. How many are there in every christian community who while they appear to attach some value to its institutions, would gladly evade the duty of maintaining it which God hath here enjoined! How many without the slightest misgiving would enjoy its ministrations, year after year, in succession, without lending their aid in relieving that burden under which their brethren are borne down! They will spend as much for

the luxurious entertainment of an evening, or for one article of unnecessary decoration to gratify their pride, as during their whole life-time they have bestowed on the maintenance of religion in their own neighbourhood, or for its advancement in the world. And were the question proposed to them, whether they would retrench in some matter of useless expenditure, or permit God's temple to be silent and desolate, the likelihood is, that they would choose the latter alternative. Alas, alas! had christianity been joined only with adherents such as these, its name and its blessings would long ago have been forgotten among men, and myriads who are now before the throne of God, might not have obtained a place there! On such we refrain from making any remark, except that when they have learned what christianity is, by a knowledge of its effect upon their own hearts, they will estimate and treat it differently. But to a christian people, in reference to this part of their duty, we would say, let it not content you that the burden of supporting the gospel is actually borne; see that you bear *your* part. No man can fulfil your duty; and it is as ignorant as it is ungenerous in you to imagine that your niggardliness can be atoned for by another's liberality. It is as manifestly a branch of your duty as christians, to render unto God a portion of your temporal possessions, according to your ability, and for this especial object, as it is to love and pray to Him who hath declared, "Let him that is taught in the word, communicate to him that teacheth in all good things." Nor let it ever enter a christian's mind, that by so doing he confers a favour on the community to which he has attached himself. It is not conferring a favour; it is discharging a duty. It is not rendering an equivalent for a benefit received; it is only an act of obedience to God's positive command, and a grateful testimony of regard for services which can receive no suitable recompense save from God alone. Let worldly-mindedness employ its ignoble artifices to drive as good a bargain as possible with those who conduct the temporal affairs of the church. But let all who have been taught to value the distinction which true religion confers—who prize its unsearchable riches far beyond the perishable goods of time—who are desirous that from age to age, its institutions may be perpetuated in the world—who, little moved by the partial judgments of men, look forward in faith to the day when a cup of cold water given to a disciple in the name of a disciple shall by no means lose its reward—let such in every act of duty for the support of the gospel among themselves, or of liberality for diffusing it throughout the world, remember the words of inspiration,

"He which soweth sparingly shall reap also sparingly : and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in himself so let him give ; not grudgingly or of necessity : for God loveth a cheerful giver."

The last duty to which we shall advert as incumbent on a christian people in relation to those who labour among them, is a cordial *co-operation* with them in every scheme which may promote the success of pastoral ministrations.

It is an ill sign of a man's personal christianity when he takes little or no interest in the means which are employed for promoting the gospel in his neighbourhood, in his country, and in the world. It is indeed a pretty clear proof that his heart has not been melted by its charity, nor expanded by its benevolence ; that he cares as little for the glory of Him who died for him as for the misery and danger of his fellow-creatures involved in that condemnation which rests upon the guilty. Whenever the gospel has produced its proper influence upon the soul it leads to the inquiry, how shall I best express the gratitude I feel for its inestimable blessings, and make others partakers of those blessings which divine grace has bestowed on me ? To give free scope to the operation of this principle of a renewed nature, the commands of God run in this uniform tenor :—"Ye are the light of the world ;" "let your light so shine before men that they seeing your good works, may glorify your Father which is in heaven ;" "as you have freely received, *freely give* ;" abound in the fruits of righteousness ; "shew forth the praises of him who hath called you out of darkness into his marvellous light." Obedient to these injunctions, we find many of the private christians of the Church at Rome had united themselves to the apostle, and were each in their own sphere his fellow-labourers. Among those who had obtained this honourable distinction we find the name of Phebe, servant of the Church at Cenchrea, who had been a succourer of many, and in whose kind offices the apostle himself had shared. We find in this honourable catalogue, the names of Tryphena and Tryphosa, two pious females who engaged in the same work and labour of love ; and Urban, also, the apostle's helper in Christ ; and many whose names, now unknown among men, are written in the book of life. Christianity still leads its genuine disciples to this union and co-operation with those who labour in its promulgation ; and where there is the zealous and hearty disposition, opportunities of promoting the efficiency of christian ministrations will not be wanting to the humblest member of the community. As he pass-

es the door of a neighbour who has scarcely a remembrance that there is a God to be worshipped, or a Sabbath to be hallowed, he may call to him in the accents of persuasive kindness, "Come with us, and we will do thee good." As he retires with his friend from the temple of God, or sits with his family around him on the evening of the hallowed day, he can review with sweet interchange of thought what God may have spoken by his ministering servant ; and the lessons of his friendly expostulation may thus be again applied to their own comfort and government of life. He may engage, as providence shall call him, and as his own principles of christian activity shall discover the way, in some of those offices which are necessary to the existence of every christian community, and without whose active agency, the exertions of the most faithful pastor would only be as water spilt upon the ground. Oh ! were the spirit of heavenly wisdom and grace thus to animate pastor and people, Christ's spiritual temple would arise in the majesty of silence, and the sound of the hammer would not be heard. While the ordained master-builders are labouring in that special vocation which the divine Architect of the spiritual edifice hath assigned, every member also of the Church will find his appropriate place in the scene of activity ; and by the peaceful and unostentatious instrumentality, of all in whose hearts the love of God is shed abroad, the tabernacle of God among men will be reared up in ordained and beautiful proportions, and, defiled and desecrated no more, God, even our God, will inhabit it for ever !

N.

M.

A CATECHISM ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH.

(Concluded.)

CHAPTER IV.

Objections to other Churches.

I. Is not the Presbyterian Church properly denominated Protestant ?

It is. Because, in common with the other Reformed Churches, it professes to adhere to the solemn protest which was taken by the Reformers of the sixteenth century, against the errors and corruptions of the Church of Rome.

II. What are some of those errors in that Church, against which the Reformed Churches protest ?

They protest, among many other things, against the doctrine of the Pope's supremacy. Matt. xxiii, 8, 11 ; Eph. ii. 19, 20. They protest against the doctrine of

the infallibility of the Church. Acts xvii. 11; 2 Cor. i. 24. Against the doctrine of transubstantiation, and the sacrifice of the mass. Acts iii. 20, 21; Heb. ix. 24—28; x. 12—14. Against the doctrine, that the good works of the saints are meritorious in the sight of God. Isa. lxiv. 6; Eph. ii. 8, 9; Rom. xi. 6. Against the doctrine of purgatory, and that prayers ought to be offered for the dead. Luke xvi. 22, 23; xxiii. 43; 2 Cor. v. 8; 1 John i. 7; Rev. xiv. 13. Against the doctrine, that saints, images, and relics ought to be worshipped. Ex. xx. 4, 5; Rev. xix. 10; xxii. 8, 9. Against the doctrine, that the Scriptures ought not to be read by the laity. Deut. vi. 6, 7; Matt. xxii. 29; John v. 39. Against the doctrine, that celibacy, and abstinence from certain kinds of meats, are connected with exalted piety, and superior sanctity of character. Lev. xxi. 10, 13; 1 Cor. vii. 2; 1 Tim. iv. 3; iii. 2; 1 Cor. viii. 8. The Presbyterian Reformed Churches bear their testimony against these and many other errors of the Church of Rome, as being anti-Christian and destructive to the sons of men.

III. In what light do Presbyterians view the Protestant Established Churches of England and Ireland?

They regard them as Churches of Christ; but at the same time, so unscriptural in their constitution and administration, as to oblige them to maintain a separate communion.

IV. What is there in the constitution and administration of these Churches, to which Presbyterians object?

1. They object to the power and authority, in spiritual matters, which these Churches declare to be vested in the supreme magistrate, whether male or female;—(See Act, 26, of Henry VIII., chap. 1.) by which it is enacted, 'that the king hath full power and authority to hear and determine all manner of causes ecclesiastical, and reform and correct all vice, sins, errors, heresies, whatsoever?' And see, also, in the 34th article, in which it is asserted, that, 'whosoever doth openly break the traditions and ceremonies of the Church, hurteth the authority of the magistrate.' Matt. xxiii. 10; Eph. i. 22.

2. They object to these Churches, that, according to their constitution, the Parliament of the nation, consisting of Episcopalians, Presbyterians, Independents, Quakers, Papists, and Infidels, have the power of determining how many prelates and pastors they shall have; as exemplified in late Acts of the Legislature, in diminishing, to a great extent, the number of their Bishops in Ireland.

3. They object, that, in consequence of this controul and authority, which these Churches concede to the civil government in religious things, they are rendered incapable of reforming, purifying, or extending themselves, or correcting any errors or abuses in their system.

4. Holding, as Presbyterians do, that Christ has ordained, in his Word, all the institutions which his infinite wisdom judged necessary for the edification of his spiritual body, and has taught the best possible manner in which they are to be administered and observed, they object to the power claimed by these Churches to decree rites and ceremonies in the worship of God, (see article 20,) and to alter the mode in which he has appointed his own institutions to be observed. Prov. xxx. 6; Rev. xxii. 18.

5. They object to such ceremonies as the following, which these Churches have decreed, and which have no warrant in Scripture:—The numerous festivals appointed and observed by these Churches,—sponsors in baptism,—the *absurd and sinful* practice of sponsors making vows in the name of the child, and of taking on them obligations which are not intended to be fulfilled, and which parents alone can fulfil,—using the

sign of the cross in baptism,—confirmation by a prelate,—bowing at the name *Jesus*,—kneeling at the Lord's Supper,—consecration of Churches, burying-grounds, and the sacramental elements,—the superstitious use made of the bread and wine remaining after the communion,—and the absolution of the sick. Matt. xv. 9.

As some of these ceremonies appear unimportant in themselves, why is the observance of them a ground of serious objection?

Because such observance encourages superstition and 'will-worship;' is opposed to the sufficiency of the Scriptures, as the only rule of faith and practice; and upholds the unscriptural and pernicious principle, that men may innocently and profitably add to the institutions of Christ, and the terms of communion in his Church. Col. ii. 20, 23.

6. They object to 'The Book of Common Prayer,' considering that the use of it tends to prevent the exercise of spiritual gifts, and induce formality and deadness in devotion; and that, in its general form and construction, it is imperfect and erroneous, containing useless repetitions,—unsuitable petitions,—lessons from the Apocrypha,—a confused and irregular arrangement of the prayers,—and bears so general a resemblance to the mass-book, from which many of its prayers are taken.

7. They object to the exercise of Church government, and the power of ordination being vested exclusively in the unscriptural order of prelates. 1 Tim. iv. 14.

8. They object to the numerous unscriptural offices in those Churches;—as of archbishop, diocesan bishop, archdeacon, dean, prebendary, canon, vicar, commissary, chancellor, surrogate, and proctor,—offices never appointed by Christ, and first created by the Pope of Rome.

9. They object to the doctrine, that by water-baptism an infant is 'regenerated,' 'made a member of Christ,' and 'the child of God.' Jam. i. 18; 1 Pet. i. 23.

10. They object to the extreme laxity of these Churches, in reference to the characters whom they admit to their communion and privileges; and to the circumstance, that any of her godly ministers, attempting to exercise a Scriptural discipline, are exposed to legal prosecution, and civil penalties.

11. They object to the power of inflicting and removing ecclesiastical censures being vested in, and exercised by, laymen, in what are termed bishop's courts.

12. They object to the depriving the members of the Church of the right of choosing their own Pastors; and to presentation to Churches by patrons of all descriptions of character and opinion.

V. In what light do Presbyterians view those Churches, called Independent, or Congregational?

They regard all of them who profess what are termed the doctrines of grace, as being also Churches of Christ; but object to their peculiar constitution,—the principle of which is, that particular congregations are Churches independent of each other, and not subordinate to superior courts, and that all the members of the Church have authority to exercise government, and to vote in every case of discipline on which the Church is called to decide.

VI. Why do they object to this system of Church government?

1. It is inconsistent with the oneness of the Church, as founded on the *oneness* of her Divine Head,—her faith,—her baptism, and the whole system of her laws and ordinances; and with the description given of her in Scripture, by allusion to the human body, 1 Cor. xii. 12, 26, 27; to a kingdom, John xviii. 36; and to an army under one commander, Rev. xx. 9.

2. It is opposed to the constitution of the primitive Church. (See chapter 1, question 3, section 4.)

3. It confounds the distinction plainly expressed in Scripture, between the rulers of the Church, and those who are ruled. Heb. xiii. 17, 24.

4. Because of the disadvantages to which it is liable.

First. From the undue controul which the people have it in their power to exercise over their Pastor. Should he, by faithfully preaching some truth disliked by them, or by reproving some sin to which they were addicted, give any offence, or should the people, at any time, take a fancy for another preacher, he is liable at once to be expelled from his office.

Second. From the want of any Court of Review, to which an individual might appeal, in case of being aggrieved in judgment, through prejudice, or party feeling, or improper influence in the congregation of which he is Pastor or member. Acts xv. 2.

Third. From the inability of separate congregations to accomplish one of the most important purposes for which the Church has been established on earth,—that is, to extend the kingdom of Christ. Independents, when making efforts to propagate the Gospel are obliged to act, not in the character of a Church, but as members of promiscuous societies.

Fourth. Because it is a system which, in some points, it is very inconvenient, if not wholly impracticable, to follow out. For example, in certain cases of gross offences, which are brought before the Church, such as fornication or adultery, the female members cannot, without *great indelicacy and impropriety*, take a part in *hearing and judging*, as must be their duty, on the principles of Independency.

CONCLUSION.

VII. What, then, are the general considerations which should attach Presbyterians, with zealous affection, to their own Church?

Its Scriptural character, its freedom from those many and weighty objections which lie against other systems, and the religious privileges and advantages which its members enjoy.

What are these privileges and advantages? Having the right of choosing their own Pastors and rulers,—freedom from despotic power on the one hand, and anarchy on the other, in the government of their Church,—the means and opportunities of bringing before the rulers of the Church, for investigation and judgment, unfaithfulness in Ministers and Elders, offences of Church members, and errors in doctrine,—the privilege and power of appeal from one Church Court to another, when their rights, as citizens of Zion, are injured or assailed; and such an ecclesiastical constitution and arrangement of their Church, that it contains within itself the capacity of reforming abuses and errors, and has the best machinery for extending the boundaries of the Redeemer's kingdom, and perfecting the body of Christ.

How should Presbyterians employ and improve these privileges? They should use them thankfully and faithfully for their own edification,—the bringing other Churches to conformity to the laws of Christ's house, and for prosecuting Missionary labours in their own land, and throughout the world, until all the ends of the earth shall see the salvation of God.

From the Scottish Christian Herald.

SUPERSTITION IN INDIA.

BY FINDLAY ANDERSON, ESQ.,

H. E. I. C., *Madras Civil Service.*

Nothing in India grieves more the mind of the Christian than the worship so generally, and on the coast of Malabar universally, paid by all the lower castes of Hindoos to evil spirits. Nor will this appear surprising, when we consider the dark mazes of ignorance in which, in absence of the light of Revelation, the heathen of India are walking. In the physical and natural world, they behold sickness invading their family circle, afflicting and carrying off the young as well as the old. They see pestilence destroying their cattle, on whose labour, in the cultivation of their fields, depends their subsistence. It may be, that a poor cultivator has a single pair of bullocks, with which he ploughs a small piece of ground, and maintains himself and family. It may be, that one or both sicken and die, and by their loss are destroyed the stay and support of himself and his children. Again, he sees the seed which he has sown spring up under the fostering influence of abundant rain, and his heart rejoices at the prospect of a fruitful harvest; but the destroying insect fastens unseen on the young blade, and blights at once his crops and his hopes.

In the moral world, he beholds, perhaps, the members of his own family, his connections or his friends, giving themselves up to drunkenness or dissipation, squandering their estate and property, ruining their characters by associating with evil companions, and following their steps in view. He beholds, perhaps, the reason of one of those who are most dear to him, and of whom he has entertained the most promising hopes, become gradually or suddenly clouded, and insanity assuming sway over him.

When contemplating these calamities, is it surprising that he should attribute them to the agency of evil spirits, and deeming those spirits to be actuated by anger, in consequence of their worship being neglected, that he should seek to appease them by offerings and devotion? He attributes to them an independent authority, and pays to them that homage which is due to the Almighty Being, who has created and rules over evil spirits as well as men.

In the district of Canara, on the coast of Malabar, these evil spirits are worshipped by all classes of Hindoos except the Brahmins. Some of the Soodras make offerings also to the temples of the Hindoo gods, but their worship is chiefly directed to the evil spirits, those called *Suktis*, which are to be found in every village, nay, almost in every field. To the caste of slaves, which, in the estimation of their countrymen, is the lowest and most degraded of all castes, is attributed the power of causing an evil spirit to enter into a man, or, as it is expressed in the language of the country, to "let loose an evil spirit" upon him. On

the occurrence of any misfortune, they frequently attribute it to this, and suppose that it has been at the instigation of some enemy that the evil spirit has visited them, to preserve their houses and persons from which charms are in general use. Petitions are frequently lodged before the magistrates, soliciting them to issue orders for the withdrawing of these evil spirits, and to punish the persons charged with having instigated and procured their visitation. The ordinary method used to remove the active cause of their calamities, is to employ an exorcist, who also generally belongs to the slave caste. The exorcist having come to the house from which he is employed to expel the evil spirit, accompanied by musicians beating tom-toms, or native drums, commences his operations with groans, sighs, and mutterings, followed by low moanings. He gradually raises his voice, and utters with rapidity, and in a peculiar unearthly tone of voice, certain charms, trembling violently all the while, and moving his body backwards and forwards. The drum-beaters act in harmony with the motions of the exorcist, beating more loudly and rapidly as his excitement increases. In consequence of the supposed power of sorcery in the slaves, they frequently inspire the superior castes with terror; and it is a singular retribution, that these degraded beings thus enthral, by the terrors of superstition, those who hold their persons in bondage. A case of great atrocity occurred a few years ago in the district of Malabar, in which some Nairs, who are the landholders and gentry of that country, conspired and murdered a number of slaves, whom they suspected of sorcery. After much laborious investigation, the crime was brought home to them, and they were tried and convicted.

The evil spirits are worshipped under the form of, and the idols represent, sometimes the simple figure of a man or woman clothed in coloured garments; at others, under the horrible looking form of a man, from whose mouth issue two large tusks, whose head is covered with snakes instead of hair, and who holds a sword in his hand; at others, under the form of a hog or a bullock, or a man with a bullock's head.

Such are the demons to whom, in that unhappy country, is given the worship and honour due to the Eternal. The district of Malabar was ceded to the British government by Tippoo Sultan in 1792. Since then forty-five years have passed, and no attempt has yet been made to dispel the moral darkness in which it is involved. A generation of men born since that time, under a Christian government and dominion, have already advanced far on the road to eternity, yet no voice is to be heard proclaiming to them the glad tidings of great joy, and calling them to repentance. In every place the cry of "Rama, Rama!" "Nairain, Nairain!" is openly and loudly repeated; but no where is to be heard the glorious name of JESUS, the only name given unto men whereby we must be saved.

The offerings made by the people to the evil spirits, consist of boiled rice, plantains, and cocoa-nuts. The management of the devil temples is generally vested in the head of the principal Soodra family in the village. The jewels of the idol are kept in his possession, and he arranges and directs the performance of the feasts, which are held on stated occasions. The temple is considered village property; each family claims an interest in it, and five or six of the chief families have a hereditary right in superintending its concerns.

On the feast days cocoa-nuts, betel-nut, and flowers taken from before the idol, and which are therefore considered to be consecrated, are presented by the officiating priest to the heads of those families in succession, according to their rank, and on these occasions their family pride is exhibited in a remarkable manner, by the frequent disputes that occur regarding their rank. Actions of damage are often filed in the courts of law on account of alleged injuries on this head. There is a hereditary office of priest attached to these temples, the holder of which is supposed to be possessed by the evil spirit on the day of the feast. On these occasions he holds in his hand a drawn sword, which he waves about in all directions; his hair is long and loose; he becomes convulsed, trembles, and shakes, and jumps about, and at times is held by the bystanders by a rope like an infuriated wild beast.

The temples generally consist of an inclosed room in which the idol is placed, surrounded on three sides by verandahs, the walls of which are made of planks of wood, with open spaces between the planks; the whole is covered with a thatched or tiled pent-roof, and sometimes surrounded by an outer wall inclosing a piece of ground round the temple. Attached to some of the larger temples is a painted wooden figure of the demon, riding on a horse, or on a royal tiger, mounted on a platform cart with wheels, which is drawn a short distance by the villagers on the principal feast days. These are honoured as the chiefs of evil spirits, and are represented with a high royal tiara on their head, and a sword in their hand.

Around the temples there are generally some old spreading banian trees, which, to the natural eye gives a pleasing and picturesque appearance to the spot, but, in beholding them, a contemplative Christian mind is pained by the reflection, that their appearance, which denotes their antiquity, declares, at the same time, the length of time Jehovah has been dishonoured, and the firm hold idolatry has over those who practise it there. The evil spirits are frequently worshipped on the top of hills and in dense groves, the trees in which are so high and so closely planted together as to cause a darkness and deep gloom, which creates in the beholder a feeling of awe. There are in the district of Canara altogether four thousand and forty-one temples dedicated to evil spirits, and three thousand six hundred and eighty-two other places of Hindoo worship.

ECCLESIASTICAL AND MISSIONARY INTELLIGENCE.

THE PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton held a special meeting at Niagara on Tuesday, the 25th inst. The members present, were Mr. ROBERT MACGILL, Mr. MARK Y. STARK, Mr. ALEXANDER GALE, Mr. ANGUS MCINTOSH, and Mr. JAMES GEORGE, of the Presbytery of Toronto, Ministers, and the Honourable JOHN HAMILTON, Ruling Elder. The Presbytery having been constituted with prayer by the Rev. M. Y. Stark, Moderator *pro tem.*, he stated that this Meeting of Presbytery had been called in consequence of a letter received by the Clerk from the Rev. Robert Macgill, intimating that he had received a presentation to the Hutchesontown Church, parish of Gorbals, Glasgow, and requesting that the Presbytery should meet as soon as possible to take this presentation into consideration, and determine in regard to his release from his present pastoral charge. The Presbytery approved of the conduct of the Clerk in calling this meeting, and proceeded to the consideration of the business specially before them. On enquiry, it was found that due intimation had been given to the congregation of St. Andrew's Church, Niagara, of this meeting of Presbytery, and of the object thereof, and that the congregation was in attendance accordingly.

The letter of presentation, signed by William Collins, Esq., in behalf of the Glasgow Church-Building Society, was then given in and read, and Mr. Macgill was requested to state his views in regard to accepting the same. Mr. Macgill addressed the Presbytery at considerable length, stating in affecting terms the difficulties in which he found himself placed on this occasion—feeling as he did on one hand, the tender and sacred ties by which he was connected with his people in Niagara, and on the other hand, being not insensible to the attractions which were presented by his native land, and the prospect of a wider field of usefulness there. Mr. Macgill concluded by expressing his wish to leave the matter wholly with his brethren of the Presbytery, and his readiness to acquiesce in such decision as they might think most conducive to the glory of God and the advancement of the Redeemer's kingdom.

Mr. Macgill was allowed to retire at his own request.

The Moderator then intimated to the congregation that it was the desire of the Presbytery to be farther acquainted with their views, in regard to the removal of their present pastor—Whereupon James Cooper, Esq. one of the elder,—stated to the Presbytery that in consequence of the intimation they had received, a meeting of the Congregation called by the Elders, had been held in the church yesterday, for the purpose of considering what course it became them to pursue on the present occasion, and that they had drawn up a memorial which contained their unanimous sentiments in regard to Mr. Macgill's proposed translation to Glasgow. This memorial was given in by Mr Cooper and read; and the congregation assembled being interrogated, intimated their unanimous concurrence in the terms of the memorial. This memorial was ordered to stand as a part of the minutes, and is as follows:—

UNTO THE REVEREND, THE PRESBYTERY OF HAMILTON—
The Memorial of the Members of St. Andrew's Church, Niagara *Sheweth*—

That your Memorialists have learned with min-

gled feelings of pleasure and regret, that their honoured and esteemed pastor, the Rev. Robert Macgill, has received a call from a congregation in the city of Glasgow, and that in consequence thereof, there is a probability that his valuable labours may be discontinued in this place.—With pleasure, because they rejoice that his eminent piety, distinguished talents, and unwearied assiduity in labours of love in this remote corner of the christian vineyard, should be so highly appreciated by a christian community in a distant land;—with exceeding regret, as they cannot but fear that his removal at this time would be a too evident token that the candlestick of the Lord is to be withdrawn from the Zion of their ancient father-land in this place.

In accordance with this view, but without presuming to dictate to you, Reverend Sirs, your Memorialists beg leave to lay before you a few considerations, in the hope that you may be induced to interpose your good offices in their behalf; if, in the exercise of your important duty as rulers and fathers in the Church, you should deem it compatible with that duty to advise your venerated and esteemed brother in the ministry, to remain as the guardian of this outpost of the Church—an outpost so perilled and beset by the withering influences of worldliness and infidelity, that there is strong reason to fear that a watchman of ordinary abilities—of ordinary vigilance—would but lift his voice in vain to prevent the dismemberment of the little flock, which for nine years, he has, by the blessing of God, been enabled to keep together.

It is not for themselves alone, that your Memorialists feel on this deeply interesting and solemn occasion. Many of them have rising families to whom it is of vital importance that in the progress of their intellectual and spiritual improvement, no interval of idleness or seductive relaxation from salutary discipline should be allowed. Independently altogether of the difficulty of adequately supplying the place of their present pastor at some future time, your Memorialists most deeply feel the danger to the well-being of their families, and that of many young men not under parental guardianship, who are now members of the Church—yea, even to the preservation of that Church itself in this place—which would arise from an uncertain and desultory administration of the ordinances of religion, consequent on a vacancy in the office of the ministry.

Your Memorialists would respectfully suggest that there is no comparison between the relative claims of the rival congregations in this case. In Scotland there are very many worthy and able ministers from among whom the Glasgow congregation may select one to be their guide and counsellor in spiritual things. With your Memorialists, it is far otherwise. Here the harvest is abundant and the labourers are few. Besides, it is not piety, worth and talent alone, that would render a minister acceptable and useful to a congregation so peculiarly situated as this is. A stranger, however highly gifted in these respects, would still labour under many disadvantages, which years of experience alone could remove. Your Memorialists deem that a minister would be beset with many more difficulties in accommodating himself to the established habits and associations of a congregation already formed, than in forming a new congregation; and they again repeat their solemn conviction, that the removal of their present minister at this inauspicious time would be, humanly speaking, a heavy, if not a fatal blow to the existence of the Church of Scotland in Niagara.

Your Memorialists need not remind you, Reverend

Sirs, of the critical situation in which the Church is now placed in this agitated and unhappy land; nor is it necessary that they should place before you the eminent services of their minister in behalf of her interests. These services are well known to you, and appreciated accordingly. There are, no doubt, many other able champions of the Church's rights in the country; but it is for you, Reverend Sirs, to say if *any* of them can be spared at this eventful period of the Church's history. Your Memorialists leave in your hands the consideration of the momentous question—in what way the interests of the whole Church, which of course, are not to be sacrificed for the sake of those of an integral part, are to be best promoted. Whatever may be the result of your deliberations, your Memorialists trust that God who tempers the wind to the shorn lamb, and suffers not a sparrow to fall unheeded to the ground, will not permit them, unworthy as they are, to be deprived of the regular administration of ordinances in the sanctuary of God.

Finally, Reverend Sirs, your Memorialists cannot part with this subject without expressing their deep sense of the warm and unceasing interest which their minister has always taken in their welfare, of their heartfelt gratitude for all his labours of love, and of their sincerest prayers for the happiness, both here and hereafter, of himself and family. If in your and his judgment, it shall seem that his usefulness, and, of course, his happiness will be best promoted by his removal from among them, they would ill discharge their duty as christians, if they were to throw an obstacle in his way. Your Memorialists are well aware that your and his decision will be the result of much anxiety and prayer; and therefore they leave their case in the hands of Him who is able to bring good out of evil.

Signed in name, and by appointment of the Memorialists.

JAMES COOPER, *Chairman*.

Niagara, September 25, 1838.

The Presbytery had long reasoning on the case, and resolved that, inasmuch as there may be in this matter considerations and motives of the purest and most legitimate nature, operating on Mr. Macgill's mind, which it may yet be difficult for him to specify and for them fully to appreciate, and inasmuch as they desire to avoid offering violence to the personal views and inclinations of a brother in whom they have entire confidence both as to the soundness of his judgment, and the rectitude of his principles and motives—Mr. Macgill be called upon to give a full and unreserved declaration of his views and feelings in regard to his proposed translation.

The Moderator was instructed to communicate this resolution to Mr. Macgill, together with the Memorial presented by the congregation, and the Presbytery had a recess in order that the Moderator might do so forthwith.

On the call of the Moderator the Presbytery resumed.

The Moderator stated that he had communicated the resolution of the Presbytery and the Memorial of the congregation to Mr. Macgill and that Mr. Macgill had declared that his mind was free from any decided bias or preference in the matter—that in existing circumstances, it would give him far greater pain to be separated from his present pastoral charge than to relinquish prospects of usefulness in an untried sphere—that in so far as his feelings were concerned, he desired to have them altogether subordinate to his duties as a minister of Christ; and that, in so far as duty

was concerned, he would cast himself wholly on the judgment of the Presbytery.

The Presbytery having maturely considered this statement, together with the whole circumstances of the case, unanimously found that there are no adequate reasons for translating Mr. Macgill to Glasgow; and they, therefore, decline loosing him from his present pastoral charge in Niagara: and they farther unanimously resolved to record it as their opinion that Mr. Macgill's translation would be attended, under existing circumstances, with very serious injury to the spiritual interests of the people, among whom he has so long ministered, and who have this day manifested so earnest a desire for the continuance of his ministrations; and that his removal from Canada would be an irreparable loss to this Church at the present crisis, when she peculiarly requires the services of one who is so thoroughly acquainted with her condition, and who has ever manifested the greatest zeal and ability in defending her rights and advancing her interests. The deliverance of the Presbytery was intimated to Mr. Macgill and the congregation, and the clerk was instructed to transmit a copy of this minute to William Collins, Esq., Glasgow, without delay.

From the London Record.

THE QUEEN'S PREACHERS.—We find, as we suspected, that it was the Honourable and Rev. Arthur Perceval who preached before her Majesty on Sabbath the 22d ult.

Very recently, our readers would remark, the Rev. Dr. Hook, of Leeds, had the same honour.

The fact is somewhat remarkable, and is indicative of an influence subsisting among those who regulate these matters fitted to excite painful suspicions in the minds of this Protestant people.

The religious principles of the Hon. and Rev. Arthur Perceval we have on various occasions brought under the notice of our readers. He is the elaborate and zealous apologist of Rome; while the Rev. Dr. Hook, resting on Romish principles, excludes from the pale of the Christian Church all who are not Episcopalians, or cannot glory in the Apostolic succession. According to these men, "who err, not knowing the Scriptures and the power of God," and in opposition to the distinct impressions conveyed by the formularies of our Apostolic Church, Dr. Chalmers and all the clergy of the Scottish Church, with the bulk of the Continental Protestant Churches, and the entire body of the Dissenting ministers in this country, are unauthorized and false teachers—do not belong to the Church of Christ, and are given over to the uncovenanted mercies of God.

Now, it is somewhat singular that two men of this stamp should be selected, and that so close on each other, to give spiritual instruction to her Majesty. The regulation of these matters must finally rest with her Majesty's Government; and however Lord Melbourne or Lord John Russell may be disposed to gratify their Popish supporters by having doctrines pressed on her Majesty's attention having a far stronger affinity to Popery than to Protestantism, surely they cannot be disposed that our youthful Queen should be instructed to regard her subjects of the Scottish Church and of the Dissenting folds as mere usurpers of the Christian name—as being, in truth, without God and without hope in the world.

Perhaps they will condescend to look a little into this matter. We are happy to learn that the Instruc-

tions of the Rev. Dr. Hook gave anything rather than satisfaction to the Queen; and yet she is very soon after subjected to the teachings of an individual whom we verily consider to be in all fundamental points a sound Papist. This surely ought not to be.

But we look on the circumstance with painful interest chiefly as indicating the existence of an anti-Protestant influence near the Throne. The Papists and Jesuits, working with revived zeal everywhere in this kingdom for the furtherance of their soul-destroying dogmas, are labouring, unquestionably, in the highest and most important sphere of all, and are endeavouring with all the assiduity and art which distinguish "the Society of Jesus" to entangle our youthful Sovereign in their ruinous snares. To facilitate this object there could not appear a scheme better conceived than to accustom her Majesty to the instructions of such men as those whom we have named. Whatever they and their friends may think of their principles, the true Papist, equally with the true Protestant, perceives distinctly their affinity, and, in all fundamental particulars, their identity with his own. Not long since a Popish priest, in conversation with an individual than whom none is better known or more highly esteemed by the Christian community, pointed to the principles in question (now germinating in the Church of England,) as essentially those of "the Catholic Church." And so in truth they are. And to the inculcation of them ought our youthful Queen to be exposed?

From the Scottish Guardian.

COLONIAL CHURCHES.—An extract of the minutes of a meeting of the General Assembly's Committee on Colonial Churches, held on Tuesday, was laid on the table, and the advice of the Commission on this matter was craved.

The Commission of the General Assembly having heard the Report of the Assembly's Standing Committee on Colonial Churches, and having considered the documents therewith transmitted, approve of the Report and of the resolutions of the Committee.

The following are the resolutions agreed to by the Committee:—

"The Committee having taken into consideration the letter from Sir George Grey to the Convener, of date 10th July, 1838, and accompanying documents, resolve—

"1. That the Presbytery of New South Wales constitute the only Ecclesiastical Judicatory in that Colony recognized by the Church of Scotland,

"2. That the Church of Scotland gave no authority or sanction to Dr. Lang, or the other persons uniting with him, to assist in re-constituting or re-organizing the Presbyterian Church in New South Wales, which Church they held to be validly constituted in the Presbytery; but, on the contrary, the understanding of the Committee, and of the Assembly, was, that Dr. Lang and the persons who went out with him were to unite with, and submit themselves to, the said Presbytery.

"3. That this Committee strongly condemn the proceedings of Dr. Lang, and those who have united with him in forming the so called Synod of New South Wales, as in violation of Presbyterian order and of the duty incumbent on them, and that while they persevere therein, this Committee must recal and withhold any recommendation formerly given in their favour to Her Majesty's Government.

"4. That with reference to the measures which may be necessary for remedying the grievous evils likely to arise from the proceedings of Dr. Lang and his adherents, the Committee agree to refer the whole matter to the meeting of Commission."

The Commission have learnt, with the deepest sorrow, the proceedings which have recently been adopted in New South Wales by the Rev. Dr. Lang and others, who have most unwarrantably attempted to assume to themselves the character of a Church Judicatory, self-constituted, in disregard of the subsisting ecclesiastical authority in that colony recognized by the Church of Scotland. The Commission find, that the representation which appears to have led to this measure, viz., that this Church had considered the Presbytery of New South Wales to be in a state of disorganization, and had authorized the said Rev. Dr. Lang, and those ministers who accompanied him to that colony, to assist in re-organizing and re-constituting the Presbyterian Church there—is altogether at variance with the fact. They farther find, that if this measure were otherwise justifiable, it would have imported an abandonment, on the part of those adopting it, of the means in their power to correct the very evils of which they complain, and which they allege in vindication of their conduct; but the Commission unanimously condemn these proceedings as in all respects unjustifiable, unwarranted—in violation of Presbyterian discipline and order, and of the duty incumbent on those who have taken part in them, and calculated to be most injurious to the character of the Presbyterian Church, and to the interests of religion, in a colony most important in itself, and in its position, with reference to the multitudes of unconverted heathens in that quarter of the world. The Commission feel confident that those individuals who have been misled into a concurrence in these proceedings will, on due deliberation, see the error of their course, and the Commission expect that the Presbytery of New South Wales—the only judicatory recognized by this Church—while they with all faithfulness follow out those steps which may be necessary for the due enforcement of discipline and strict investigation of all alleged evils within their own body, whereby alone they can maintain their proper character as the judicatory of a Church of Christ, will, with tenderness and affection, readily receive such of their separating brethren as, convinced of their error, may desire to retrace their steps. With a view, in the meantime, to impress upon all parties their duty in this matter, the Commission resolve that a pastoral address to the ministers, elders, and people of the Presbyterian Church in New South Wales, in connection with the Church of Scotland, be immediately transmitted; and with reference to those farther measures which may be necessary to redress the evils and heal the differences which have arisen in that colony, and, in particular, in regard to the steps which may require to be taken with respect to those individuals who, holding the status and character of licentiates or ordained ministers of the Church of Scotland, may persevere in refusing to submit themselves to the Church judicatory recognized by this Church, and to which this Church is willing to commit the oversight of such of her ministers and licentiates as may be settled in New South Wales, the Commission resolve to appoint a Committee to report thereon to the meeting of Commission in November, and to make such preparation as they may see fit for enabling the Commission to carry into immediate execution the measures recommended by them, should these then be approved. In conclusion, the Commission express their high satisfaction at observing the resolution of the Colonial Government of New South Wales, to enforce the condition adopted by the Legislature of that colony in regard to the provision for

Presbyterian ministers there settled, and they earnestly and confidently trust, that they, or that her Majesty's Government at home, may persevere in that course by which the discipline of the Presbyterian Church, and the subordination of its members to the recognized judicatories thereof, may be most effectually secured.

The Commission direct copies of the above deliverance to be transmitted to Her Majesty's Secretary of State for the Colonies, and to the Moderator of the Presbytery of New South Wales; and they also direct a copy of the same, and of the resolutions of the Assembly's Committee, and of the documents transmitted from the Colonial Office, to be transmitted to the Moderator of the Synod of Ulster, expressing their hope and expectation that said Synod will cordially co-operate with them so far as in their power for the restoration of subordination, unity, and order in the Presbyterian Church of New South Wales.

The commission cannot pass from the subject without expressing their strongest condemnation of the unwarrantable imputation cast on the Rev. Principal Macfarlan, Convener of the General Assembly's Colonial Committee, and other members of the Committee, to whose zealous, able, and effective labours, the cause of the Colonial Churches is, under God, so greatly indebted.

The Commission appointed a Committee to prepare an address, and authorize their Moderator to sign and transmit the same as speedily as possible. Dr. Muir to be Convener.

From the Dublin Warder.

GROSS IMPOSITION!—THE BONES OF ST. VALENTINE AGAIN!—From that able and well-conducted journal, Dr. Brownlee's *American Protestant Vindicator*, we find that the impostors of the Church of Rome have been practising on the credulity of their deluded votaries in the United States, and pocketing their hard cash, by pretending to exhibit to them the bones of "St. Valentine," though the Carmelites of Whitefriar Street assure "the faithful" that the rotten skeleton is in our good city of Dublin, at this moment, boxed up in a case, with full authority from the Pope to grant "plenary indulgences" to all who duly visit and worship at the shrine of this catch-penny concern. The *Vindicator* says—

"The body of the celebrated St. Valentine was translated under lock and seal to Dublin, for the inflaming of the piety of the faithful in that city. There lies the entire body, even all the bones of St. Valentine in that highly favoured city.

"But lo! it now turns out, by the most satisfactory evidence, that the self same body and bones of the same St. Valentine, is actually in our republic! Our country actually possesses the self same body that now lies in Dublin! The entire bones of the entire St. Valentine were actually imported in a box, by our friend Mr. S. B. Smith, late a Romish priest, now a Christian among us. He actually brought it from France in a box from the Pope Pius VII. as a gift to Bishop Dubourg."

After quoting the Dublin hand-bill with regard to the pretended exhibition of the self same relic in this metropolis, the *Vindicator* adds—

"It is unnecessary to comment on the superstition and gross idolatry here exhibited. But as to the bones,

it is rather unfortunate that the entire skeleton of this identical saint were presented by Pius VII., "of happy memory," to Bishop Dubourg, for the Diocese of Missouri, in 1823. S. B. Smith, late a Popish priest, and now editor of the *Downfall of Babylon*, declares that it was brought over by him from France to Kentucky—that it was carefully packed up in a box, 2½ feet long, and about a foot wide—then he delivered that sacred treasure to Bishop Flaget of Bardstown, who sent it to its destination. He gives the following account of his superstitious feelings in regard to the bones during a storm on the ocean:—

"When I was on the ocean, on my way from France, which was in the month of November, '23, a violent storm arose in the night, and all on board expected to be wrecked on the breakers off the Western Islands called the Azores. It was then, being in all the fervour of Popish devotion, that I poured forth my prayers, that God and the Virgin might save the ship for the sake of the precious relics I had on board. I prayed also to St. Valentine, and implored him to look down with compassion on me; and for the sake of his precious bones, to intercede in our behalf. I felt encouraged, and almost sure that the vessel would ride through the storm. I thought it morally impossible that God would allow such sacred relics to be lost—relics that were intended for the holy purpose of being worshipped by the faithful, who stood so much in need, in the wilds of America, of such auxiliaries to devotion. The storm passed, and I attributed it to these holy bones."

Will not the above open the eyes of our poor deluded Romanists to the swindling practices to which they are subjected by their ecclesiastics? They should hurl from them such impious pickpockets, who not only rob them of their money, but also lead them into the most palpable idolatry, and thus endanger their immortal souls.

From the Scottish Guardian.

The following circular, from the Presbytery of Lancashire, was sent some time ago to all the ministers in Scotland. We publish it, and invite particular attention to it, as we have heard it has done much good:—

We, the undersigned, members of the Presbytery of Lancashire, in connection with the Established Church of Scotland, beg leave respectfully to address you on a subject in which, we have no doubt in common with ourselves, you feel a deep interest.

Situated in districts of England in which Scotsmen are continually coming to settle from their native land, we have had occasion deeply to deplore the number who, either on their arrival or afterwards, become careless of the ordinances of religion, or attach themselves to bodies of Christians differing widely from the Church with which they had previously been connected. In this way, we conceive, are many alienated from our Church, who were, before they left Scotland its professed friends, to the injury of themselves, of the Scottish Church in England, and also of the Church in their own country, so many of whose inhabitants leave it for England but to return with views hostile or indifferent to it, or to exert themselves in this country in furthering the designs of its enemies.

We humbly believe that one great means of preventing an evil of such magnitude, would be the ministers and elders of the different parishes in Scotland

making themselves acquainted with the Scotch churches which are in England, directing those parishioners to these churches who may be coming to settle here, giving them letters to the respective ministers, and pains-takingly enforcing on them the propriety and importance of their continuing to maintain the principles and attend on the ordinances to which they were attached in their native country. We have seen the good effects of such supervision where it has been exercised; but, we fear, with all due respect, that from inadvertency to the consequences, it has not been so generally attended to as it ought to have been, though required certainly over those whose interests ministers and elders must have the more deeply at heart, that they are leaving them for a land of strangers: and we feel persuaded that a respectful suggestion of its necessity will be received with kindness and acted upon with vigour.

Offering this suggestion with all respect, and hoping our fathers and brethren in Scotland will, in time coming, do their endeavours to promote the important object we have in view, as their wishes may devise.

We are, their servants for Christ's sake.

HUGH RALPH, LL. D., Minister of the Scotch Church, Oldham Street, Liverpool, Moderator;

THOMAS BOYD, Elder.

JOHN PARK, Minister of the Scotch Church, Rodney Street, Liverpool;

HARRY GORDON, Elder.

ANDREW M'LEAN, M. A., Minister of the Scotch Church, Nuttall;

WILLIAM GRANT, Elder.

WALTER M'LEAN, Minister of the Scots Church, Douglas, Isle of Man;

JAMES M'CRONE, Elder.

ALEXANDER MUNRO, Minister of the Scots Church, Manchester, Presbytery Clerk;

ROBERT BARBOUR, Elder.

HUGH CAMPBELL, Minister of the Scotch Church, Ancoats, Manchester.

From the Edinburgh Christian Instructor.

NEW BRUNSWICK.—COLLEGE AT FREDERICKTON.—At Frederickton, the capital of the province of New Brunswick, there is a College erected some time ago, under the name of King's College. It embraces a good many branches of liberal education, and it has also a Chair of Theology; but like the Colleges of England, it is *thured* to Episcopacy, and rendered almost entirely useless to the members of the Church of Scotland. In January last, the Synod of New Brunswick presented a respectful petition to his excellency Sir John Harvey, Lieut.-Governor of the province, to the Legislative Council, and the House of Assembly, stating, that by the Act of Union between the Kingdoms of England and Scotland, the reigning sovereign is bound to maintain unimpaired, all the rights and privileges of the Church of Scotland, equally with those of the Church of England; that in the province of New Brunswick, the two churches are upon an equality in point of Ecclesiastical status; while a very large proportion of its inhabitants are Presbyterian in principle; that by the present constitution of King's College, Frederickton, Clergymen of the Church of

Scotland are excluded from the Chair of Theology, as well as prevented from obtaining degrees in divinity; that the presbyterian youth of the province, desirous of obtaining a theological education, with a view to the ministry, are compelled at great expense and hazard, to repair to Scotland for that purpose; and therefore, they pray, that it may be recommended to her Most Gracious Majesty, to order such alterations in the charter of the College, as shall remove its restrictive clauses.

Similar petitions from particular congregations to the same effect were presented, and they were received respectfully by the parties to whom they were addressed; the subject seems to be open for consideration, and let us hope, although we cannot be very sanguine in it, that liberal principles may prevail. We are satisfied that the time is now come, when the friends of the Colonists, and of the expanding interests of the Church of Scotland, must seriously consider the duty of providing for the supply of the Colonial Churches by means of Theological Institutions of their own. As time, however, must elapse before these Institutions, though they were in existence, could produce to any extent the desired results, the Colonial Churches must, for an indefinite period, look to their mother Church for their requisite supplies. Might not the laws regarding the period of College study, wisely required for the holders of benefices at home, be somewhat modified in favour of young men who may come from the Colonies for education, or who may at an early period of their study, devote themselves to Colonial service? And might not our learned Theological Professors advert occasionally in their prelections to the rising interests of the Church of Scotland abroad? A missionary spirit might thus be cherished, while the hopes of the unfriended emigrant would be powerfully sustained by the kindly recognition of enlightened and patriotic men at home.

GREENOCK AND PORT-GLASGOW AUXILIARY COLONIAL SOCIETY.—Its Report has been published. It contains an excellently condensed account of the Glasgow Society, and of the General Assembly's Colonial Committee. We insert with great pleasure the following extract:—

“The Committee of the Greenock and Port-Glasgow Auxiliary Colonial Society continue to hold the opinion that the existence of the General Assembly's Committee, and its operation on the same field of spiritual labour, does not supersede the exertions of the Glasgow Colonial Society. The Glasgow Colonial Society has chosen British North America as its peculiar province. It has established its correspondences in that interesting country—the Scottish Churches there look up to the Directors of the Society as their best friends. In many of them they recognise intelligent merchants, connected with North America by commercial transactions, and some of them once resident among them; and whilst they rejoice that their cause has been espoused with her Majesty's Government by a Committee of the General Assembly, and that they are under the maternal eye of the Church which they revere, they have a confidence in the Glasgow Society, which length of time and sympathy with its directors have created and strengthened, and which they will not find it easy to transfer to another body of men with whom they are less generally and less intimately acquainted. The Assembly's Committee on the other hand, interest themselves equal-

ly in the spiritual condition of all the Colonies — The secular concerns of our foreign Churches have necessarily engaged much of their attention, and the remainder of their time has been occupied in providing Ministers for the Scottish Churches in Australia and the West Indies. It is the opinion of your Committee, that it would be exceedingly unwise were the Glasgow Society to dissolve itself, or even to relax its exertions on behalf of our countrymen abroad, until it shall be seen whether the General Assembly's Committee be able to occupy the whole of the widely extended field which lies before us, and until it be ascertained that it can operate as efficiently on our North American Colonies as the Glasgow Society has done. Hitherto there has been no collision between the Society and the Committee, but on the contrary, the most cordial co-operation; and there is no reason to apprehend that circumstances will occur to create a different state of feeling and action. Add to these the considerations suggested in last year's Report of this Society, and the large addition which has been made under the present arrangement, to the funds for Colonial purposes, and your Committee are of opinion, that it will not be easy to resist the conclusion, that the exertions of the Assembly's Committee ought not to supersede, but rather to quicken those of the Colonial Society."

From the Halifax Guardian.

CAPE-BRETON. We are happy to learn that the Rev. JOHN GUNN, one of the Missionaries lately appointed by the Ladies Association in Edinburgh, for Cape-Breton, has arrived safely at Pictou in the *Isabella*, on his way to the field of his labours. Mr. Gunn is the fifth Missionary sent out within the last few years by this active and patriotic association, to preach the Gospel among the spiritually destitute inhabitants of that large and populous Island, his predecessors in the Mission Mr. *Farquharson*, Mr. *Stewart*, Mr. *Fraser*, and Mr. *McLean*, having all already obtained and accepted of fixed charges, after completing agreeably to the terms of their appointment, the period of twelve months as travelling Missionaries in the new settlements. He has still a very wide and promising field of usefulness before him in this extensive Island, beyond the districts which are now occupied by the congregations lately formed in Cape-Breton, and we have no doubt that he will meet with a most cordial welcome from his Brethren in the Ministry, who are so desirous to obtain the assistance of fellow labourers in this part of the vineyard, and that his public and private ministrations will be eminently instrumental, by the Divine blessing, in promoting the conversion, edification and comfort of multitudes of precious and immortal souls. This is the chief design of the Christian Ministry, this is the great end which the enlightened and pious Ladies in Edinburgh have in view, in supporting this Mission, and we are happy to add from personal knowledge, that this is the high and important object which the devoted Missionaries hitherto sent to that island have uniformly and laboriously, and patiently, sought to accomplish, among their scattered and neglected countrymen in that moral wilderness.

FREDERICTON.—The Sacrament of the Lord's supper was administered to above 70 communicants in St. Paul's (Church of Scotland) Fredericton, on Sunday the 2d inst. The Rev. Mr. Birkmire, the highly esteemed minister of the congregation, preached an ex-

cellent and appropriate sermon in the forenoon, from 1st Epistle general of Peter, 1st chap. 12th ver. "Which things the angels desire to look into" in his usual eloquent and impressive manner, and the Rev. Mr. McLean, (of St. Andrews,) delivered an excellent and affecting discourse in the evening, from 1st Samuel, 20th chap. 3d ver. "There is but a step between me and death."

We have never, on any similar occasion, either in this or any other country, witnessed the dispensation of this Holy Ordinance with more delight and satisfaction, or before an audience so particularly attentive and seemingly interested. To the great credit of the Congregation, there was not (so far as we could observe,) an individual who left the church until the whole sacramental service had been gone through with, until nearly half past 2 o'clock. And we felt particularly delighted in observing that a part of the 65th Regt. who regularly attend this church, remained in their seats until the conclusion of this solemn ordinance.

We fervently hope that the important truths then proclaimed will not soon be forgotten, and that the serious impressions then produced on the minds of the numerous congregation assembled on that solemn occasion will have a deep, a lasting, and a salutary influence.—*Id.*

RELIGIOUS STATISTICS OF VAN DIEMAN'S LAND FOR 1837.*

Church of England,	-	-	-	15,228
Church of Scotland,	-	-	-	2,332
Church of Rome,	-	-	-	1,833
Wesleyans,	-	-	-	1,399
Baptists,	-	-	-	91
Independents,	-	-	-	553
Quakers,	-	-	-	69
Jews,	-	-	-	124

Total of Free Inhabitants 21,649

The above is an official return most carefully compiled, and is extracted from the *Hobart Town Courier*.

* Of doubtful authority.

The Rev. Colin Stewart, schoolmaster of Coull, was ordained to the ministry by the Presbytery of Kincardine O'Neil, on Tuesday, August 14th. Mr. Stewart proceeds to Australia in course of this month, in charge of a body of Highland emigrants sent out by Government.—*Scottish Guardian*.

On Thursday week, the Presbytery of Kirkaldy met at Thornton for the purpose of ordaining the Rev. John L. Adamson to the pastoral charge of the *quoad sacra* parish, lately annexed to the church of that place. The Rev. Mr. Alexander, Kirkaldy, presided on the occasion, and conducted the services of the day in a very able and satisfactory manner. Mr. Robert Coltart, schoolmaster of Abbotshall, was at the same time ordained to be minister of the Scottish church of St. Mark's Demerara. On the following Sabbath Mr. Adamson was introduced by the Rev. Mr. M'Laghlán of Wemyss.—*Id.*

POETRY.

HOURS WITH CHRIST.

Saviour slain, and slain for me,
While thy mercy I implore,
While I humbly bend the knee,
While my prayer is gushing o'er,
Speak refreshment to my soul,
Great physician make me whole.

Though abased and full of shame,
Shrinking with well-founded fear;
All my trust is in thy name,
Bid thy love to me appear;
Bursting like a day of light,
Through the stormy cloud of night.

Not the lightning's deadly blaze
Bursting wheresoe'er it flies;
But the summer morning's rays,
As the healing beam doth rise;
Bidding night and terror cease,
Bringing glory, bringing peace.

Oh! to tread life's weary way
Cheered by my Redeemer's smile;
Sun of righteousness, thy ray
Will its weariness beguile;
Making life a happy road
To a happier abode.

EDMESTON.

THERE IS A STAR.

There is a star no gloom can shroud,
A hope no woe can sever,
A ray that through the darkest cloud,
Shines smilingly for ever!

When nature spreads the shades of night,
With scarce one hope of morrow,
That star shall shed serenest light
To gild the tear of sorrow.

When melancholy's silent gloom
Enshrouds the earth with sadness;
That ray will issue from the tomb,
To fill the heart with gladness.

Then humble christian fearless go,
Though darkest woes assail thee,
Though dangers press and troubles flow,
This hope shall never fail thee.

PHILADELPHIA PRESBYTERIAN.

TWILIGHT.

I have roamed in the twilight, when evening was still,
And the zephyrs of day lay asleep on the hill—
When the herd of the mountain had hied to the shade,
And repose on the eyelids of nature was laid.

And oh! 'twas an hour gave my feelings release—
Hush'd the tumult of care to the slumbers of peace—
Gave my soul an ascension to soar to its God,
And leave the encumbered and spiritless clod.

I gazed on the star of the rapturous hour,
And holy and clear were the rays of its power:
It beamed on my soul like the empress of night,
And oh! but the torch of its glory was bright.

And why did the twilight effulgence impart?
And why shone the radiance of peace in my heart?
Say, was it I felt as estranged from the crowd?
Far away from the worldling, the false, and the proud.

'Twas the dew that embalmed sensibility's hour,
Besprinkled each plant, and reposed in each flower:
'Twas the vespers of twilight at parting of day,
And the radiance were angels that bore them away!

I love thee, O twilight! thy shadows impart
A calm to my bosom—a peace to my heart.
Methinks on thy dark clouds I ever could gaze,
Nor care for one sunbeam to lighten my days.

If e'er there's an hour when the soul can ascend
In the spirit of prayer, to its Father and Friend,
'Tis when the gray twilight has lengthened its shade.
And nature reposes in valley and glade.

Ye sons of creation! ye mortals of earth!
In the morning of youth, give religion her birth;
In the noon of your manhood your comfort she'll prove,
And the twilight of age shall ensure you her love.

W. M'COMB.

Belfast.

ERRATA—in the REVIEW OF MR. LORIMER'S LECTURE,
in the September number:—

In page 258, col. 2, line 14, for *treaties*, read *treatises*.

Page 259, col. 1, line 1, for *established* read, *exhibited*.

- - - line 12, for *Church of God*, read *character of God*.

- - - col. 2, line 19, for *characters*, read *character*.

Copies of this Catechism may be obtained at the Store of BRYCE & McMURRICH, King Street, Toronto, at 2s. per dozen. Ministers and Sessions desirous of procuring a supply may obtain them from the Publisher of the Examiner, at Niagara.

NOTICES.

The publisher again urgently requests that all arrears for Vol. I., and also subscriptions due on the present Volume be immediately forwarded. Should this not be attended to, he will be under the unpleasant necessity of writing by post to each defaulter. Agents will please return the numbers for January and February, which were sent to such subscribers as discontinued at the close of vol. 1st.

A supply of the following Books having been procured from the Depository of the Glasgow Society, at Quebec—will be found at the Store of Messrs. John Young & Co., Hamilton, viz:—Bibles, New Testaments, Psalm Books, Confessions of Faith, Catechisms, (shorter without and with proofs—Thomson's Sacramental—Mothers) Baxter's Call, Guthrie's Trial, Buchanan's Hymns, Mountain Sketch Book—in English and Gaelic.

Those Ministers of the Presbyterian Church of Canada, who have not as yet received any of the Tracts, sent last year to Mr. Rintoul, by the Glasgow Colonial Missionary Society and the London Religious Tract Society, are respectfully informed that they may receive a small supply by applying at the store of Messrs. Bryce and M'Murrich, Toronto.

Should the distributors of these Tracts come to know of any good results following on the perusal of them, Mr. Rintoul will be happy to be the medium of reporting these to our Benefactors in Britain.

The congregations which have not yet paid for their Libraries are requested to remit to Mr. Rintoul, or Mr. McMurrich of the above firm.
Streetsville, April 16th, 1838.

We again respectfully and earnestly request our Agents and friends throughout both Provinces to exert themselves to promote the circulation of the Examiner in their respective localities. The expense of bringing out the second volume, on paper of superior size and quality, and with so much additional letter press, is above one third heavier than that of the first volume. We beg, that it may be observed that when the charge of postage is deducted the amount actually received by the publisher for the 12 numbers, is only 8s. Currency, from such as pay in advance. To secure against loss, at this cheap rate of publication, will require a much larger subscription list than that of the past year; and yet, from various inauspicious occurrences, it has considerably diminished. We offer our sincere thanks to those Ministers and Agents by whose active and increased exertions the falling off in certain quarters has been in some measure compensated; and we proceed in the hope that our labors will merit and will obtain an increasing and more general support. Agents are requested to favor us with the names of such additional subscribers as they may have received.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of Bibles and Testaments, English and Gaelic, with the metrical version of the Psalms; Psalm Books, English and Gaelic; Confessions of Faith; Shorter Catechisms, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS,
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

